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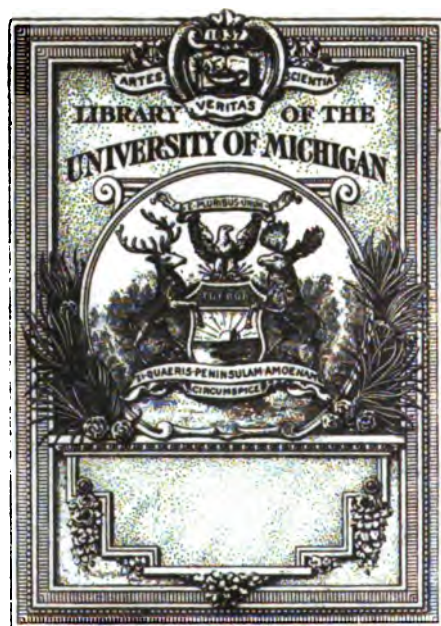
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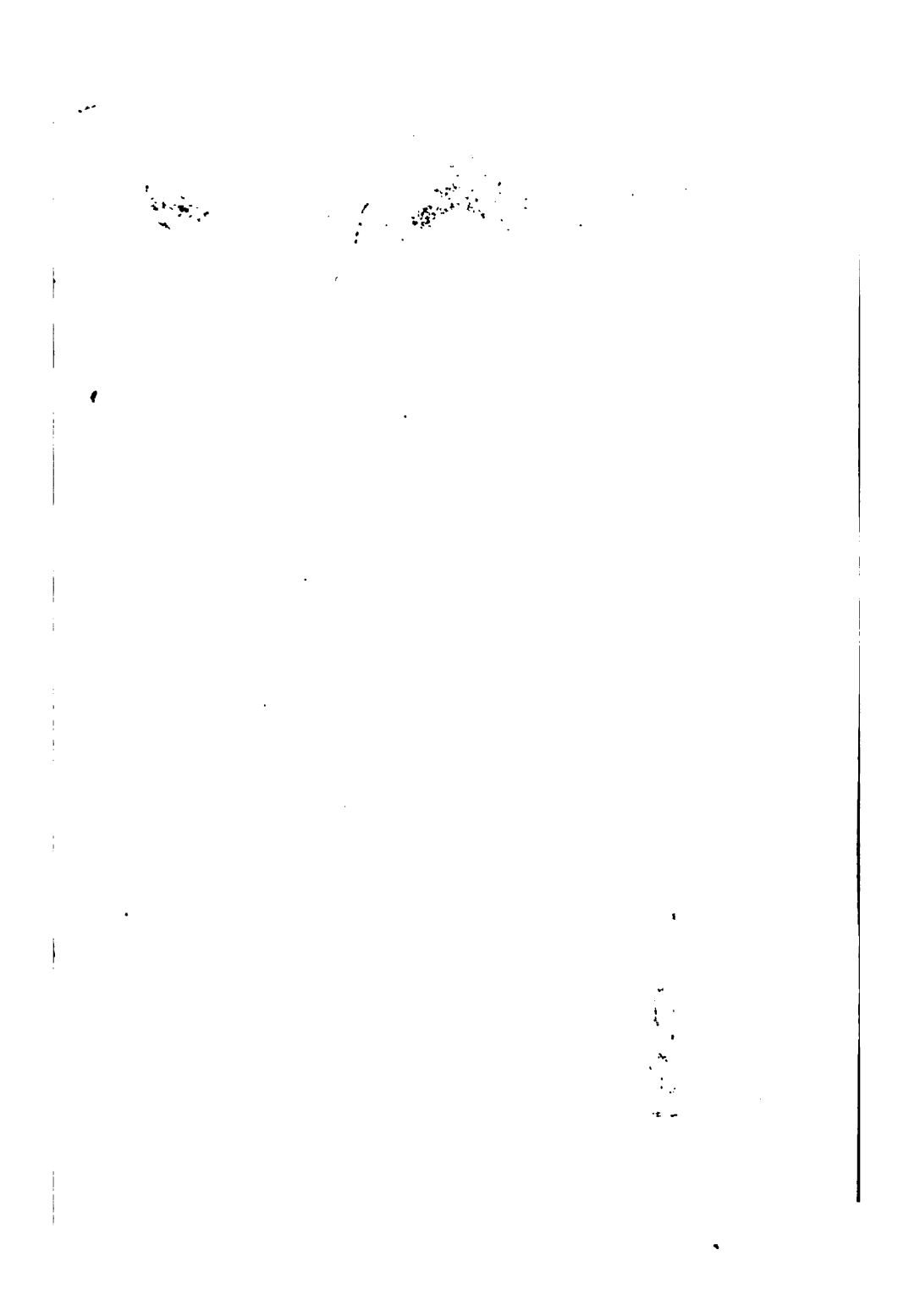
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The "Burgomaster Meyer" Madonna by Holbein. (See "Early Madonnas," page 114.)

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THE proposed income-tax amendment to the federal constitution, as readers are aware, is urged by the President and other statesmen on fiscal grounds, not as an instrument of social reform. The argument is that the power to levy direct income taxation on citizens as citizens is necessary to national security, for in time of stress and war, if not under normal and pacific conditions, such taxes may be the only means of sustaining the government and its military-naval forces. There are others who believe in income taxation under all conditions, regarding it as more equitable, since taxes on food, clothing, shelter and other necessities in effect fall more heavily on the poor than on the rich.

It has been decided that inheritance taxes ought to be left to the states, as many of them are already taxing estates, bequeathed to relatives and kin, or even to direct lineal descendants, and more are certain to avail themselves of that resource. Dead men, the legal theory is, have no rights, and the privilege of inheritance is one granted by the state or body politic; hence there can be no more natural tax than one on property transferred by will to those who have not earned it by labor or service. The federal government may or may not leave inheritance taxes to the states; the action of the legislatures on the income-tax amendment will largely determine that. At any rate, inheritance taxes, also, are advocated on purely fiscal or revenue grounds. But the question has arisen whether the states or the federal government might not and should not use the

taxing power as an instrument of equity and justice, as a shield against the evils of too rapid and dangerous concentration of wealth. Mr. Roosevelt was disposed, with many other thinkers, to answer the question in the affirmative. President Taft more conservatively suggests other and less "radical" means of dealing with swollen fortunes and plutocracy, so called. In one of his recent western addresses he very frankly gave his views on the subject as follows:

I already have considered in a speech which I made in Columbus in 1907 how our great fortunes could be divided without drastic confiscatory methods. It seems to me now, as it did then, that the proper authority to reduce the size of fortunes is the state rather than the central government. Let the state pass laws of inheritance which shall require the division of great fortunes between the children of the descendants, and shall not permit a multimillionaire to leave his fortune in trust so as to keep it in a mass; make much more drastic the rule against perpetuities which obtain at common law; and then impose a heavy and graduated inheritance tax, which shall enable the state to share largely in the proceeds of such large accumulations of wealth which could hardly have been brought about save through its protection and its aid.

By some this is considered "revolutionary" language—most amazing on the lips of a supposed "moderate" and former judge. But the majority of editors who have commented on the utterance find it entirely in harmony with American tradition and Anglo-Saxon principles. The common law abhors monopoly, and the fathers of this nation looked with fear and disfavor on primogeniture and entail. The courts have never failed to assert that the right to leave property by will is a state-guaranteed right which, for public reasons, may be modified, restricted, even denied. If, then, enormous fortunes are perilous to democracies and republics, whose "other name is equal opportunity," then it becomes the right and duty of the community to discourage them, to cause their redistribution, with the least disturbance, of course, to industry and property, and the least interference with healthy initiative and enterprise.

No one can doubt that we are coming to progressive income and inheritance taxes in the United States, and no one need fear that in employing such taxes for other and larger purposes than revenue we should endanger our liberties

and best moral qualities, our advance and improvement. Wide distribution of wealth, comfort, and educational opportunities makes for national vigor and health, while plutocracy or industrial tyranny spells decay and discontent and retrogression.



The Senate and Direct Elections

It is undeniably true that the sentiment in favor of direct or popular election of federal senators has been steadily growing in the United States. The House of Representatives has reflected this sentiment in the resolution which, on four different occasions, it has adopted in favor of that change. But the Senate has been opposed to it, and the conservative leaders in it have treated the question with undisguised contempt and hostility. It is, therefore, idle to expect Congress to submit to the states an amendment to the national constitution providing for direct election of senators. But there is another way in which the submission of such an amendment can be brought about—namely, through “applications,” formal in manner, of the state legislatures to Congress requesting the calling of a constitutional convention for the discussion and submission of desired amendments. “The Congress,” says the constitution, “on application of the legislatures of two-thirds of the several states, shall call a convention for proposing amendments.” Amendments so proposed must, to be valid, be ratified by the legislatures of three-fourths of the states or by conventions in the same number of states. Now inquiry has developed the very important fact that thirty-one states have already made informal “applications” for the calling of a convention. There is no legal obligation on Congress to act immediately. But the fact that the required two-thirds of the states have in one way or another petitioned or declared for the change in question indicates that in a short time the matter will be ripe for serious consideration in the Senate.

Formal applications have been made—in some cases

several times—by twenty-six states, it seems, and here is the list:

Arkansas	Washington	Oregon
Minnesota	North Carolina	Louisiana
Utah	Tennessee	Colorado
Kansas	Montana	Kentucky
Texas	Nevada	Pennsylvania
Illinois	Wisconsin	Nebraska
Indiana	Missouri	Oklahoma
South Dakota	Iowa	New Jersey
Idaho	Michigan	

The states whose resolutions or petitions are not formal applications are: Alabama, California, Ohio, North Dakota, Wyoming.

Of course, these or other states, when they learn the true state of things, will hasten to pass and submit formal applications for the calling of a convention. Then the only question before the Senate, which must be presumed to be ready to obey the constitution, will be whether some of the applications have not lost their validity and force through the flight of time. The constitution does not say within what period of time applications may be submitted—nothing whatever is said as to time—but lawyers and students are sure to raise the objection that applications made twenty or even ten years ago (and some of the applications date back to the early nineties of the last century) are not to be counted together with recent ones. Must not all applications be made to the same Congress? Would not the courts so hold? If not, will an application be valid a century after its presentation? The problem is novel and full of perplexity, and there are those who predict that the Senate will find a score of reasons or excuses for refusing to heed the applications that are now before it or any additional ones that may reach it. Still, the moral and general effect of the movement cannot lightly be disregarded, and there are even among the conservative elements in the Senate men who say that the people “should have their way” and that an amendment for direct election of members of the “upper house” ought to be submitted at an early day.

Alaskan Government and "Liberty"

The people of Alaska, one of our "possessions," have been pleading for a territorial form of government, for more autonomy, in accordance with American precedents and traditions. They complain of neglect, lack of knowledge and interest, on the part of Congress and the Washington departments. They believe that they would make more rapid progress if they could elect a legislature and a governor. Their demands have been widely indorsed.

President Taft, however, has frankly taken the position that Alaska is not ripe for more "home rule." He holds that the population is too scattered and unstable for territorial government, and that what the situation calls for is greater efficiency and more coherent and centralized control. He suggests the creation of a commission, not unlike that which has governed the Philippines, for Alaska, with a bureau in Washington to work with the commission.

This position has been vigorously assailed by some editors as "un-American." It is pointed out that there must be now over 35,000 adult white men in Alaska, and that their resources, training and experience fit them for territorial government. The New York *World* expresses the opinion of a number of editors in the following comments:

There are twice as many white men in Alaska as are to be found in Nevada, more dwellings and fewer mortgages. Alaska's mineral output exceeds that of Nevada. Yet Nevada is a state while Alaska is a dependency.

When the Northwest territory, now embracing the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, was organized as a self-ruling territory it had but 5,000 voters. It is held now that Alaska's population is shifting and uncertain, but worse epithets than these were used against the pioneers of the Northwest.

Everybody believes that Alaska has a great future. It is rich in minerals. It has an abundance of fuel. Its forests are of unknown extent. Its agricultural possibilities are considerable. Unless the American idea is to be set down as a failure this great domain cannot be wisely and justly developed without a republican form of government. Just now it resembles a crown colony, ruled by non-residents, with less freedom than Porto Rico or the Philippines.

But the supporters of the President's view deny that it involves any real departure from American traditions and principles. The fact, according to them, is that in the past

the country was too new to think of method, efficiency, economy, and happy-go-lucky policies and most experiments were natural at that stage. Today we appreciate liberty as much as ever, but we are able to distinguish between appearance and reality, and we feel that there is no injustice or tyranny in requiring territories to wait a reasonable time for self-government. If cities in the heart of the country are willing to adopt commission rule and reduce the number of elective offices, for the sake of efficiency and responsibility, why should not Alaska whites accept for a time commission government for the sake of economy and stability and orderly administration? Is not self-government a means to an end—the end being good and intelligent government?

This discussion is symptomatic, for the assertion that the love of freedom and of democracy has declined with us is frequently made on various texts and the question is worthy of earnest study.



Our Policy Toward Dependent Peoples

The Lake Mohonk conference this fall, a conference held in the interest of the Indian wards of the nation and of the dependent peoples generally—was characterized by a remarkably spirited and comprehensive discussion of the whole question of American "colonial" policy. The Indian problem received its share of attention, but our Indian policy is now tolerably well defined and understood. Not so the policy to be pursued in the Philippines, in Porto Rico, in Guam, in Alaska.

At the Mohonk Conference there were delegates who believed that independence ought to be our recognized goal in our remote possessions, as well as delegates who held that it would be far better for the inferior races and the dependent peoples to retain our sovereign control of them and gradually extend their powers of self-government. Some of the delegates were confident that not even fifty years hence would the intelligent Filipino population demand absolute independence or object to American protection and guidance.

All, however, agreed that in many respects the present situation in the dependencies is anomalous and wrong, and that, irrespective of future developments, certain reforms must at once be introduced. Better officials, better courts, more and better police protection, better education, industrial improvement are imperatively needed at once.

The platform adopted was concurred in by all, and it is essentially practical. Self-government is declared to be the ideal, but the phrase does not necessarily mean independence, statehood or any other particular status for any dependency. The following two paragraphs amplify and explain the policy favored:

"This means for the North American Indian the abolition of the tribal relation, in which the fundamental rights of the individual are denied; the substitution of personal for tribal property; the recognition of the Indian's right to travel freely and peaceably and to buy and sell in the open market, and his ultimate admission to American citizenship. It means for the Filipino, opening to him the American market, as it has been opened to the Hawaiian and the Porto Rican. It means that the relationship between the United States and her insular possessions should be clearly defined at the earliest practicable date.

"It means for the inhabitants of the insular possessions the maintenance of the local self-government as a preparation for future insular self-government and the complete development of an Anglo-Saxon system of courts and procedure. And it means for all, North American Indians, native races of Alaska, Porto Ricans, Hawaiians, and Filipinos, the vigorous prosecution and condign punishment of all men engaged in lawless endeavors to deprive the people of their public or private property, the establishment by law of efficient police regulations to safeguard the people against the vices of civilization, adequate sanitary measures for the protection of the people's health, an adequate system of education for their mental and moral development, and the improvement of their industries by providing industrial training, developing their resources, and promoting easy access to profitable markets."

Upon these declarations all can agree, not excepting those who hold that for our own sake, as well as for the sake of the dependent peoples, the Philippines should as soon as possible be given independence under an international guaranty and the Porto Ricans full territorial government, with American citizenship.

Highways and Byways

A School of Peace

Mr. Edwin Ginn, the well-known Boston publisher of educational and other books, has announced his purpose of contributing \$50,000 annually to a fund to be devoted to the promotion of the cause of international peace. At his death a million is to be turned over from his estate to the same fund. There is nothing extraordinary about this generous material support of peace, but Mr. Ginn's plans and ideas as to method are distinctly original. He has consulted leading workers in the cause and has decided that what is needed for successful propaganda is "a school of peace," a school or institution that might preach and enforce the benefits of peace, and the wastes and inhumanity of war. Mr. Ginn would have a number of life-workers in the cause and would make special efforts to reach the rising generation and the business elements. As to the former, text books on history would be prepared to glorify peace, industry, art and constructive work instead of conquest, ambition and military glory. Mr. Ginn would even eliminate the toy soldier from the nursery.

It would, however, be very difficult to introduce new text-books and new reading matter into the schools, academies and colleges with the view of disparaging war and cultivating the love of peace. The school might be obliged to carry on its propaganda by means of popular lectures, books and newspaper articles. That a great deal could be done by systematic propaganda, especially by intelligent and fair comment on current political questions and controversies that directly or indirectly threaten to lead to war, is beyond dispute. Much friction between nations is due to sensationalism, cheap and dishonest journalism, demagogical writing and fiery but insincere oratory; sane discussion and refutation of lies and sophistries calculated to inflame superficial readers could not fail to prevent hasty action and undignified diplomacy.

With regard to business interests, it is true that today war is largely the outcome of industrial and commercial

needs—of the search for markets and investments—and if the great commercial interests stood for a pacific policy the danger of armed conflicts would disappear. War means fat contracts for some, loans, expenditures, excitement, and in the past the business interests have not sufficiently opposed it. They are beginning to see, however, that war also means destruction of capital, loss of industrial power, diversion of trade from its proper channels, heavy taxation and the impoverishment of the consumers. Every dollar wasted on armaments is a dollar taken from capital and labor in useful pursuits.

If the school of peace is to be established, no better work for it can be imagined than the education and organization of the business men of the world in the interest of international amity, justice, arbitration and conciliation.



The New China and the Powers

Several occurrences have lately tended to direct popular attention in the United States to Chinese affairs and developments. The situation at Peking, as far at least as certain powers are concerned, is "delicate" again. It is charged that the open-door policy has been violated, or at least endangered, by certain provisions of a treaty which Japan has compelled China to sign—a treaty relating to railroads, mining and other privileges in southern Manchuria. There are reports that our government, as well as that of England, has had reason to complain of Japan's course in Manchuria, and that a protest has been under consideration. This has not been officially confirmed, and the unpleasant incident in connection with the appointment and dismissal of Mr. Crane of Chicago as minister to China has served to complicate and confuse the matter. But, aside from all minor happenings, certain facts in relation to China are worthy of attention. The first is that the Chinese are really "waking up" and demanding dignified and respectful treatment. They are threatening Japan with a boycott because of her methods, which they resent as aggressive and high-handed. They—

at least in certain provinces—have even demanded a “referendum” on the Hankow-Cze-Shuen railroad loan that has been under discussion for months and in which the United States has demanded participation—with England and Germany—by virtue of a promise made some years ago to our minister. A referendum on a bond issue to be applied to railroad construction would indeed be a novelty for China!

On the whole, however, the relation of the powers to China has changed. There is still much that is incongruous and inconsistent with the principle of Chinese sovereignty and integrity in these relations. There is no reason why China should be compelled to place her loan with this or that group of powers; she should, and before long will, be as independent as Japan or any other power to negotiate when and where she pleases. But, as long as she lacks such freedom, it is safer for her to encourage American participation in her loans and improvements than to resist it. The United States has never had “ulterior designs” in China; we have stood for the open door and fair diplomatic treatment. We hope to trade more and more with the Chinese and invest our surplus capital in her industries and public utilities. But in such purposes and plans there is no admixture of illegitimate ambition or arrogance. American interest in China is friendly and mutually advantageous, and if any power resents it, the inference is that it seeks special privilege or domination.

Externally China, according to all accounts, is rapidly modernizing herself. In her streets, buildings, customs and manners a new spirit is felt. The educational system is undergoing reorganization, the old so-called literary tests being superseded by scientific ones. The army is being reformed; railroads are projected; natural resources opened up.

Finally, in accordance with the amazing manifesto of the late empress-dowager, issued in 1908, which promised constitutional and parliamentary institutions to China and outlined a program of gradual realization of this ideal in

twelve years, provincial "advisory assemblies" have recently been convened by the prince-regent. These assemblies are to prepare the empire for provincial and imperial parliaments, but their functions have not been clearly described. The fact that they have been called into being, and that the manifesto of the late empress has not been forgotten, is undoubtedly significant. The talk of a new China is not all empty; there are realities behind it. The changes are coming slowly in China, but they are coming.



The Hush in Europe and the Changing Situation

The new German chancellor, after a visit to the emperor of Austria, issued a statement to the world that "Germany and Austria viewed the future with confidence" and saw no clouds on the political horizon. The Greek-Crete question is no longer threatening, and Greece has been warned by Europe not to press annexation of the island. The Balkan conditions have improved, Turkey being reconciled to the loss of Bosnia and the other powers having forgotten, if not forgiven, the Austrian "coup" in violating the Treaty of Berlin. Russia is somewhat sullen, but war is very far from her present thoughts. The visit of the czar to the king of Italy was significant, and is variously explained, but Russia has no intention of challenging the accomplished facts in the Balkans, while Italy is still a member of the Triple Alliance and has not given out notice of withdrawal. England and France are busy at home, facing grave internal problems. The alliances are intact, and there is no disposition anywhere to court trouble by wanton aggression.

Thus there is a "hush" in Europe, and governments are able to breathe freely again. It is a fact, however, that some able observers consider the hush rather ominous. They do not believe that peace is assured. They feel that "the status quo" is no longer what it was two years ago; that a readjustment is quietly being effected; that some powers are gaining and others losing ground; that Europe has

new masters whose plans and policies are fraught with peril; that a storm is gathering and that a terrible conflict may break out at any time. War over what? Not over any specific difference; not over the Moroccan sphere, or the open door in China, or the aftermath of Austria's action in the Near East. The danger, we are told, to the peace of the world, even to civilization itself, comes from German designs and ambitions.

Germany is feverishly enlarging and strengthening her navy—for what purpose? Whatever her explanations may be, England may insist that she is preparing for an aggressive war, an attack on British supremacy at sea, on the British empire. She needs markets, outlets and customers: she has no colonies worthy of the name, and in the Western hemisphere colonization is barred by the American Monroe Doctrine. In the nature of things, she is jealous of England, who has so much trading territory, and that jealousy must lead to a conflict, even in the absence of hostile sentiments.

From this sort of premise two conclusions are drawn—first, that England must build more and ever more warships, maintain her two-power standard at any cost, and in addition adopt conscription and build up a great army; secondly, to seek the moral if not material support of the United States, which, it is argued, cannot wish to see England weakened, humiliated and defeated by Germany or any other power.

So far as the first conclusion is concerned, the people of England are practically united on the two-power navy standard. The liberal government not long since, yielding to pressure and to necessity, decided to enlarge its naval program and put an end to the naval "scare"—the fear that in a few years Germany might have more "Dreadnaughts" and other ultra-modern battleships than England. To conscription the liberals and many Tories are still opposed, but the army is being reorganized and strengthened in other ways. As to American support of England in the event of trouble between the latter and Germany, there are serious objections

to the suggestion. The "German-Americans" and the "Irish-Americans," and other naturalized citizens, would strenuously oppose any such move, and, besides, there is the traditional American policy of non-interference in European affairs and of avoiding entangling alliances.

Aside from these considerations it is to be borne in mind that Germany has always disclaimed aggressive designs or anti-British plans. Her navy, her statesmen assert, is for defence and legitimate protection of her growing foreign commerce, and all she asks of England and other powers is equal opportunity, the open door. Why she has rejected summarily all proposals hinting at restriction of armaments and military-naval budgets by international agreement is not quite clear, but some German editors are beginning to find merit and practical value in this idea. England stands ready to negotiate for restriction of armaments, and Germany alone has blocked progress in that direction. Yet restriction of armaments by agreement would place no power under any disadvantage, while frenzied naval rivalry simply spells expense and deficits without changing the relative positions of the powers. Taxation is heavy and unpopular even now, and budget-making is growing in difficulty. Immense sums are needed for pressing social reforms, and where, with militarism rampant, are they to be obtained?

The hush in Europe ought to be utilized to drive home the reasonableness and prudence and superiority of armament reduction as a policy of all great nations who have outgrown childish notions of "honor."



Critical Days in Spain

It is the belief of the soundest observers that in six months Spain has undone the good work of a decade. The disastrous war with the United States over Cuba was a blessing in disguise for the Spanish people, if not for the ruling classes. The loss of Cuba and the Philippines was an advantage, for the insurrections and rebellions in those de-

pendencies had all but exhausted Spain's fiscal and military resources. After peace was concluded and our government paid Spain \$20,000,000 for the Philippines, she became smaller but freer and happier; there was opportunity for economy, for internal reforms, for education, for improved administration. To these tasks, in truth, Spain seemed to turn, and there were many hopeful indications of success. True, her ministries were unstable, her political groups uncertain and her elections corrupt, but—"Rome was not built in a day."

Unfortunately, several months ago Spain permitted herself to drift or blunder into war with the Moorish tribes of the Riff coast. She had planned railroad and mine development in what remained to her of her possessions in Africa, and the tribes in the hinterland of Melilla and other points resented these plans, being opposed to "Europeanization" and foreign industrial encroachment. These tribes are unfriendly to the Moroccan government itself and are fierce and warlike. They attacked the Spanish positions, and Spain proceeded to punish them, with the consent of Morocco and the powers. It proved no easy matter to subdue them; the war grew more and more extensive and sanguinary. It meant heavy expenditure of life and treasure, the waste of resources greatly needed at home.

So unpopular was the war—regarded as one in the interest of private mine speculators and railroad promoters—that formidable insurrections broke out against it in Catalonia and elsewhere. The government was denounced as the tool of plutocracy and clerical reactionaries; Republicans, radicals, workmen and other elements, long discontented with political, religious and social conditions, made common cause. Monasteries and churches were burned; officials were attacked and mobbed; here and there the monarchy was declared overthrown in favor of a republic. The recruits refused to go to Morocco to be slaughtered by the savage Moors; women and children bitterly condemned the government. Anarchy prevailed for a time, and it was followed by martial law and terrible reprisals.

However, the rebellion was suppressed with a military vigor which amazed Europe. The government recovered the necessary freedom to prosecute the "patriotic" war against the Riff tribes, and the crisis was supposed to be over. But it made so many needless blunders subsequently in trying and condemning alleged traitors and rebels for their part in the insurrection, that a second crisis followed. Among those it summarily condemned and executed was Francisco Ferrer, the well-known educator and radical reformer, the founder of the many "Modern Schools" in Spain, schools at which extreme doctrines were taught against state and church, but at which science and liberalism were also inculcated. Ferrer's trial and condemnation aroused all Europe and many Americans as well. He had denied the charges of complicity in and direct responsibility for the armed rebellion. He had asserted that evidence against him indirectly connecting him with the popular uprising had been forged by the police. He had protested against the proceedings at the trial as illegal and unfair. After his conviction vigorous efforts were made to secure at least a commutation of the capital sentence, but they failed. The king was not, it is alleged, given an opportunity to exercise his prerogative of clemency, as the ministry then in power was determined to execute Ferrer "on general principles."

Since then the condemnation of the execution throughout the world, a condemnation in which many moderate and conservative organs and groups joined in spite of their detestation of some of Ferrer's revolutionary teachings, has brought about the fall of the reactionary Maura cabinet. The unpopular war in Morocco also contributed to the result, but in an indirect way.

The new cabinet is liberal and progressive, but there are many who doubt its efficiency. It has very difficult tasks before it, moreover, and cannot be supposed to have taken office with any great enthusiasm. The wasteful war in Morocco must be "wound up" somehow, but the "national honor" cannot be wounded. The new minister of war has

indicated that he will fortify the Spanish position and remain on the defensive; in other words, that there will be no penetration of the interior and no punitive expeditions against Riffians. At home the first condition of order and progress is encouragement of education and free discussion, a liberal spirit in government. The influence of the Jesuits and other monastic orders has been so strong that a movement against them similar to that which disestablished the church in France and forced certain orders to leave the Republic is declared inevitable and urgent. A campaign against the established church in Spain, a war for secular education, equal taxation and other reforms opposed by the monastic orders and their political friends, would stir Spain to its foundation. But such a war may come in the near future, and it may revive republicanism and endanger monarchy.





IV. Woman Under Feudalism and Chivalry*

By George Willis Cooke

ONE of the greatest events in history, not only in its causes, but far more largely in its consequences, was the invasion of the Roman Empire by the barbarians. When Rome was captured by the Goths, in the year 408, among the prisoners were two of the women friends of Jerome, one of whom died in consequence of the shock and the deprivations to which she was subjected. This fact gives us a vivid sense of what these invasions meant to the luxurious Romans, and what it made real to them of barbarity, suffering, and revolution. For several hundred years the migrations of the barbarians were in the process of working out their results, which reshaped the course of civilization in Europe, brought the invaders to the acceptance of Christianity, gave to western Europe feudalism and chivalry, and prepared the way for modern economic and political development. Not less important for women than for men have been the influences which, in this manner, had their initiative.

The Celts, Teutons, Norsemen, and other races, gave Europe, as it were, a new beginning. In considering their racial characteristics and their institutions, we are obliged to go back to the beginnings of human evolution, and to

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Articles of this series already published have been I. "Maternal Society and Its Institutions," which appeared in the September CHAUTAUQUAN; II. "Paternal Institutions in Greece," October; III. "Roman Law and Early Christianity," November.

reconsider how society first organized itself. The processes followed in the settlement of Babylonia, Judea, Greece, and Rome were duplicated in western Europe; but with differences at once interesting and highly important. Here again we find the clan, with totemism and exogamy, the blood-feud and tribal warfare. As in Greece and Rome, when first known to us, these institutions are in a condition of survival, maternal descent having been succeeded by paternal inheritance, totemism by ancestor-worship, when these peoples invaded the empire. All of them have their mother-goddesses, who are connected with the earth and the cultivation of the soil by women. Here, as elsewhere, the cultivation of plants and the taming of animals by women have led to totemism, as the idea of the reproductive powers of the earth has led to Mother worship.

We have few direct historical proofs of totemism and mother-descent among the Celts and Teutons; but the mother-goddesses, and the reverence for women, are in themselves a sufficient demonstration. These peoples show a remarkable respect and admiration for women, such as could only have been the result of clan institutions. Women mingled freely with the men, often even in war, and were held in the highest reverence. Some of the women were regarded as inspired, were counselled as prophetesses, and were accepted as the worthy guides of their countrymen. On their marches the families moved together, and even in battle the men were often accompanied by their women, who not only encouraged, but fought in the ranks with the men. The men knew that if they were defeated, it must result not merely in their overthrow, but in the death or slavery of wives and children. Monogamy was almost universal among these peoples, who lived chastely, whose women were vigorous of body and mind, and of nearly equal physique and strength with the men. It is needless to say, that in the gens they were practically on a basis of equality, and that they knew neither poverty nor riches.

An almost infallible indication of the recent existence

of mother-descent is to be found in the statement of Tacitus, that the mother's brother regarded her sons with an affection as great as that of the father. He said that with some tribes this relation of uncle and nephew, on the mother's side, was held to be of all ties of consanguinity the strongest; and that, when hostages were demanded, it was these which were preferred. Another indication is that, in the time of Tacitus, bridegroom and bride came to the marriage ceremony as equals, without purchase of the bride, and without assumption of authority on the part of the bridegroom. At the betrothal, in the presence of her gens, he offered her as dowry a part of his wealth. At the marriage he gave her a horse ready for use, yoked oxen, a shield, spear and sword; and she gave him an equipment of arms. Tacitus said this exchange of presents proved that she was to be his companion in the toils of life, and that she was to share in all his fortunes. He added that the married life was one of affection, and that the woman was zealously protected. It was the protection given the woman by her own family and gens, however, which made her position among the Germans a very high one and one of great freedom.

With the advance from the clan to the gens, or from female to male descent, and to the worship of ancestors, purity of descent in the agnatic or male line, as shown in the codes produced five hundred or more years later, had come to be regarded as of great importance. The wife did not pass from the mund or gens of her father into that of her husband, as was the case with the early Romans. She had the protection of her own family to a greater or less extent, and this was undoubtedly in part the cause of the greater freedom of German women in the early time of the gens and its institutions. While it is said that the woman was sold by the father to the husband, and sometimes for a very considerable sum, yet this sale was not of precisely the same nature as that of corn or even that of slaves. It may be regarded as a compensation to the

parents for the trouble and expense in the up-bringing of the daughter. Such sale, if it may be properly so called, did not take place in the primitive period, but only after contact with the Romans, and the incoming of ideas based on purity of ancestry. In later times the sum which was paid went to the wife as a dowry or provision for her maintenance. Sometimes a dowry was provided by the father. The price paid and the dowry, therefore, were in the nature of an exchange of gifts. Not infrequently they were a means of adding farm to farm and the increase of family estates. Men married, not merely for the sake of a house-mother, but to secure an increase of property by means of the dowry or the woman's share in her father's estate.

It is impossible to summarize the many customs and laws of western Europe relative to women from the period of the invasions to that of the era of feudalism, which was not far from five centuries. No more can be done than to suggest a few of the chief causes influencing their position in the family and before the laws. In doing so it may be assumed that the nations latest to accept the results of civilization were those nearest to the conditions existing at the period of the migrations. A study of conditions in these backward nations at the time of the introduction of civilization, may thus be presumed to throw light on customs which at an earlier time were more or less universal throughout Europe.

In Norway and Iceland the girl was under a guardian, her father, if he were living. On reaching her majority she became free and managed her own property, though the guardian was nominally retained. She might bring action at law, and, though not permitted to appear in person, chose her representative. She might dispose of her patrimony, with a few limitations of a special nature, the chief being that she could dispose of only one-half of her landed property. The guardianship was merely nominal or advisory, and not restrictive. The girl was not sold into marriage, and might reject any suitor proposed to her. The husband had

control of her property, but on separation it must be restored to her.

In the German states the development of the patriarchal system led to the placing of the woman under the control of a champion who was not only a guardian of her property, but a protector of her rights in the lists of combat. This vogt or kriegvogt represented the woman in the judicial combat, which decided all cases of rights and property. The sword was the court and judge, and the vogt acted in the place of the woman, who could not fight. When the law became strong enough to replace the appeal to arms in private cases the vogt fought the woman's cause in the courts. At first the champion was the father or other member of her family; but with the growth of the state it might be any man capable of protecting the woman in her interests. Legally the king became the champion of all who could not protect themselves with the sword; but as he could not appear in the field for every defenceless person, some other champion took his place as his representative.

The Lombard law was military or feudal. Those who could not fight were placed under guardians for protection, in person and in property. It was not a family but a military guardianship, in theory that of the king, who appointed a representative, who had complete control of the woman and her property. This guardianship was so complete that if the woman committed a crime the guardian was held responsible and punished. The Lombard law made the guardianship hereditary or a form of property to be bought and sold. When a woman married the guardianship was transferred to the husband, who paid for it as for any other property.

From the point of view of social development the peoples of Norway and Iceland were the most primitive, the Lombards the most advanced. Historically the reverse was true, for the Lombards earliest left behind the barbarian customs, while the Icelanders were the latest to do so. We are obliged, however, to recognize stages of culture, not chronological order, in estimating the successive processes

of advance towards civilization. We have before us, therefore, the curious and almost startling fact, that women had more freedom and rights under barbarism than under a fairly high civilization, even though that civilization was nominally Christian.

In many parts of the world—including India, Japan, and Greece—tribal society was succeeded by feudalism. Indeed, feudalism was a natural result of the process of change from the tribe to the state, wherever the dominating influence in the transformation was military. In case the developing cause was commercial, as in Greece at a later age, the city-state, such as Athens, Florence, and Hamburg, was the result. In this process of the growth of feudalism, the first stage was that of the gradual increase of power on the part of the chief of the gens, and also the chief of the tribe. The primitive clan was thoroughly democratic, and all were on a basis of equality, the chieftainship being merely nominal. In the gens the office of the chief became hereditary, a larger portion of land was assigned him than to others, and he increased in wealth and power. As the state developed he became the agent of its control of the gens, and more and more represented its interests. The second stage of the change from tribe to state was the result of conquest. The king portioned out the conquered territory to those who had given him the most effective aid in his battles. A given territory was assigned to each, according to service and rank. He held this territory as a gift from the king, on the condition that he render military service according to his rank and the size of his holding. He was a suzerain or vassal of the king, and his holding was a fief, the real owner of which was the king, who gave the use of it under military regulations.

In order to understand how the military system operated we must give attention to the process of permanent tribal settlement. At the end of the invasions, and the considerable period of restless migration from place to place, all the Teutonic and other races settled down to a permanent place of residence. Each tribe occupied a given region, which be-



St. Cecilia and Valerian Her Husband. The Roses, Lilies, and Palm Trees are a Symbol of Their Victories and Martyrdom. The Phoenix in the Palm Tree is a Symbol of the Resurrection.

came known as a shire or county. Each phratry settled on a particular portion of the territory of the county, which we may assume was called a hundred, though precisely why we do not know. A smaller portion of the county was occupied by each gens, which became the tun or town. The town might be divided into villages, occupied by serfs, and also manors, each manor being formed by the house and lands of a knight.

On the conquest of a country, as in the instance of the Norman subjection of England, the king divided the country among his followers, placing a duke over a group of counties, a count or earl over a county, a viscount over a hundred or wapentake, and a knight into each manor. Most of the other titles were connected with civil or military administration, and had no special reference to territory. By right of conquest the king was master and owner of all the land of the nation, and he assigned it to his followers on the feudal condition of instant readiness to furnish a certain

number of foot or horse soldiers for the king's service, to be equipped and provided for by them through whatever period he might require. The horse-soldiers were usually knights or their squires, that is, those in training for knighthood. The foot soldiers were usually serfs or peasants. The feudal system was a skilfully organized series of ranks, rising from the knight through the various orders of nobility to the king, each rank subjected to that above, with the king in absolute authority over all. The whole country was, therefore, organized on a strictly military basis, and for purposes of immediate defense or conquest.

At the basis of the feudal system was the land, the means of economic support for the nation constantly in military training or service. Those not connected with this system were of two kinds. Those resident on the soil, who were its cultivators, were subjected to the condition of serfs, who could not be bought or sold, but were permanently attached to the land, and must work a certain number of days each week for their lord. There were also those devoted to manufacturing and commerce, and who were resident in the cities. These were apart from the feudal system, and usually had an independent government of their own. As the country was in a perpetual condition of military activity, if not of actual war, yet of raids and depredations, each lord built a castle for the protection of his family and immediate retainers, and for the safety of the people of the surrounding villages, who could retreat to it when necessary.

Under a system so thoroughly military in its character as was feudalism, all persons who could not bear arms, whether women, children, old men, peasants, mechanics or tradesmen, were regarded as inferior, and held in rigid subjection. Women were not only placed under guardians, but were more and more deprived of freedom and personal or economic rights. Nearly every right given them by the primitive Teutons was in time withdrawn. In France, Italy, Belgium, Denmark, Norway, Sweden, Roumania, and Lux-



The Tournament Prize. From a Manuscript of the Fifteenth Century.



Table Service of a Lady of Quality. Fifteenth Century.



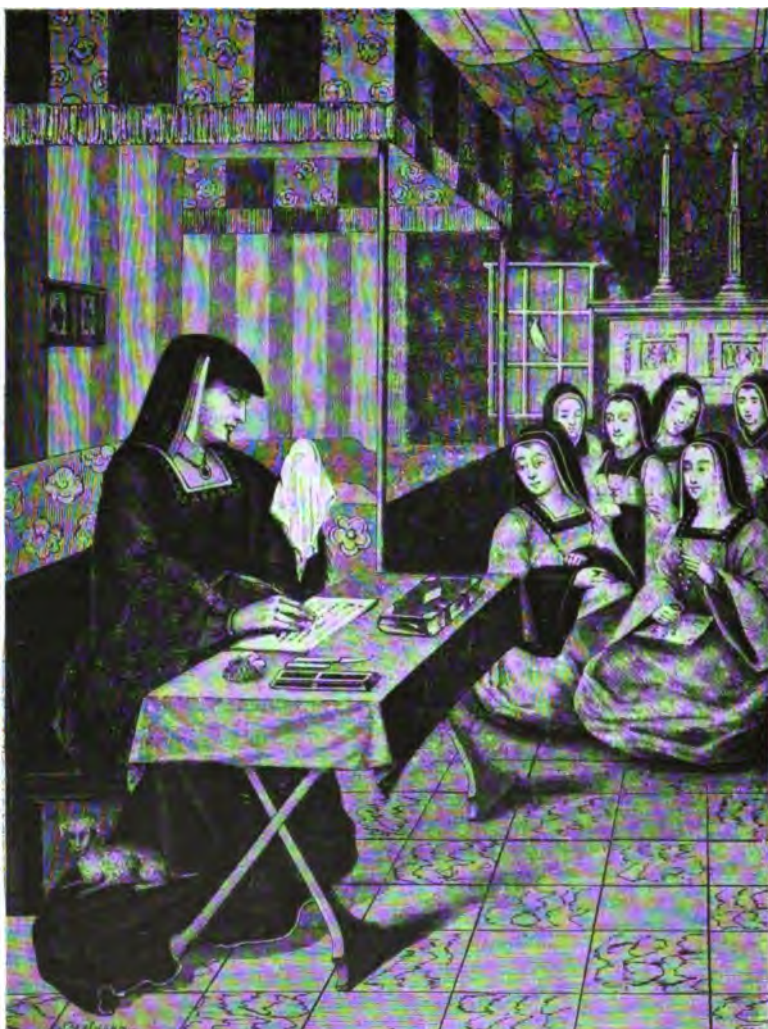
Ladies Hunting. Fifteenth Century.



A Young Mother's Retinue. Parisian Costumes. End of Fourteenth Century. From a Medieval Manuscript.



Chateau Life—Starting for the Promenade. The Hostess on Horseback is in the Foreground. From a Miniature of the Fifteenth Century.



Court of Ladies of Queen Anne of Brittany. The Lady is Weeping because of Her Husband's Absence in the Wars. Sixteenth Century.



The Queen of Sheba before Solomon. A Fifteenth Century Conception.



The Court of Mary of Anjou, Wife of Charles VII. Her Chaplain, Robert Blondel, presents Her with the Allegorical Treatise "Twelve Perils of Hell," composed for Her in 1455. From a Miniature in this Work.



Saint Catherine surrounded by the Doctors of Alexandria.



Anne of Brittany, Queen of France, surrounded by Her Patron Saints. From the *Book of Hours* of Anne of Brittany. Painted at the end of the Fifteenth Century.

emburg, the Salic law prevailed, which deprived women of succession to the throne. In several other countries, as Austria and other Germanic states, women could succeed to the throne only in the absence of all male heirs. In England, Russia, Holland, Spain, and Portugal, the nearest heir succeeded without reference to sex. In some instances, even in France, women inherited fiefs and ruled them, but only in the absence of male heirs. In England, as land owners, and by virtue of that right only, women voted for members of parliament and held various hereditary offices connected with fiefs. The feudal system was essentially one of land, and not of person; and where women were land-owners, with or without title, they exercised the functions connected with such ownership, in the same manner and extent as men.

The personal side of feudalism, unconnected with land, and strictly military in its nature, is known as chivalry. It was connected with the training and duties of the knight, and arose in the military habits of the Teutonic peoples. The centuries during which these peoples were constantly under arms gave them the fundamental characteristics which expressed themselves in chivalry. Another influence was that of Christianity, which taught defense of the weak, protection of women, charity, chastity, humility, and loyalty to the liege lord. A third element, of the greatest importance, was that mental habit of allegorizing, and the use of symbolism, which was in the extremest form characteristic of the medieval era. It appeared in the later Hebrew and Greek writers, showed itself to a large extent in early Christianity, and became the dominant mental trait of the age of chivalry. It allegorized woman, made her a symbol of purity and divine excellence, and led to boundless admiration and praise, often of a most extravagant nature. It elevated the Virgin Mary to the chief object of adoration and even of worship, it glorified the lives and powers of the women martyrs and saints, and it magnified all women to a position of ideal superiority, sometimes beautiful in expression, but more often sentimental, and even sensuous.



Foundation of the Secular Abbeys of Mons, Maubeuge, and Nivelles. The Canonesses are promised a Set of Rules by Walcand, Bishop of Liege (810-832). From a Fifteenth Century Manuscript.

Chivalry was the system of military manners in vogue from the eleventh to the sixteenth centuries in western Europe, on the part only of those of noble birth. It may have had some influence on those who did not belong to the aristocratic class, but it could have no effective expression except under the impulse of military requirements. Along with the complete subjection of women to the military spirit, and an almost complete withdrawal of them from all political influence and power, went an allegorical elevation of their feminine qualities to a position of supreme influence in various social directions. Gallantry, courtesy, and sentimental love took the place of a substantial recognition of their economic and political needs. In France, where wo-

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men under the Salic law were even deprived of the right to own land, chivalry had its origin, and was carried to its fullest expression.

Chivalry was best interpreted in the great medieval epic poems of Arthur and Parzival; in Roland, Ogier, and the other *chansons de geste*; and in the songs of the minnesingers and troubadours. In the epics religion showed its most allegorical and mystical features in the search for the holy grail, in the desire by heroic service to reach perfect purity of life, and in that mystic adoration of women which was at once thoroughly idealistic and voluptuously sensual. The troubadours and minnesingers added to lyrical facility and excellence, a limitless capacity for foolish deeds and exaggerated sentiment. Their songs were sung by themselves

or by minstrels, who went from castle to castle, and court to court, to find an appreciative audience of ladies and knights.

The courts of love were in southern France poetical tournaments in praise of women, with women as the judges of excellence. Something charming lingers even yet about these chivalric contests and the poems they produced, which appeal to the imagination, and which few refuse to praise



St. Elizabeth of Hungary going to relieve the poor and finding the folds of Her Cloak suddenly covered with Roses. From the Painting of Fra Angelico. Fifteenth Century.

with genuine admiration. They were too closely connected with that form of love developed in the medieval life, which touched the highest ideal on the one side, and on the other was no better than polygamy or worse. This form of social life gave legal sanction to marriage, but permitted a woman to have as many lovers as she chose, at the same time or in succession. It legalized the succession of the wife's children to their putative father; but it gave no guaranty as to their paternity. Without doubt, many women were virtuous, perhaps the majority; but the system permitted of every kind of immorality under legal forms. The limitation of chivalric love was, that it was nearly always in praise of married women by others than their husbands. This romantic love was allowed by the church and approved by the morality of the age. It gave encouragement to knighthood by matronly women; but it had also its elements of grossness, licentiousness, and enmity to the family. It was a form of the luxury of the idle, and those with no other employment than war.

Chivalry taught courtesy and good manners; but it fostered sentimentalism, formalism, and immorality. It exaggerated the virtues and the real merits of women, and brought them praise in place of justice. The economic rights which feudalism took away chivalry did not restore or replace with its devotion and its courts of love. A military despotism, which subjected all women to its excessive economic and political tyranny, could not balm the hurt it gave to virtue and justice by formalities and chivalric devotion. It was well for civilization and for real Christianity when chivalry passed away with the development of the state, the advance of the military art, the growth of commerce and geographical discovery, and the progress of a truer religion. The lament that chivalry is dead is a waste of sentiment, for only in its death could woman come to her true development in womanhood and a real influence on society.

From the fifth to the fifteenth centuries, during the long period of the invasions, feudalism, and chivalry, while the

occupation of a large class of men was almost wholly that of war, the position of women was unstable and precarious. The conditions existing for much of the time were troublous, uncertain, and even revolutionary. Three classes of women only existed during this period. There were, firstly, those who found protection and occupation within the limits of married life; secondly, the very large class who lived a free life outside marriage; and, thirdly, those who sought protection and chastity within monasticism or in conventual habitations. In the second century the monastic spirit began to develop under Christianity, and by the end of the fourth century had attained a very considerable degree of success in Egypt, Syria, Asia Minor, and even in Rome. One-fourth of its devotees are said to have been women. It spread westward as the invasions increased and the empire became weaker, found a welcome in Gaul, showed a remarkable vitality in Ireland, and secured a home in Teutonic lands.

What chivalry was to men monasticism was to women, an occupation and an ideal. During the period of feudalism the women of the aristocratic class especially devoted themselves to the monastic life. Indeed, from the seventh to the twelfth centuries it may be said that monasticism was the re-



Court of Love, Provence, Fourteenth Century. Ancient Manuscript.



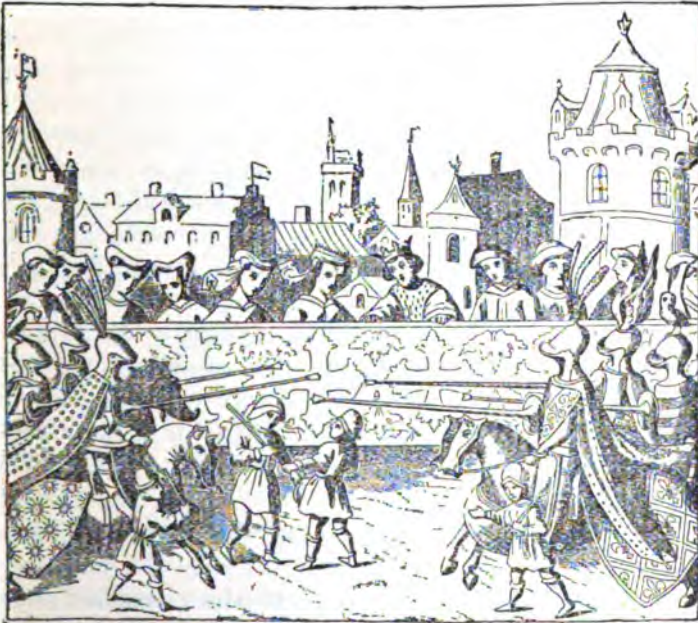
Allegorical Scene—Woman under the Protection of Knighthood.
Fifteenth Century. Ancient Manuscript.

fuge of the superfluous women of the feudal class. Those who had a genius for religion, those who felt a repugnance of the brutal life of the time, and those who were attracted by a life of chastity and asceticism were drawn into the monastic orders. Many others sought the convents as last resorts from enforced celibacy due to economic and social causes, an uncongenial marriage, or widowhood. For virtuous women who did not find an acceptable marriage there was no other refuge or occupation. Some of the orders required no vow; some admitted girls or young women until a suitable marriage had been arranged; and many permitted withdrawal at any time, to join other convents or orders, to make pilgrimages to Rome or elsewhere, or to accept the world's freedom. Then as now some women revolted against domestic subjection, and the convent offered them the only honorable opportunity of escape from its drudgery or its tyranny.

Some of the convents were established, and liberally endowed with lands, for the especial benefit of the daughters of the higher nobility. It was practically the rule that the abbess or head of any prosperous or well-endowed convent,

should be of the aristocratic class, as were also most of the other officers. Not until the time of Francis of Assisi, and the brotherhoods of the free spirit in Germany and Holland, did orders arise for women gathered only from the poor.

The chief social purpose of the convents is stated in saying that they were refuges for the superfluous women of the feudal class, who were not adapted or inclined to marriage. They also served an educational purpose, sometimes of very considerable importance. In fact, for a long period, the convents offered women their chief, if not their only, opportunity for an education. In many of them girls were taken at an early age and trained until marriage. The teaching included reading and writing, religious exercises and familiarity with the ritual requirements of the church, some knowledge of the Bible, singing, embroidery, spinning,



Tournaments in Honor of the Entry of Queen Isabel into Paris. From a Miniature in the "Chroniques" of Froissart. Manuscript of the Fifteenth Century.

weaving, and domestic duties. In a degree they were centers of industry and art. Embroidery was given much attention, and it became a very considerable industry in the production of tapestry, church hangings, altar cloths, and other forms of needle-work decoration. Copying manuscripts, and the decoration and illumination of books, were given special attention in some convents.

Perhaps at no time were the convents indifferent to charity and benevolence; but at the end of the empire, when slavery was disappearing, much was done for the relief of the poor. Again, when feudalism was disintegrating in the twelfth century, a great outburst of charity found expression. The convents were refuges for homeless women and children, and often for men also. It was at this period that many new convents were opened, especially for women of this class. Indeed, this has been justly called the golden age of monasticism, for the disintegration of old social institutions made a fresh demand for its conserving activities. At this time the convents were practically the only active sources of charity and hospital treatment for women.

It was in the twelfth century that a great number of combined orders for canons and nuns were instituted. These were under one management, the head of which was usually a woman. This union of men and women, though in quite separate buildings, had some disadvantages, but many merits. If there was an increased liability to disorder, there was the advantage of community of industrial and educational interests. These orders were especially open to women of the poorer classes, who flocked to them in great numbers as a means of escape from economic and degrading moral influences.

It is not surprising that after the Franks settled in Gaul, in view of the rough, wild life they led, that many women sought repose in the convents, which were first established in the sixth century. St. Radegund of Poitiers was a remarkable woman; but many of the women both in and out of the convents were as wild as the men. In the seventh



A Knight setting out for War, His Wife swooning with Grief.
From a Manuscript of the Fifteenth Century.

century began the Anglo-Saxon monastic movement, which flourished greatly for three or four centuries. The women who corresponded with Boniface, the zealous missionary to the Germans, show the best side of the life which was at once one of seclusion, and yet of large contact with the world. Under the stress of invasion and war these convents wholly disappeared, showing that they were not

truly a refuge against the cruel conditions to which women were subjected in these centuries. In the time of their flourishing, however, many of these women went to the aid of Boniface in his ardent labors, with the result that convent life flourished in German lands, especially Saxony.

The Saxon convents, as in the case of those in France and England, were refuges for women of the aristocratic class and schools for girls. More attention was given to the classics than elsewhere, especially at Gandersheim, where Hrotsvith, the abbess, produced her dramas and other writings, in the tenth century. The Saxon convents, owing to their close connections with the ruling families, were intimately related to the political interests of the country, as was not infrequently the case in other lands. The abbesses were frequently of the reigning families, and queens often received their education in the convents. Many princesses were not only trained in them, but passed their lives there, holding for many years the position of abbess. In fact, the abbess was an independent ruler, with no superior but the king, of whom she held a fief, furnished her contingent of knights, and as a baron received summonses to the Imperial Diet. In Saxony, as well as in England, she could sit in Parliament. In the tenth century, during the minority of the Saxon king, the country was ruled by his mother, an abbess; and another abbess was ruler when the Emperor was absent in Italy. The convents were not, however, chiefly devoted to political interests, for those in Saxony, as well as many elsewhere, were virtually colleges for women. Law, theology, art, and practical interests received in them systematic attention. The work of Hrotsvith has attracted much attention, and receives appreciative recognition in all histories of medieval and German literature. Herrad, abbess of a convent in Alsace in the twelfth century, produced an illustrated compendium of learning for the use of her nuns which has been highly praised. Many other works, chiefly of mystical theology and practical religion, show considerable literary merit.

In the twelfth century the work of the convents was greatly enlarged, ceased to be chiefly aristocratic, and received women of all classes. They gradually lowered in moral tone as they became popular, the wealthy ceased to furnish them with resources, and those not richly endowed found life a struggle. This afforded an excuse for confiscation of their estates, and for the disbanding of many. In this manner their extinction was practically certain, even had not the Reformation given vigorous incentive to their abolition.

From the seventh to the fourteenth centuries the convents afforded women almost their only opportunity for systematic culture. Limited as was the training they afforded in letters and philosophy, it surpassed that of all men except those educated for the church. They were in several regions of developing civilization, as in Ireland, among the Anglo-Saxons, and in Saxony, centers of light and learning for the whole country around. When the universities began to appear in the twelfth century the convents were no longer to the same degree demanded as places for the preservation of books and knowledge. As the universities grew the interest in the training of women lessened. Offering no intellectual aid to women, they caused a distinct diminution in the demand for their education. This tendency increased to the time of the Reformation, when, owing to the abolition of the convents, there resulted a period of two or three centuries, in all northern lands, during which the intellectual training of women largely ceased.

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IV. The Voyage of the Nile---- The Tombs of the Barons---- Abydos and Denderah*

By James H. Breasted

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THOUSANDS of visitors who annually flock to the Nile are not content to stop at Cairo, but push on up the river to Thebes, or beyond to the cataract, or even above into Nubia. Memphis, Heliopolis, the cities of the Delta, indeed all the cities of the North have perished, as we have seen. He who would gain some idea of the architecture of the Nile must make the voyage of the river. Several lines of tourist-steamers now run frequently between Cairo and the cataract. They carry large parties well organized for rapid movement, but how often has my sympathy been stirred at the sight of these long lines of weary and perspiring sight-seers, toiling through the sand and gathering about to listen to the perfunctory drone of the supercilious dragoman, as out of the abundant fullness of his unspeakable ignorance, he pours forth a flood of stupidity, misinformation and intentional lies regarding the monument to be admired by his confiding hearers for just thirteen minutes, before they plunge on to the next, where a similar infliction awaits them. It would be a matter of no great difficulty for

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Earlier articles of the series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November.

these tourist agencies to organize a body of intelligent and well-informed European guides, who would be of real service to the traveler, in place of these stupid and ignorant native dragomans, who, because of their picturesqueness I suppose, the companies now impose upon their unsuspecting patrons. If the traveler's means and leisure will permit, he should escape the discomfort of numbers, unavoidably involved in the steamer party, and with a few chosen friends make the voyage in a "dahabiyeh."

The name "dahabiyeh" means "golden," and has for centuries been the term applied by Nile boatmen to the cabin sail-boats plying the river, because such boats were formerly employed only by the rich and were sumptuously decorated with gold. They are long and narrow craft with a high awning-covered poop-deck occupying the after half of the vessel. The cabin under this deck contains a dining room in the middle, while in front of it are pantries, storage cupboards and servants' berths, and behind it are small sleeping rooms with a dressing room for the occupants at the after end. The kitchen is perched like a drygoods box on the bow forward of the mast, where a native cook trained in some Cairo kitchen prepares marvelous dinners. The crew live and sleep on the deck forward of the cabin. The awning-covered high poop-deck is an out-door sitting room. It is of course furnished with chairs, settees, hammocks, a writing table and other conveniences. With good servants, a capable cook, a dragoman to act as steward and not as cicerone, a small library of the right books on the country and a sufficient preparatory course of reading behind one, the voyage of the Nile in such a craft remains an experience unique and ineffaceable, a source of joy and an inspiring memory through all after life. After such a voyage who will not sigh for the dreamy days on that awning-deck, lulled asleep by the lapping of the swift flowing waters or the melodious chant of the sailors as they bend to the heavy sweeps. Again the eye wanders languidly over the far still landscape glowing with vivid green under

the golden sunshine. The verdant plain is dotted here and there with palm groves, beneath which nestle picturesque little villages of mud huts looking out in sombre grey against the deep green of the palms and fields, just as they have done these thousands of years, save where now and then the white gleam of the Moslem minaret proclaims the Egypt of today. The boat skims on often but a few yards from the dry clods and waving grain of the fields that come down to the margin of the river. The waters have dropped till the deck where we lie is just on a level with the billowy top of the grain. Tiny lads come running along the margin, but a yard or two from our rail and on a level with it; their brown bodies shine in the sun, as they turn ludicrous cart-wheels for the amusement of the traveler, in the hope that he will throw out a biscuit as reward. So close is the green that we seem to be floating out over the sweet fields, fragrant with lupins, and we wish the tall white figure at the helm just behind us would swing the tiller and carry us far out over the emerald floor to the faint yellow cliffs which rise yonder behind the palms. They are broken and indistinct now in the waves of the tremulous heat, and all the land takes on a magic of wondrous gold as the sun sinks into such a pageant of color as no other sky displays. The weird song of the fellah bending to the heavy shadoof floats out on the heavy evening air, and white figures steal out from the village to the water's edge to bathe and then bow down with face toward Mecca, rising and bowing, rising and bowing till the boat passes on and they are lost in the dusk. Now the strong north wind that has borne us southward all day dies slowly down, the huge triangular sail on the mainyard flaps ominously against the foremast, and presently as the sharp voice of the old ra'ees breaks the silence a score of agile white figures move swiftly up the enormous yard rising sharply against the pallor of the first faint stars. Like flies the white forms lie along it distributed to the very tip of the lofty spar as they gather in the great sail and house it securely for the night. With only the mizzen sail

spread we draw in toward the baffling shadows that envelop some phantom village; we hear the muffled rhythm of the maul as the mooring stakes are driven in, and then against the deep after-glow in the wondrous west there rises above the shadows the profile of a distant pyramid, imbuing all this wonder-world of the Nile with the subtle mystery of vast antiquity, and touching all the scene with the magic of vanished ages.

And so the days pass like a dream as the spell of Egypt slowly masters us. We wind our way southward against the mighty stream struggling out of the heart of Africa. The valley narrows as we advance, and the cliffs pencilled to plastic forms by the winds and storms of ages, stained to rich yellows and deep browns that rise above the darker hues of the nodding palms, draw in toward the river. We discover cells and door-ways often piercing the rock high up in the face of the cliffs. Once dwellings of the dead, then retreats in which myriads of the holy men of Christian Egypt found refuge during long lives of asceticism, they have a long story to tell us. We moor at the village of Benihasan on the east side of the river, where the natives were for years famous for their turbulence, often making a visit to the place a hazardous enterprise. But this is now all ancient history and we push on through the village and up the slope of the plateau behind. Long rows of door-ways in the rocks open above us in range on range. As we climb the slope we may recall what we have learned of the place. At Gizeh we have seen how the Pharaoh's lords were attached to his person and in death were accustomed to sleep in masonry tombs beside the pyramid of the monarch. As these nobles gained power, however, and became hereditary governors of the Pharaoh's outlying districts, they detached themselves from the monarch and finally caused the overthrow of the Old Kingdom. When order was reestablished, the nobles were living as semi-independent feudal barons, each lord of extensive domains, on which he resided, and in which he made his tomb. This tomb was no longer a

masonry structure, but like these sepulchres before us, was cut out of the face of the cliff. All this fair district below us was the domain of the lords of Benihasan. Their town was called Menat-Khufu, or "Nurse of Khufu," for Khufu (Cheops), the builder of the first pyramid and founder of the Fourth Dynasty, was probably born in this town and apparently came from the line of Benihasan. He little dreamed that some nine hundred years after his time, the line from which he sprang, after having assisted in terminating the age in which he was the greatest figure would be living here as wealthy and powerful barons, whose allegiance the Pharaoh was obliged to reckon with. In these tombs above us they were buried for generations.

They are very different from the masonry mastaba-tombs at Gizeh and Sakkara and yet they contain the main parts which we found there also. A colonnaded portico, with columns or pillars very much like the Doric columns of Greece, leads us into a mortuary chapel, its walls alive with gaily painted figures peopling the same shadow-world which we found in the mastaba. Only this world is about a thousand years later than the one we found at Gizeh. It reaches out further, as the Egyptian world had grown in that thousand years. In the splendid chapel of Khnumhotep, we may even find a line of Palestinian Beduin, a procession like that of Abraham in the story of his entrance into Egypt, and belonging indeed to his age. These figures therefore have been on these walls since the patriarchal age. Long after the occupant of this tomb and all his line had been forgotten, these chapels fell into ruin. Seven hundred years after the death of Khnumhotep, but still over three thousand years ago, a scribe entered the tomb just as we have done, admired the beautiful paintings on the wall, observed among the inscriptions the name of Khufu (Cheops), and taking his pen he wrote upon the wall the words: "The scribe Amenmose came to see the temple of Khufu and found it like the heavens when the sun rises therein." This scrawl is still clearly legible, and suggests

how many generations of visitors have entered the place; for it is the earliest of a long line of such graffiti on the walls in Coptic, Greek, Arabic, French, Italian, and English.

As we carefully pick our way down the slope among the deep and dangerous shafts down which these ancient dead were once lowered for burial, we can discern the sail of the dahabiyeh flapping lazily far down behind the palms that fringe the shores. Shoals of children drift up from the town to meet us and shout for bakhsheesh, and many a vendor of bogus antiquities offers us his deceptive wares. If we are weary, we take the waiting donkeys at the foot of the slope and trot on over the plain, through fragrant fields and groves of palms, where once the native town of Cheops stood, and always trailing behind us a long suite of his modern descendants anxious to become the objects of foreign bounty. Mahmoud, or Uthman, or Mohammed or whoever it is who presides over that absurd little box on the bow, otherwise known as the kitchen, has prepared the usual sumptuous dinner, which greets our nostrils gratefully as we emerge from the palms, dismount from the patient little donkeys, and leave the dragoman to attend to the donkey-boys, while we clamber up the gang-plank to submit to a furious brushing at the hands of one of the white robed figures awaiting us on deck. The table talk at these dinners after such days among the monuments leaves a flavor never to be forgotten, and if fortified by the proper reading "clinches" many an otherwise elusive fact or impression.

We are passing fields and villages now on either bank, where once great cities flourished; but they were all too near the North, and nothing, or but the scantiest wreck, remains to mark the spot. On the west shore two days' sail (sixty-eight miles) above Benihasan, we discover the white minarets of Siut or Assiut, the largest town on the Nile above Cairo. It is entirely a modern city and covers the ruins of a prosperous and powerful ancient town, Lycopolis, the "wolf-city" as the Greeks called it, but like all the other cities which we have thus far passed it has perished. The



The Dahabiyeh Voyage. En Route for Upper Egypt.



Dahabiyeh of the University of Chicago Expedition in Nubia.



Winnowing Grain in Upper Egypt. Note the Dust and Chaff driven
off to the Left.
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Threshing with an Ox-drawn Sledge in Upper Egypt.
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Ancient and modern Tombs at Assiut; the domed Tomb of a modern Sheik in the Foreground, the Cliff-tombs of the ancient Lords of Assiut going back to the Twenty-fourth Century B. C. in long Rows in the Cliffs above.

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Looking Eastward from the Western Cliffs across the modern Town
of Assiut, the largest City in Upper Egypt.
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Modern Brick-yard of Ancient Crocodilopolis in the Fayum. The Methods employed are the same as in the Days of the Hebrew Oppression.

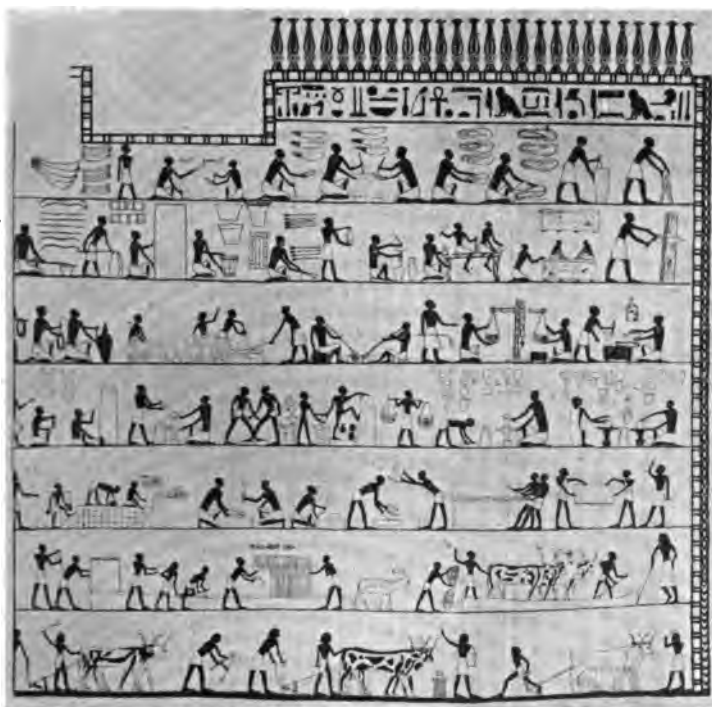
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A Vista in the colonnaded Hall of the Denderah Temple.



Painting from a Benihasan Tomb depicting a Palestinian Sheik bringing a Gazelle as a gift. The Inscription reads: "Sheik of the Hill-country, Absha" (or Abisha, see II Sam. x, 10).



Wall Painting from the Tomb of a Baron at Benihasan, depicting the Industries on His Estate. Beginning at the top these are: First row, Shoemakers and Cutlers; second row, Cabinet-Makers and Bow-and-Arrow Makers; third row, Jewelers, Gold and Copper-smiths; fourth row, Potters; fifth row, Rope-walk; sixth row, Harvest and Threshing with Oxen; seventh row, Plowing and Sowing.



Present front of Seti I's Temple at Abydos (really the rear Wall of the second Court).



Colonnaded Chapel-hall of a Noble's Tomb excavated in the Cliffs at Benihasan. Twentieth Century B. C.



Glimpse through the Colonnades
of Seti I's Temple at Abydos.



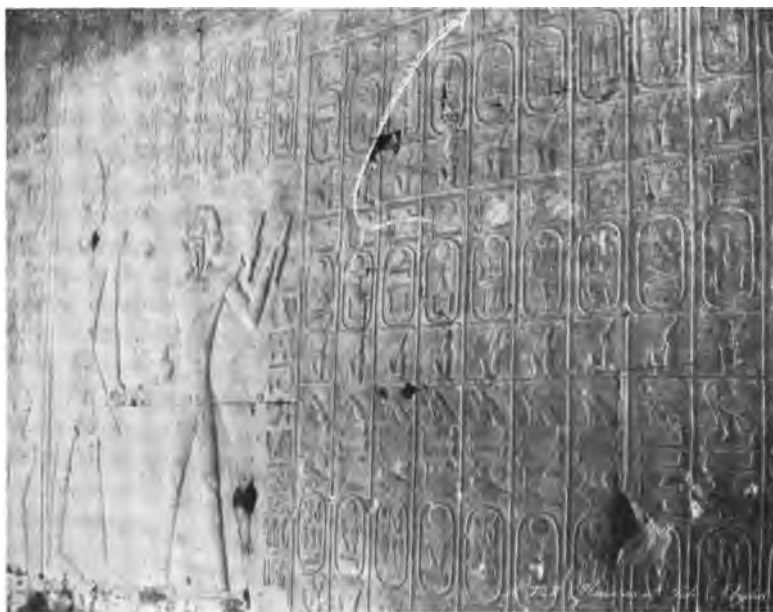
One of the Seven Chapels in
Seti I's Temple at Abydos.



A Corner in the Denderah Temple.



Looking across the Brick Ruins of later Houses into the colonnaded Hall of the Hathor Temple at Denderah.



Seti I and His Son Ramses II doing Homage to a List of seventy-six of Their Ancestors on the Wall at Abydos.



Figure of Cleopatra (left) and a Ptolemy on the Wall of the Denderah Temple



Figure of Seti I in the Act of Offering; Relief in His Abydos Temple



The Resurrection of Osiris. Relief in the Abydos Temple of Seti I (Fourteenth Century B. C.)



A Native Funeral Crossing the River at Assuan.



A Glimpse of Nile-shore.



Colonnaded Front of a Noble's Tomb excavated in the Cliffs at Benihasan. Twentieth Century B. C.

shore along the water-front is lined with a forest of masts, for the traffic of the place is considerable and a large fleet of picturesque native boats plies the river from Siut. The usual multitude await our arrival, but the dragoman springs quickly ashore, scatters them all right and left, secures enough donkeys for our party, and we are presently riding up to the town which lies back a mile or more from the river. The bazaars are not so fine as those of Cairo, but they are less influenced by western life. Moreover they contain a large selection of a beautiful red pottery peculiar to the place, of which every visitor secures a specimen or two.

As we pass through the town and issue on the other side, a long winding road leads out across a canal, beyond which white and shining in the sunlight we discern a mass of modern tombs, with Saracen domes, the cemetery of the town filling a bay in the cliffs. To the right a high promon-

The tombs behind us are now a waste of desolate ruins, a mass of tumbled fragments of rock, weathered and scarred, amid which yawning halls, once stately chambers, are half filled with sand below, and open to the sky and the blinding sunshine above. We step into the largest, the chapel of Hepzefi. It is a spacious hall, bearing on its walls in hundreds on hundreds of lines the contracts and legal instruments by means of which this ancient lord sought to establish forever an income for the maintenance of food-offerings and other good things for his benefit through all future time. We look at our own brief lives and we speak of the mutability of time! The offerings which Hepzefi attempted to perpetuate for himself with such elaborate pains some four thousand years ago, have not only been forgotten these thousands of years but the very language in which the instruments of their endowment are written, is unknown to his descendants. The city in which he lived has vanished and its ruins lie far beneath the markets and bazaars of a modern town, whose people know nothing of the gods he served, and themselves call upon a god who issued from the midst of desert barbarians once despised by Hepzefi and his race. These tombs became the homes of holy men, ascetic devotees of a religion, nearly 2000 years in the future in Hepzefi's day. Here they lived in great communities, peopling the tombs like dove-cotes, and as we walk through the now deserted cells, we can still find upon the walls many a Coptic scrawl, containing a few words of a pious prayer, or a record of a visit, or the names of those who may have dwelt here. Around the northern promontory of the cliff are the massed domes of Moslem tombs of today, and rising above the town the slender minarets proclaim the faith which supplanted that of the Nazarene in this land and drove from these ancient cemeteries the hosts of anchorites who had found refuge there.

Two or three days' sail, with probably some delay at the bad bend below Ekhnim brings us to the feeble little town of Belianeh, where we land on the west shore, or really

the south shore as it is at this point where the Nile flows almost westward. Belianeh is our point of departure for the long seven-mile donkey-ride to the temple of Abydos. As we push out over the dusty fields, the sun mounts above the palms and seems to focus all his radiant energy on our little party. The miles pass slowly, the patient little donkeys beating a ceaseless tattoo with their twinkling feet upon the uneven path, accelerating the tempo from time to time for but an instant as the shouting donkey-boys apply the goad, sometimes indeed so suddenly that one tilts backward and almost falls off behind.

Far in the south is the dim line of the desert cliffs, plastic and deeply indented as the early morning sunshine falls athwart the headlands and the dark bays that lie between. Here on this plain, where the peasants all around us are plowing their fields, once stood the city of Thinis from which Menes went forth to subdue the North, and thus become the first king of a united Egypt over five thousand years ago. His ruined tomb is around the next bend of the valley, and nine tombs of his royal descendants are grouped in a large bay of the cliffs before us, at some distance out in the desert behind Abydos.

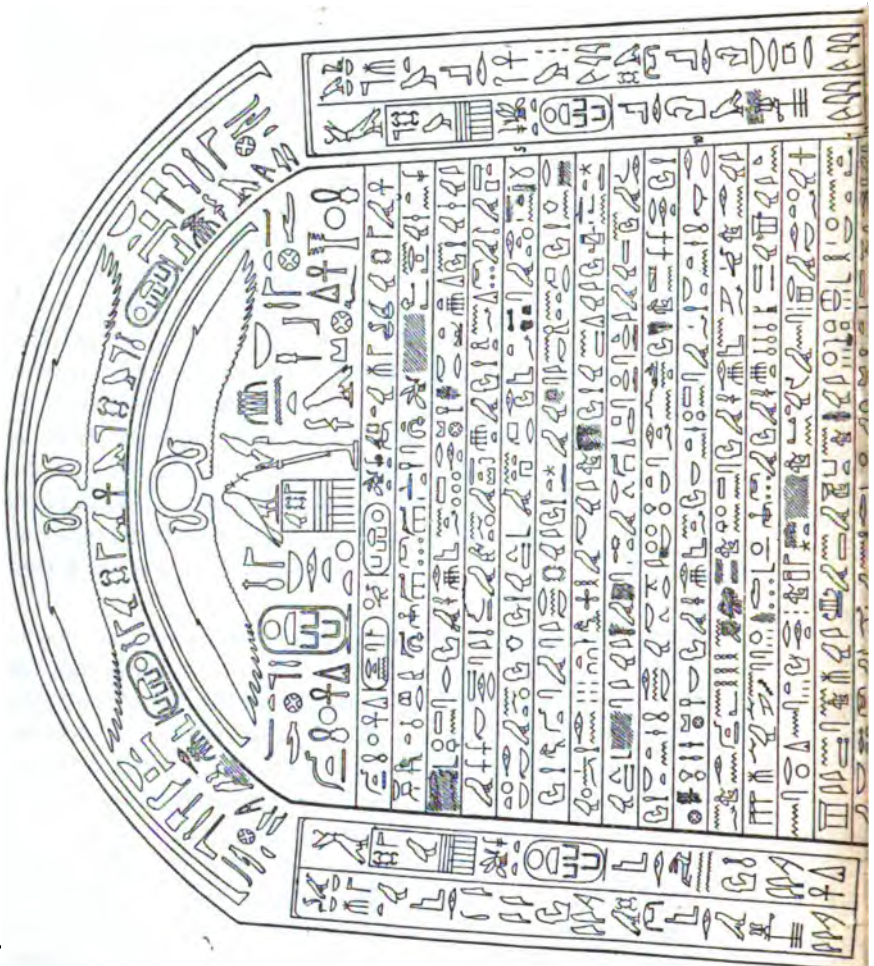
Riding through a group of wretched hovels we emerge at last before our first Egyptian temple. With the exception of the colossus of Ramses II at Memphis, all the great monuments that we have thus far visited belong to the Old and the Middle Kingdoms. But we have now reached a point far enough southward to escape the destruction of the innumerable invasions which have laid waste the North. We are entering the Theban region and the imperial age. But Abydos was already a place of importance in the Middle Kingdom, for by this time the tomb of Osiris was definitely believed to be here, and thus the place became the Holy Sepulchre of the Egyptians, and a shrine to which they pilgrimaged for long centuries. The tomb which they thought that of Osiris was in reality that of one of the descendants of Menes out in the desert behind the temple. Already

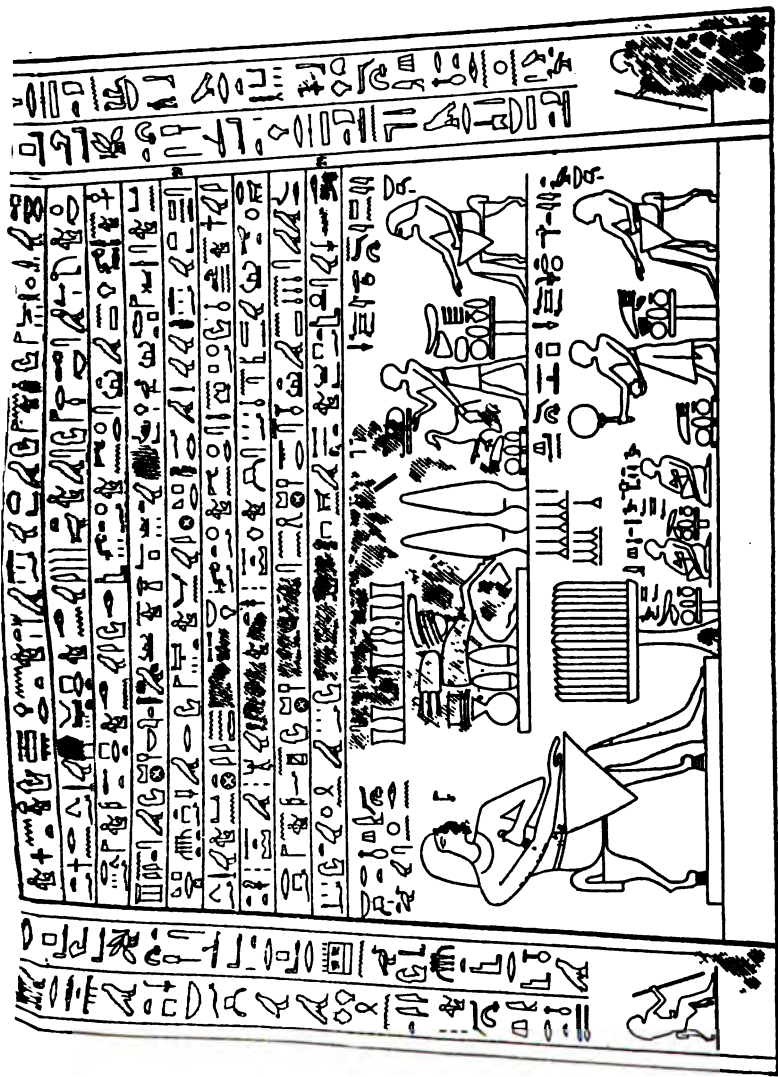
some two thousand years before Christ, when this royal tomb was one thousand two hundred years old, they had forgotten its real origin and attributed it to Osiris. To this tomb they came each year to reëact the burial of the murdered god, as a scene in the Osirian passion-play, a great drama of the life and death of Osiris, which was presented here every year, and drew throngs of pilgrims.

This road down which we ride was therefore thronged with pilgrim hosts as far back as 2000 B. C. The pilgrims as well as many government officials, who passed or visited the place on the business of the Pharaoh, took occasion to erect here memorial tablets of stone, commending themselves, their relatives and friends to the favor of the great god in the hereafter. The officials sometimes mentioned the nature of their business, with the date of the visit and the name of the reigning king, and such tablets are among the most important records which have descended to us from this age. One of them whose tablet is now in the Berlin museum, tells how he participated in the great Passion-Play, and his brief account of the successive scenes or acts in which he took part, is nearly all that has survived of this earliest known drama.

It is with such memories as these, memories of the earliest known drama and the earliest kings of the earth that we ride into the court of Seti I's temple at Abydos. The front with its two pylon towers, and the first court have entirely disappeared. The low and ignoble wall which seems to form the front of the temple is really the rear wall of the second court behind which the columned and inner chambers of the temple await us. It is therefore only the rear half of the building that still survives. For many if not most visitors it is the first impression of an Egyptian temple which is received here, and many are disappointed in the external architecture. But as we shall see, the halls behind amply compensate for the loss of the front, and we shall view many a temple façade before we come down river again.

Far out in the eastern desert on the other side of the





Memorial Stone erected at Abydos in the Nineteenth Century B. C. by the Royal Treasurer Ikhnofret. Among other Things it narrates his participation in the Osirian Drama or Passion-Play of Osiris. The Stone is the earliest Evidence of its Existence. (Berlin Museum.)

river is a chapel of Seti I, erected by him beside a well which he had dug there to supply with water the eastern mines, from which he hoped to draw revenues for this very temple. He has recorded this enterprise in long inscriptions on the chapel walls, and added the most frightful curses upon anyone who should violate or divert the revenues of this temple still to be received by it from these mines after the king's death. And yet, when Ramses II, his son, visited this temple not long after his father's death, he found it unfinished, and the revenues thus established by his father already corruptly diverted from it. He restored the endowment, and completed the splendid temple, inserting his name wherever his father had not already occupied the surface of the walls, and upon the low wall through which we enter, he recorded an enormous inscription, telling the story of his succession, which occupies the entire eastern half of the wall.

As we pass through the central door we enter a large colonnade or hypostyle hall, and stand for the first time beneath the roof of an Egyptian temple. Down river, before we left Cairo, we visited the great monuments of the Old and Middle Kingdoms, especially the former, but except the collections in the Museum and the colossus of Ramses II at Memphis, as we have said before, we found little from the Empire, the remains of which are almost entirely confined to southern Upper Egypt and especially to Thebes, the region of which we have now entered. This imposing hall is a product of the Empire, made possible by the tribute wrung by the Pharaohs from the kings of Asia and the Mediterranean, and by the captive labor of just such foreigners in Egypt as the Israelites.

As we walk down the central aisle of the stately hall, we find another behind it deeper than the first. On either side of the central aisle are three others, thus making seven aisles in all. These seven aisles lead to seven shrines immediately at the rear of the second hall, and in each shrine a different divinity was en-

throned. Their images splendidly wrought in gold, silver, bronze, and precious stones, have of course long since been carried away as spoil, but the columns and door-posts on either side of each aisle, and the shrine to which the respective aisle conducts us, are richly sculptured with reliefs and inscriptions in honor of the divinity belonging there. Amon as the state god, claims the middle aisle, with the triad of Osiris, Isis and Horus on the right, while Harmakhis, Ptah and King Seti himself occupy the three on the left. This arrangement of a single sanctuary for the worship of a heptad of gods is very unusual, and involves modifications in the architecture of the halls which are not typical and will not be found at Thebes.

Meantime our trusty dragoman has brought in the lunch baskets, and while we wander about the shrines and among the tall columns, he is busy spreading our lunch on a huge sill of limestone between two shafts. All about us the great halls are silent. The sunshine drops here and there through a break in the roof and striking obliquely across the columns, falls in broad bands along the worn stone pavement. Long and mysterious vistas through the forest of shafts greet us wherever we turn, framing many a distant figure of the king, wrought upon the wall in such exquisite reliefs as we shall find nowhere else in this ancient valley. In the sinuous contours, in the splendid sweep of the lines defining the tall graceful form of Seti, with the slightly aquiline nose, precisely as we found him in his coffin at Cairo, we discern the greatest art of the Empire transmitting to us one of the stateliest figures that ever sat upon a throne. The magic of his presence pervades the place. Everywhere he peoples the walls, his figure dimly discernible in the distance, or rising grandly at one's very side, as he intercedes before the gods. Our meditations, however, are rudely interrupted by the dragoman's call to lunch, and ham-sandwiches and chicken-salad displace reveries of the handsome Seti, while beside the royal countenance at every nook and cranny in

the walls appear dark-eyed chubby faces, displaying lively interest in our lunch basket and visibly expectant.

We stroll into the large "L" built on the east side of the rear, and with a sandwich in one hand and Baedeker in the other, we contemplate the long table of seventy-six kings who preceded Seti. Seti intended only to do them homage, but he at the same time left us a book of the kings of rare value in reconstructing Egyptian history. This eastern addition seems to have been a large chapel in honor of Seti's predecessors, especially the archaic Pharaohs of the first two dynasties, who lie in their primitive brick tombs, far out in the desert behind this temple. Or at least they once lay there, though their sepulchres have long since been rifled and left filled with rubbish. There is only time for a brief walk around the dismantled temple of Ramses II further west, through the old brick fortress of a very remote age, and the scanty remains of the old town, with the precinct of the early Osiris temple, where his devotees gathered a thousand years before Seti's day, and then the donkeys are brought round for the long ride back to the river.

Two days' sail, with favorable wind, brings us near the great bend in the river above which Thebes lies. Just before rounding the bend, and on the same side as Abydos, we land for a brief visit to the temple of Denderah, a product as it now stands of the Roman age, but occupying a site where ages before a sanctuary of Hathor, goddess of love and joy, had been erected by the pyramid-builders. It is but a foretaste of the architectural splendor of Thebes now awaiting us but a few miles up the river.*

*For a longer visit at the temple of Denderah, the reader is referred to the author's "Egypt through the Stereoscope," pp. 107-201 and Stereograph No. 46. The architecture of the Graeco-Roman age will be met in even better preservation at Edfu at which a longer visit will be made. It will be found very instructive to follow the *entire Nile voyage* with the stereographs and book just mentioned. The superb views make it the next thing to taking the real Nile trip. For this installment see pp. 156-201 and Stereographs Nos. 32-46.



IV. Historical Persian Architecture*

By Lewis F. Pilcher

Professor of Art in Vassar College.

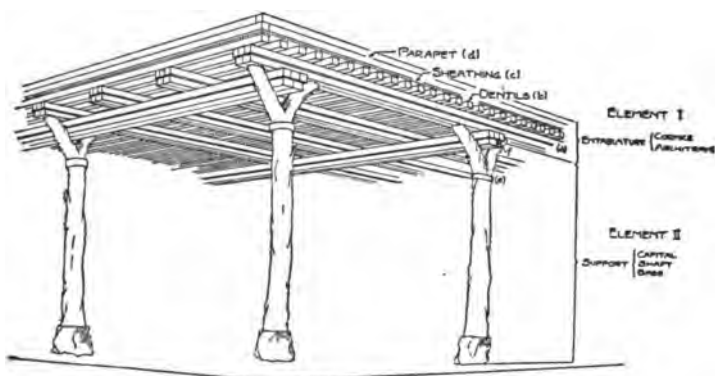
THE last of the Mesopotamian monarchies, the Babylonian, weakened by luxury and license, succumbed to the masterful tribes of the Aryan race in 538 B. C. and the seat of Empire in the East was transferred to the table lands of Persia. Upon the ruins of the Median and Babylonian powers, Cyrus the Great (558-529 B. C.), and his Achæmenidae (so called because these kings were chosen from among the descendants of Akhamanish) successors (529-330 B. C.) built one of the most magnificent empires the world has ever seen. At Pasargadae, Persepolis and Susa, their capital cities, are remains of great palaces scarcely yielding in point of decorative magnificence and impressive monumentality to the masterworks of Nineveh and Chaldaea.

Influence of Location

Isolated, amid their mountains, valleys and deserts, where stone and timber especially were abundant, it was inevitable that a structural style should be evolved, differing from the vaulted, brick system of the valley of the Tigris and Euphrates. The ancestors of the Persians erected their huts in quite the same fashion as that pursued by the modern inhabitants of the highlands of Iran and Northern Hindustan. The ceiling of these dwellings (Fig. 1), is supported upon timbers (lintels, a) that rest in the forks of

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November.



(Figure 1.)

trees. Upon the ceiling beams (b), sheathing (c) in the form of bark or matting is placed, and upon this base clay held in place by a timber parapet (d) served as a roof covering.

Elements of Construction

It will be seen that this construction rationally divides itself into two elements or main parts. Element I is the superstructure or entablature and comprises the chief beam or architrave of the fabric (a), the ceiling beams (b) that rest upon the architrave and projecting beyond its face remind one of a row of teeth, hence the architectural term *dentils* by which these projecting beam ends are known. The upper and crowning member of the entablature is the parapet. This detail, of various form and profile, together with the dentils and sheathing band forms a cornice.

Element II consists of the vertical supports and the beams (f) that rest in their forks.

Use of Banded Form

On account of the lightness of the timber used it was necessary (to ensure a strong member) to build up the architrave (a) and the fork beams (f) of small timber, making a compound beam. Thus the architrave and the beam that rests between the arms of the forks have a banded appearance and in section a stepped profile.

The forked-capital was strengthened at its lower part by a necking band (e). The base for the upright shaft

would necessarily be of stone. In early times rough, uncut footing stones were probably used. These were preferably high (fifteen or twenty inches) to obviate or at least minimize the chance of knocking the shaft out of plumb.

Persian Order of Architecture

The two elements above described including a *column* with its base, shaft, capital, and an *entablature* with its architrave and cornice constitute a complete *architectural order*.

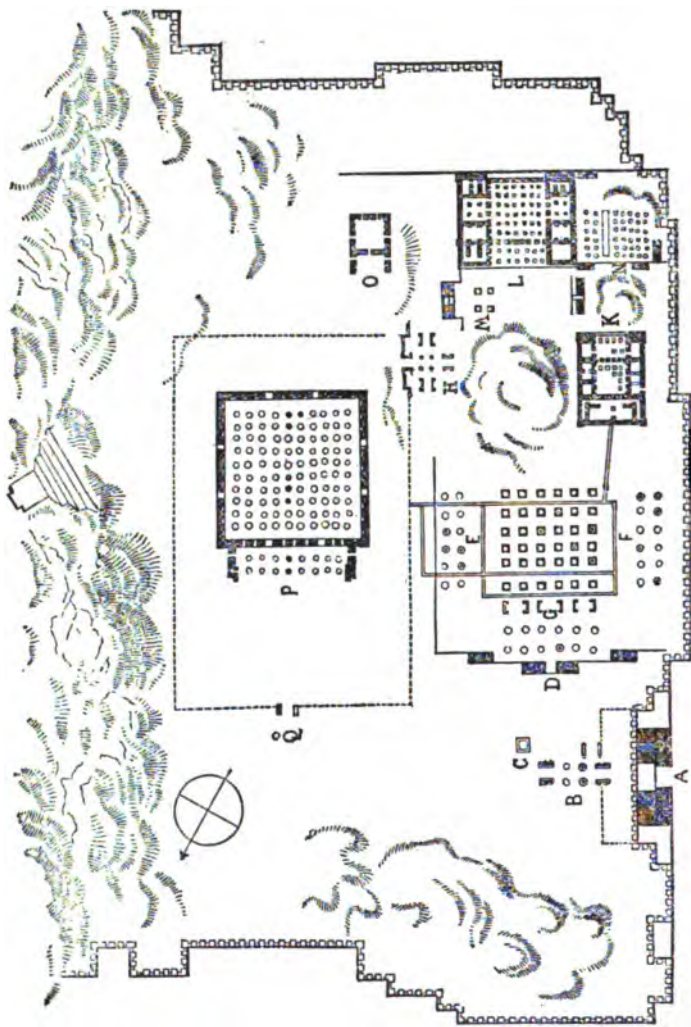
Probably hundreds of years elapsed before the opportunity presented of translating these experimental types into stone. By that time the timber forms had become mechanized into architectural habits and in the new material were repeated without entire regard to their original structural meaning. These were the constant factors in the Persian style. The variant was the decorative-ornamental devices with which the followers of Cyrus and Darius had come in contact in the course of their conquests.

The rock cut facade of the tomb of Darius at Nash-I-Rustam (Fig. 3.), which represents the facade of his palace, surmounted by a Talar (altar), well illustrates the character of the perfected order.

Symbolizing power and strength the simple timber forks were transformed into kneeling bulls. The necking band was elaborated into an astragal (one of the vertebrae of the neck, a roundlet moulding single or compound forming the transition from the vertical lines of the shaft to the curved lines of the capital of a column). The entablature presents in magnified form the cornice with its dentils (the projecting ends of the ceiling beams) and the banded architrave.

Intercolumniation

The use of wooden columns and architraves permitted a wider spacing than was possible with stone, a feature which is especially striking in the composition of the facade of the above mentioned tomb and in the columnar arrangement of the great halls of the palaces. A comparison (Fig. 4.), instituted between the hypostyle hall at Karnak and the great hall of Xerxes at Persepolis shows that an



Plan of Persepolis. A, Grand Stairway. B, Propylaea of Xerxes. C, Well. D, Stairway leading to Central Platform. G, Great Hall of Xerxes. E and F, Side Porticoes of Great Hall of Xerxes. H, Propylaea of Darius. K, Palace of Darius. L, Palace of Xerxes. M, Ruins of Time of Xerxes. N, Palace of Artaxerxes Ochus. O, Ruins, use unknown, of time of Xerxes. P, Hall of 100 Columns. (Fig. 15.)



Rock-Cut Tomb of Darius. (Fig. 3.)

area that in Egypt would have necessitated the employment of 136 columns, in Persia was furnished with but 34. The illustration depicts a corner of each of these great halls. Both plans are drawn at the same scale and graphically present the astonishing difference in the spacing of the Persian and Egyptian columns.

Persian Capital

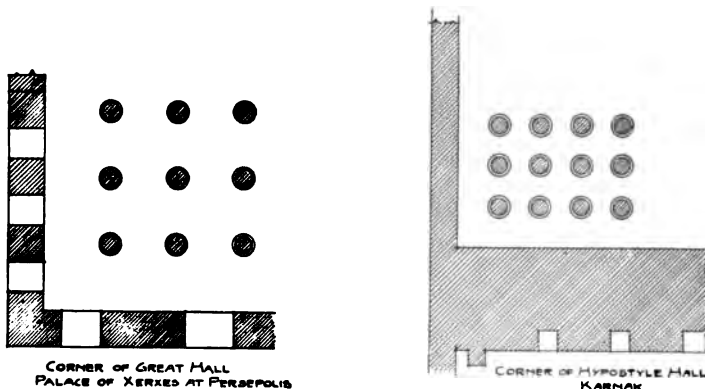
The capital and shaft (Fig. 5.) used in the palace at Susa differed in several points of detail from the Darius tomb column (Fig. 6.). In the tomb the coupled monsters rested directly upon the astragal, while in the palace two singular members were interposed between the animals and the shaft. The upper of these consisted of groups of vertically applied scrolls, which may have been inspired by the curling of the shavings as they are detached from a piece of timber by a draw knife. This strangely placed volute design is so at variance with structural propriety that no

other explanation than a simple carpenter work reminiscence appears tenable. The lower of the two members was probably suggested by the phenomena of palm tree growth, the drooping of the brown fronds and the sturdy fresh growth of the new leaves.

Comparison with Ptolemaic palm capitals of Egypt is inevitable but the general content of the decoration points to a purely Persian origin. The shaft was fluted and was supported by a high decorated base.

Esthetics of Persian Order

It has been remarked as a noteworthy fact that the Persepolis order is unique in the history of architecture, and that it is without derivatives. This is not at all strange, for to become an artistic expression of any subsequent race the maladaptation of the parts of the column would have necessitated a complete remodelling. The illogical structure, the disproportionate ornament and the lack of organic relation of the elements could not but appear other than in-artistic to a people, such as the Greeks, whose columnar details were united by a singleness of function, where all the transitions from the vertical to the horizontal were designed with due regard to the laws of optical exploitation and in a way to emphasize the structural meaning of each element—a result, as Hegel writes, in which neither idea



(Fig. 4.)

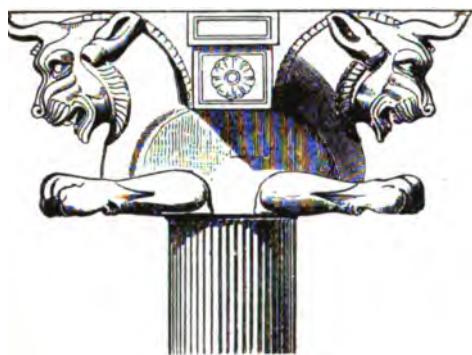
nor form predominate but the spirit and expression are one.

It was this problem of adaptation that militated against the continuance of the Persepolis type. In art, mechanical imitation of previous forms is inhibited when there is a lack of adjustment of means to end—of form to function. With a race the same condition exists as in the individual. A situation is brought to consciousness by the appearance of a new problem. A separation of the old and new ensues. It is in this process of mediation that the individuality or character of the race or person comes to the front. Now the Persepolis capital, composed of native elements and details borrowed from foreign arts represents a mediatory process in the Persian race, and so is indisputably a concrete index of its individuality.

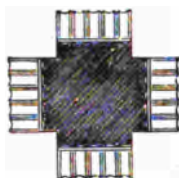
"It may have contented them," writes Loftus, "to borrow indiscriminately from all nations, so that each of the hundred columns surrounding their thrones (at Persepolis and Susa) might bear upon its fluted shaft the lotus, the palm and the bull, and symbolize the glories which the victorious arms of the Persians had gathered upon the battlefields of Egypt, Assyria, Greece, and Babylonia." Being completely an expression of the unique conditions and character of the country it could never be successfully transplanted.

Religious Monuments

The Persians did not believe that their gods inhabited the forms of images, hence there was no reason for the construction of a sacred dwelling for deity. Fire was regarded with especial veneration, as the purest symbol of Ahura Mazda, the supreme being. To render homage to their gods, altars, elevated upon terraces, were erected upon which the sacrificial flame was kindled. On lofty summits Magian fires were kept burning continually from generation to generation. To protect the sacred element from the desecrating contact with dust, impurities carried by rain or snow, the altar was surrounded by a protective structure.

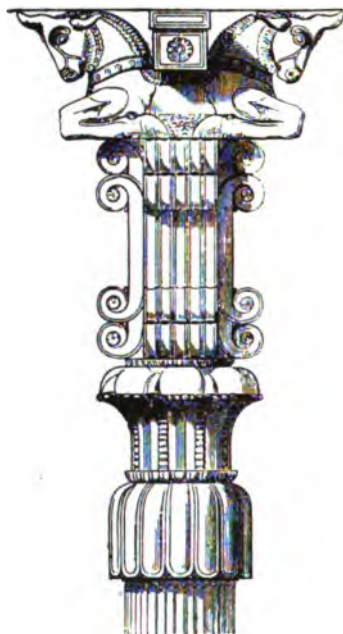


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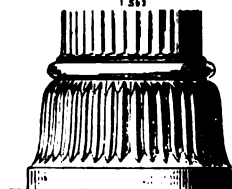


c

Column from the Eastern Portico of the Hall of Xerxes. Persepolis. Similar to column from tomb of Darius. (Fig. 6.)



1.583



Column from Susa. (Fig. 5.)

The best remaining example of such altars and one of the most interesting of all pre-classic monuments is at Naksh-I-Rustem (Fig. 7.), the necropolis of Persepolis. Here the altar scheme is doubled. The whole monument is cut out of the living rock. The platform, reached by steps at one side, is thirteen feet above the level of the plain. The altars are square in plan, massing in the form of truncated pyramids. The sloping sides indicate at once that the Assyrian structural style had nothing to do with the determining of this silhouette. In the composition of the sides a most unusual device has been adopted. Two columns, forming the corners of the altar, are connected by an arch, approaching a semicircle in form. This is an extremely suggestive arrangement of architectural elements—first because it brings together two conflicting structural principles, the lintel and the arch, and secondly, because the arch is made to spring directly from the simple column capital without the intervention of an additional member such as an entablature or an architrave block.

The Combination of Arch and Column in Subsequent Styles

The column and the arch were combined in Roman architecture, but throughout the best periods there was placed between the capital and the arch an entablature or an architrave block. During the fourth century, in centers that were directly influenced by the East, the intermediary member of the classic arch-lintel system, the entablature, was abandoned, and in a typical example of the early fourth century at the Palace of Diocletian, Spalatro, Dalmatia, the arch with classic details springs directly from a Corinthian capital. The designers of the Early Christian or Basilican period continued this rather unsatisfactory architectural arrangement as is well exemplified in the arcades of the basilica of St. Paul's outside the walls (Fig. 9.), 386 A. D., Rome, and the sixth century church of St. Simeon Stylites at Kal at Siman. Romanesque architecture concerned itself with the task of translating the basilican fabric with its wooden trussed roof into a durable fire-proof structure. Stone vaulted



Portal of All Nations. Persepolis. (Fig. 16.)

roofs replaced the ornamental wooden ceilings of the earlier times and heavy clustered piers widely spaced supported the heavy arches that separated the nave from the aisles. It is characteristic of the Romanesque styles that the arch was sprung directly from the capital. The capital in this period was better adapted to the task of translating the thrust of the arches to the vertical supports, than was the Roman Corinthian. Two examples that illustrate the point are S. Ambrogio (Fig. 10.), Milan, in the Lombard Romanesque style, and the cathedral at Pisa (Fig. 11.) in the Tuscan Romanesque style.



Mountain Scene in Persia.

The Gothic, the name given to the architectural period during which the problems of the Romanesque era were finally solved, continued the same arcade scheme, substituting the pointed (Fig. 12.) for the round arch. Influenced, probably more by Renaissance construction devices than classic, the Early Romanesque architects of Italy brought this Iranian arch-column motive into modern art and today we see the designers in all styles, without hesitation, combining their columns, columnettes, and arches in the way Persians at Naksh-I-Rustem invented thousands of years ago. The beautiful Plazzo del Consiglio (Fig. 13.) (1476) at Verona by Fra Giocondo has been used to illustrate the Early Renaissance employment of the motive, because it is itself the prototype of the Herald building, Herald Square, New York City. The continuance and persistency of an architectural form if sound, is one of the remarkable things in the history of civilization and is notably illustrated in the combination of this curious motive.



General View of the Ruins of Persepolis. (Fig. 14.)

Tomb of Cyrus

On the plain of Murgab near Pasargadae is the ruin of the tomb of Cyrus. The conception of this monument was obviously influenced by the Chaldaean stepped temple. The terraced base, consisting of six high steps, was placed in the center of an enclosure surrounded by a colonnade. The sarcophagus chamber was in the form of a Greek gabled temple, but the details of both the cornice above the entrance and the one crowning the edifice were of the Egyptian cavetto form. Before it was rifled by the Greeks the interior contained the golden coffin and support and a table of the same metal together with a great treasure in jewels and accessories in precious metal.

Palace Sites

Pasargadae, Persepolis, and Susa were successively endowed with royal palaces. That of Cyrus at Pasargadae was unpretentious. Susa was the ancient Elamite capital. Many pre-Persian finds have been made here throwing light upon the Babylonian period. The city continued as a place of royal residence under the Achaememidae. The most noteworthy result of the excavations at Susa was the disclosing of the palace of Artaxerxes Mnemon with its fine colonnade. Beneath these ruins were found the remains of the palace of Darius, son of Hystaspes.

Persepolis

These remains are insignificant compared with those at Persepolis (Fig. 14.). Here as was the case at Pasargadae and Susa, the Assyrian method of erecting the buildings upon vast platforms was followed. Backed by the mountain of tombs and constructed by Cyclopean masonry, (800 by 1,500 feet), the substructure provides a most effective base for the royal edifices. Ascent from the plain to the terrace is made by symmetrically arranged double stairways (Fig. 15.), (A) unexcelled in the ancient world. Entrance to the palace enclosure was through the Propylaea of Xerxes (B) whose portals were embellished with the carved figures of colossal bulls (Fig. 16.). The



Two Iranian Altars at Naksh-e Rostam. From Maspero, "Passing of Empire." Drawn by Boudier from heliogravure in *L'Art Antique de la Perse*. Marcel Dieulafoy. Vol. iii, pl. v. (Fig. 7.)



Colonnade. Spalatro, Dalmatia. Showing arch springing from capital without intervening entablature. Classic Roman Example 307 A. D. (Fig. 8.)



Right Aisle St. Paul's outside the Walls. Roman Basilican Example 386 A. D. (Fig. 9.)



St. Patrick's Cathedral, New York City. Showing the employment of this motif in modern Gothic Architecture. (Fig. 12.)



Tuscan. View of Arches of Nave. Cathedral Pisa. Romanesque Example 1075 A. D. (Fig. 11.)



View of Arch-springs S. Ambrogio Milan. Lombard Romanesque. Twelfth Century. (Fig. 10.)



P. del Consiglio, Verona, by Fra Giocondo, 1476. Italian Renaissance. (Fig. 13.)

gigantic bulls that guarded the portals of the Ninevite palaces were carved with five legs so that no matter from what angle they might be seen they would appear to have the correct number of legs. The Persian reliefs show but four legs, therefore when viewed from the side they lack the completeness of the Assyrian form. It will be noticed also that in the Persian work the Semitic cast of feature disappears and is replaced by a visage of Aryan cast. The propylaea was adjoined by a hall 82 feet square. Distant 162 feet from this ruin is the stairway (O) that leads to the central platform, which was occupied by the Great Hall of Xerxes, (E F G), the Palace of Xerxes (L), the Palace of Darius (K), the propylaea of Darius (H), the Palace of Artaxerxes Ochus (N) and a structure by Xerxes, the purpose of which is undetermined (O). On a still higher level was situated an enormous structure known as the Hall of One Hundred Columns (P).

Ceremonial Halls

The Great Hall of Xerxes, (G E F), probably used as the throne room, was an hypostyle in which 36 columns, sixty feet high, supported a lavishly decorated timber superstructure. The audience chamber was surrounded by three monumental porches, orienting North, East, and West. An appreciation of the enormous size of this building will be gained when it is known that it covered an area of two and one-half acres. To the east on a slightly higher terrace is the ruin of a second ceremonial hall, generally called, on account of the number of supports that it contained, the Hall of One Hundred Columns (P).

Plan of Royal Dwelling

The rulers dwelt in residences situated on the southern part of the platform. The arrangement of these palaces is quite similar to the private portions of the Minoan structures and the Palace of Ulysses, on the Island of Ithaca, described for us by Homer. A protected area, corresponding to the atrium, forms an approach to a pillared portico. Beyond the porch was the chief hall. Traces of columns

are found, not indicating a peristyle (a building or court, which is entirely or for the greater part surrounded by columns) but distributed to produce an hypostyle hall. Rooms were arranged about this central space, and from it stairs ascended to a second story. On the roof of this upper story, if we may form a correct judgment from the Darius tomb relief, which evidently represents a palace facade, was provision for a throne and altar.

Decoration

Concerning the general appearance of the interior of the Persian building we are dependent upon the descriptions in the literature of other races. Followers of Assyrian tradition in ornament they exhibit a retrogradation both in materials and form. It is true that, with the use of colored tiles, hangings, and gold and silver, an effect of great splendor was produced. While sensuously pleasing the fabric was perishable, transient and not capable of great refinement. Frescoed plaster and tiles took the place of the alabaster revetments of Mesopotamia except upon the buttresses of steps placed before palaces where processional subjects are freely rendered.

The details of ornament are few and for the most part derived from Assyria.

Character

The gradual growth of the successive Persian palaces has been remarked by various writers. The change that is observed in the tone of the ornamentation of the earlier and later palaces is especially to be noted. The sculptures that adorn the residences of the first kings, Cyrus and Darius, represent the King engaged in bold and manly combat with lions or other monsters; while in the halls and chambers of the palace of Xerxes we see that these give place to representations of servants bearing articles of luxury intended for royal use. "A tone of mere sensual enjoyment is thus given to the later edifice which is very far from characterizing the earlier; and the decline at the

court, which history indicates as rapid about this period, is seen to have stamped itself upon the material art."

CHRONOLOGY, AFTER FERGUSSON.

	Dates.
Cyrus founds Pasargadæ.....	B. C. 560
Cambyses' buildings at Pasargadæ.....	525
Darius builds palace at Persepolis.....	521
Xerxes builds halls at Persepolis and Susa.....	485
Artaxerxes Longimanus	465
Darius Nothus	424
Artaxerxes Mnemon repairs buildings at Persepolis and Susa	405
Destruction of Persian Empire by Alexander.....	331

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SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS
MAGAZINE.

(End of C. L. S. C. Required Reading for January, pages 19-96.)

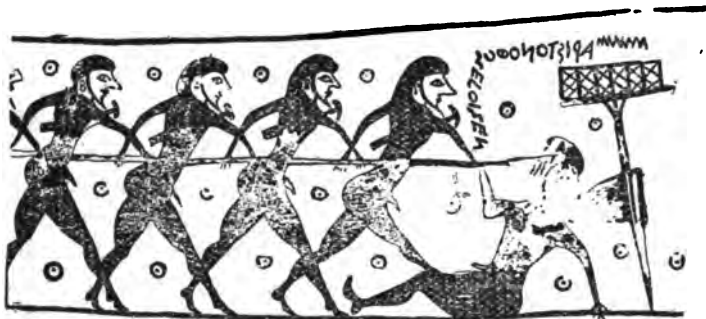


The Tale of Troy in Greek Art

By Alfred Emerson

JUST where illustration should be pigeonholed in a system of esthetics is still a problem. Some able artists and teachers of painting condemn all story-telling in pictures as a betrayal of the artist's proper function and mission to the crude spirit of gain. Others, again, and some of our best, the Elihu Vedders and Howard Pyles, have won renown as illustrators. Few painters ever cultivated this field more earnestly than the masters of the Preraphaelite Brotherhood, whose aims fell short of nobody's for loftiness and purity. Lessing, to be sure, laid down, in his famous "Essay on the Limits of Poetry and Painting," that descriptive poetry and narrative painting are artistic taboo. But Lessing's doctrine is too austere and logical for human nature's daily food. What would be left of Italian painting, if we cancelled all the pictures that illustrate the characters and events of the Old and New Testaments, of the Apocrypha, the lives of the Saints, and the world of fable?

The necessity of projecting the mode of expression out of time into space certainly hampers the sculptor and the painter. But it does not follow that chisel and brush can tell no stories. The significant pose, the animated group, do look before and after. The idea of action, of motion, of change is inseparable from the lifted sword, the rearing steed, the crested wave and the bellied sail. The sunset red foretells the "dear thrice-prayed-for night." October's motley is keen with a foretaste of December frost. If Euphranor's lost statue of the Trojan Paris did equal justice to the judge of the goddesses, to Helen's lover, and to the slayer of Achilles, as Pliny declares, the instance shows how well a detached figure can tell a complex story. How many of our own artists can give us the Washington of Valley Forge and Yorktown and the first President of the United States in one? If it was wrong to enlist the co-



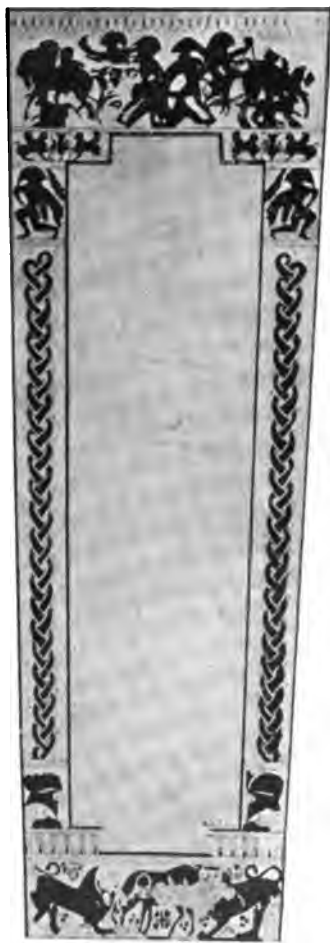
The Blinding of Polyphemos. From an early black-figured vase by Aristophonos, whose Signature is misspelled Aristonophos. From Collignon's Greek archaeology.

operation of a well-informed Greek and German public, then and then only Euphranor and Richard Wagner were bad artists. If Tannhauser and Lohengrin, Hans Sachs and Siegfried are empty names to you, you are ill qualified to receive the poet-composer's dramatic and musical message. An' there's an end on it.

Now the Greek knew his Homer as a Scotchman knows his Bible. Nor was his Homer limited to the Iliad and Odyssey as ours is. Some of the favorite stories of the Themis, the apple of Discord, the wooing and wedding of Trojan cycle are not related in those epics. The counsel of Peleus and Thetis, the youth of Achilles, the judgment of Paris, the rape of Helen, the rally of the Greek princes, the sacrifice of Iphigenia, the adventure of Telephos, the Grecian landfall on the Trojan shore, and the earlier events of the Achaean campaigns, yea, these stories and many more, were they not related in a preceding poem of the Epic Cycle? Andrew Lang's "Helen of Troy" is a charming literary restoration of "The Cypria" in masterly English. The Greek hero's favorite horse Xanthos foretells the early death of Achilles by the Trojan seductor's arrow in the Nineteenth Iliad. But the full story of it appeared in another ancient epic. "The Ethiopians" has gone the way of "The Cypria," all but the bare chapter-indexes of both. Yet those poems are not utterly lost, for the tragic poets and the form-

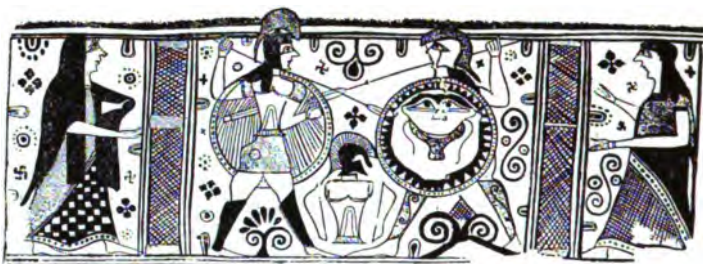
ative artists of later ages drew freely upon the old romances of the falls of Thebes and Troy. Statius, Quintus of Smyrna, Colluthus and sundry other minor poets, whose books are extant, rewrote some of them again centuries after Christ. I read Colluthus's "Fall of Troy," by the way, in a queer old edition, at the San Francisco Public Library, that went up in flames soon afterwards. And so these old tales passed on, by strange ways of mediæval literature and Renaissance tapestries, to our own Shakespeare and Tennyson.

Plato and other early writers credited the whole Epic Cycle to Homer himself. There is an echo of this earlier faith in a passage of Lucian's whimsical "True Narrative." The hero interviews Homer's shade in the Elysian Fields as to which of all the poems attributed to him he had really written, and records the blind bard's answer that he wrote them all. Our higher criticism claims to distinguish many strata of accretions from a thin bed of authentic matter, even in Iliad and Odyssey. A glance at the art monuments in Overbeck's *Galerie heroischer Bildwerke* persuades one



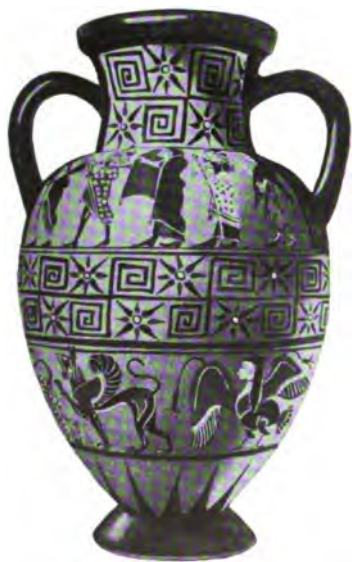
Upper Face of a Clazomenian Sarcophagus. From Collignon's "Greek Archaeology."

that the Greek artists who quarried picture and sculpture stuff from the national epics cared little who wrote them, or



The single Combat between Achilles and Memnon, witnessed by Thetis and Eos. From a Melian Amphora. Taken from Rayet et Collignon, "Histoire de la Céramique Grecque."

what parts of them were the earliest stock in trade of the Homeric bards. A study of their illustrations must start from the same free and easy premises. Clever artisans carved the ancient tale of Troy in stone, beat it in metal, painted it in black silhouettes and outlines on earthenware,



Hermes Leads the Goddesses to Paris. On a Tyrrhenian Amphora at Berlin. From Furtwangler's "Griechische Vasen-malerei."

emblazoned it in color on Roman walls and early parchments. Greek children probably learned to spell it out in the picture form before they learned to read and recite the real Homer at school. Just so the unlettered masses of the middle ages had their Bible of the Poor in stained glass. The pictures compose a book well worth anyone's reading in both cases.

According to Homer, the first illustrator of the Trojan war was Helen of Troy herself. Iris assumes the semblance of her Trojan sister-in-law, Lao-like, and finds Helen in her hall. "For there," says the poet, "she was weaving a great



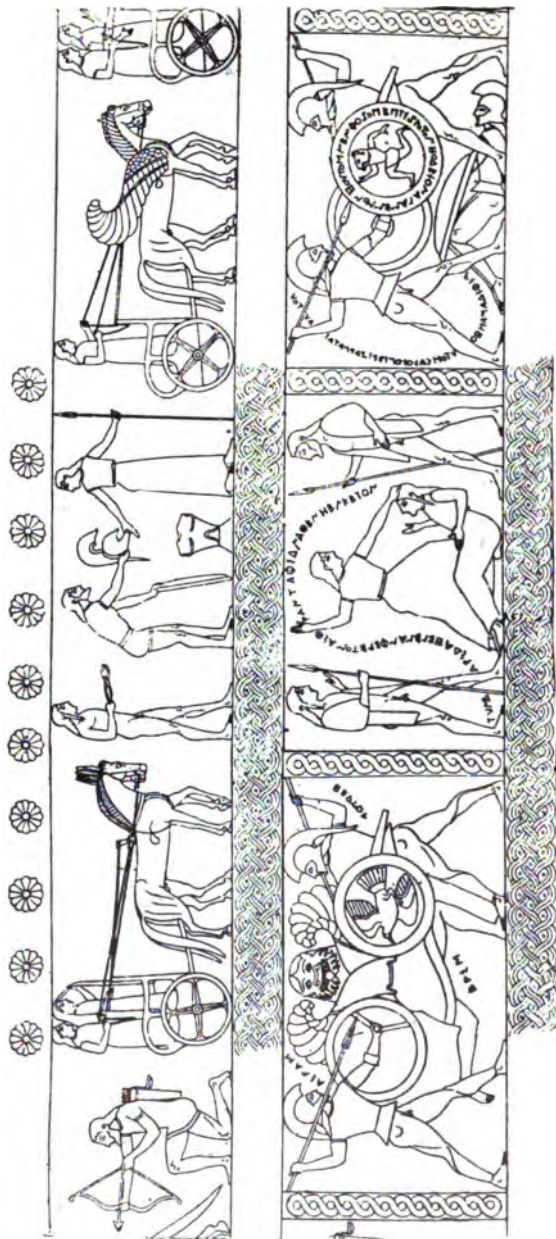
two-faced purple dress-pattern. And many adventures of the steed-taming Trojans and of the mail-clad Achaeans she wrought therein, which they endured at the war-god's hands on her account." (*Iliad* 111, 125ff.). William's Queen Matilda has been credited with the embroidered chronicle of the Norman conquest of England which is preserved in the Cathedral of Bayeux. The great Alexandrian critic, Aristarchus, allowed the Schliemannesque opinion to escape him that Homer obtained his knowledge of the Trojan campaign from Helen's figured damask! It is certainly curious to find that the illustrated blanket newspaper, which we have fondly supposed to be an American novelty, dates



Paris Receives Hermes and the Goddesses. From a Tyrrhenian Amphora at Berlin. Furtwangler's "Griechische Vasenmalerei."

from the Trojan War. Certain painted clay coffins have been excavated at Clazomenae, one of Homer's seven traditional birthplaces, the decorations of which are not far from showing what Helen's tapestries were like. These silhouettes are a painted form, so to speak, of the Ionian dialect.

On other old Ionian vases, found at Rhodes and Melos, we seem to catch the ceramic painter developing an inherited pattern of confronted birds, lions, or men into the pictured story of a heroic conflict. A Rhodian plate with a single combat between Menelaos and Hektor, so inscribed, over the body of the Trojan Euphorbos has been adopted as the label of a brand of American cigars. Here the two armed champions face one another with round shields and



Anderson's Restoration of the Ark of Kypselos. (Detail.) Herakles, Hephaistos, and the Nereids.
Discord between Ajax and Hektor. The Dioskouri recapture Helen. Iphidamas and Agamemnon.

lifted lances, their helmets drawn down over their faces. Menelaos has one foot planted on Euphorbos, who lies on his back similarly accoutered. But he is not dead. The painter draws his eye wide open. Kirchhoff assigns this plate to about 600 B. C. by the evidence of the painter's archaic alphabet. The artist's departure from the Homeric account are deliberate. In *Iliad* XVII, 60 ff., Menelaos strips the slain Trojan of his arms, but evades a combat, alone, with Hektor and his company. Later on, it is true, he advances again with Ajax and it is Hektor's turn to retreat. Menelaos and Ajax thereupon recover the body of Patroklos. Euphorbos is forgotten by this time.

Single combats abounded on the celebrated ark of Kypselos, prince of Corinth, and are common enough on early Corinthian and Athenian vases, together with new subjects of increasing complexity. An English antiquarian, Mr. H. W. Jones, of Oxford, and his practised draughtsman, Anderson, have essayed a clever graphic restoration of that long-preserved relic of early Grecian woodcarving and marquetry. A Greek writer of the age of the Antonines, who saw it at Olympia, describes the following subjects from the tale of Troy as depicted on it:

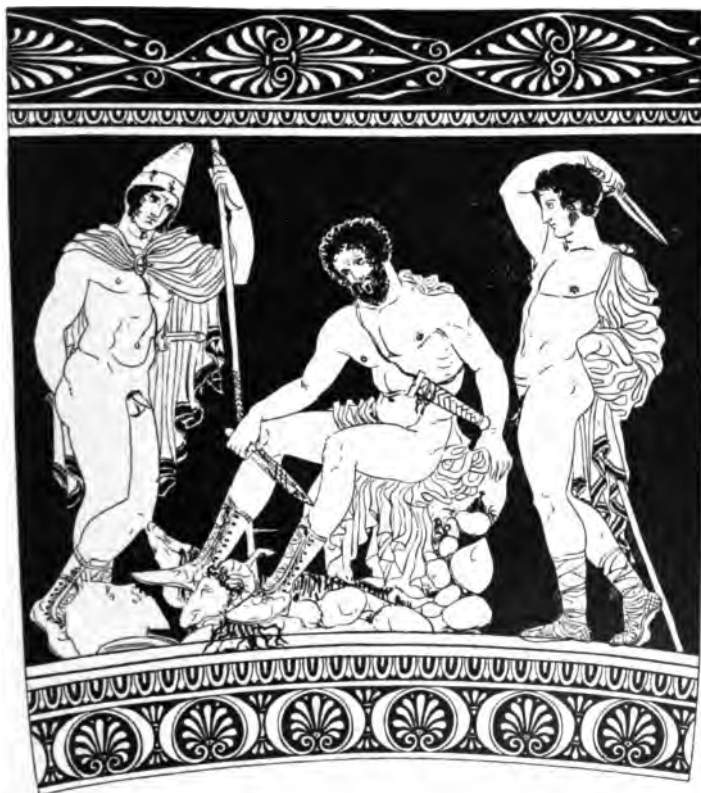
1. Peleus, the father of Achilles, seizes Thetis the nereid. A serpent darts at Peleus from the goddess' arm to denote her transformation.
2. Circe's maids and a centaur attend Ulysses and Circe in a grotto. (Pausanias guessed wrong here. The carver evidently intend this embowered couple for Peleus and Thetis, whose Gandharva marriage the centaur Chiron had promoted.)
3. Castor and Pollux recover the kidnapped Helen.
4. Hermes escorts the three goddesses to Paris of Troy for their beauty to be passed upon.
5. Discord stands between Ajax and Hektor, "very ugly to behold." Compare *Iliad* VII, 206 to 312 and XIV, 402 ff.
6. Koon fights Agamemnon for the body of Iphidamas. Compare *Iliad* XI, 248 ff.
7. An armorer (Hephaistos) hands an outfit of arms to a train of women on chariots (Thetis and her nereids).
8. The mothers of Achilles and Memnon, Thetis and Dawn, witness their duel—another story from the Cypria.
10. Nausikaa and her maid driving a span of mules (*Odyssey* VI, 81, 82).
9. Menelaos attacks Helen with a drawn sword. (This is an episode from the Fall of Troy by Arktinos of Miletos.)

Love and carnage are the alternately dominant preoccupations of the old Peloponnesian carver. The Italian Renaissance itself hardly accords so large a field to the



Ajax Rescues the Corpse of Achilles. From the François Vase at Florence.

gentle passion. I should like to reproduce the very similar figured glories of the incomparable François Vase at Florence, but their very abundance forbids it. That marvel of the black-figured early Athenian style of vase painting has 281 mortal, immortal, and animal creatures depicted on it. Olympians attending the wedding of Peleus and Thetis on their processional cars enliven one, the chief one, of its eleven friezes. Here, again, love and death are the general theme. Ajax rescuing the body of Achilles from the Trojans appears twice on the middle panels of the vase's tall handles. This sixth century art was still very crude. Later Greek sculpture will give us a beautiful rendering of the



Odysseus and His Companions evoke the Shade of Tiresias. From an early South Italian Amphora.

same adventure in the well known marble group of the Loggia de' Lanzi at Florence. They have called that composition Menelaos and Patroklos; but it is unlikely that the artist would prefer the minor glory to the greater.

Some of the finely painted vases of the fifth and fourth century, in the red-figured manner, clearly reflect and echo the grand art of the contemporary mural painters. Polygnotos of Thasos was the greatest of these masters and the author of the two famous subjects, *The Fall of Troy*, and *The Underworld*, in a public hall at Delphi. Both sub-



The Rape of Thetis by Peleus and the Nereid's Transfigurations
From a red-figured Winecup by Peithinos. In Berlin.

jects, and the detail groups that composed them, belong to the repertoire of the ceramic artists. One of these treats us to the pale head of Tiresias answering the magic summons of Odysseus to the gates of hell, a subject scarcely within the capacities of vase-painting.

The story of the ideal portrait of Helen, that Zeuxis painted at Croton, using the sisters of the handsome youths whom he had observed at their exercises in the public gymnasium for models, is familiar. Homer, who could not paint her, makes the seated Trojan elders exclaim, as she passes, that such a woman was worth a war. A literal artist like Sir Frederick Leighton has committed the blunder of illustrating that essentially undepictable scene. Goethe



Achilles and Penthesilea. From a winecup in Berlin.

berated the artists who illustrated his poems for repeating the scenes that his pen had done full justice to, while they neglected to exploit the fine chances which a writer's handicaps hindered the poet himself from handling successfully. The sage of Weimar would have approved the method of Zeuxis. His figure study was a painted Iliad.

We must go to barbaric Lycia to find an extant sculptured monument of consequence upon which scenes of the Iliad and Odyssey occupy places of honor. The marble Heroon of Gyölbashi, on the obscure site of ancient Trysa in that outlying borderland of the Greek world, escaped the attention of the great English explorer of Lycia, Sir Charles Fellows; Dr. Schönborn, a modestly-equipped Prussian professor, happened upon it in 1847. Schönborn was unable



Athena. From a Judgment of Paris on a South Italian amphora.



Aphrodite and Eros. From the Judgment of Paris on a South Italian amphora.

to draw the sculptures, or to enlist his government's active attention to them. But the structure in question has been thoroughly excavated and published, more recently, by an Austrian expedition (Benndorf and Niemann, *Das Heroon von Gjölbасchi-Trysa*, Vienna, 1889). A couple of its multiplied friezes relate to the Trojan War. They render the Greek landing and the siege of the windy city with a wealth of spirited detail.

At another point fourteen unarmed banqueters, who have been reclining on eight couches, after the Greek manner, sustain the attack of two men who advance upon them with bow and sword. Two of the surprised revellers lie dead already; three others are wounded. The one nearest to the attacking party extends his hand in protest, or to beg for mercy. Others employ their cloaks, or the couches and

tables, in lieu of shields. They are all bare-headed and unshod. The adventure occurs in a pillared hall. A boy, who appears to have been serving the assembled guests, escapes by an open door behind the enemy. The bloodthirsty twain also lack defensive armor, but wear conical sailors' caps, tunics and shoes. One is bearded and the other not. They might be father and son. Their pose is copied from the famous fifth century statues of Harmodios and Aristogeion, the Athenian tyrannicides. One has no trouble in recognizing the slaughter of Penelope's suitors by Odysseus and Telemachos. The first to fall is the impudent Antinoos; the man who pleads for mercy is Eurymachos, as in the Twentieth and Twenty-first Odyssey.

Alongside of this group there is another composed mainly of women. The sculptor has chosen nurse Eurykleia's separation of Penelope's loyal and naughty maids for his second Odyssean subject. He handles it less literally than the other for his own good reasons. The tall queen, who is absent in Homer, witnesses the scene here. Professor Benndorf conjectures that the artists had painted Penelope's loom in a large blank space near her standing figure. For Greek art, like nature, abhors a vacuum. Odysseus, still clad in his beggar's cloak, or hide, near the door, holds torch and sword ready to make away with the guilty women.

The requirements of sculptured, and more especially of frieze composition, preclude the notion that the anonymous artist of Gyölbashi copied his design from Polygnotos's mu-



Odysseus and Telemachos attack the Suitors. From the sculptures of Gyölbashi, now at Vienna.



The Land of the Laestrygons. From one of the Esquiline Frescos in the Vatican Library.

ral painting of the Slaughter of the Suitors in the Temple of Athena at Plataea. But he surely knew his great contemporary's work, and felt its merit. There is a reason, too, for the Graeco-Lycian sculptor's having been required to honor Homer so directly. The *Iliad* renders a fine homage to the Lycian princes Sarpedon and Glaukos, whose posterity reigned at Xanthos and Trysa.

There is a minutely inscribed and divided bas relief in the Capitoline Museum, whose less gifted sculptor tried to portray all the leading events of Homer's twenty-four books on one block of stone. The result was bound to be, and is, a flat failure. The *Tabula Iliaca* is attributed to the imperial age. It exhibits the sterilizing force of pedagogy at its worst. For there were true artists even then. Augustus's lately recomposed altar of Peace proves that they possessed a keener sense for human personality and for the things of nature than the older masters. The Dutch painters of the seventeenth century outstripped their Italian predecessors in the same direction. The early Greek poet and artist translated the impressions they received from nature into mythical personages. The crinkle of the sea in the sun-

shine was the light footfall of the nereids, the crystal spring was the home of a nymph, the river that of a river-god, the sea the domain of Poseidon. Without discarding this older method altogether, Theokritos, Propertius, Horace, and Virgil describe the charms and wonders of nature more directly. Later literary antiquity had developed the sense of landscape in the wake of the painting fraternity. This new sense dominates the Odyssey frescos from a Roman house on the Esquiline, which are preserved in the Vatican Library, to such a degree that they challenge comparison with Preller's and Turner's modern illustrations of the Homeric poem. The sunsmitten cliffs and eery caverns of a Mediterranean seacoast, and the play of light and shadow on the local colors and forms of each scene, have become the antique painter's true subject. With Polygnotos the figures were the whole thing. Here they have dwindled to miniature proportions. We name them easily; for the artist has scratched their names into the fresco. This is Odysseus, this Teiresias, this the shade of Elpenor who fell from the roof of Circe's house and broke his neck. Above a group of recumbent women we read the legend AKTAI (the beaches) and realize that the Augustan painter clings a little yet to the old plan of personifying the features of a landscape, although he has learned to represent them adequately with his brush. Many centuries later, in Byzantine mural mosaics, we shall continue to see the personified Hades trodden underfoot by Christ in limbo, and the River Jordan witnessing the Savior's baptism from his own bank.

I select the first picture of the Esquiline series for an orthochrome reproduction, instead of the Underworld scene, because of its greater simplicity and clearness in a reduction. The other is a finer composition, pictorially speaking. Woermann, *Die Odysseelandschaften vom Esquilinhügel in Rom* contains, and fully discusses, beautiful chromolithograph facsimiles of all six. The present picture may be called *The Land of the Laestrygons*. It succeeded a lost one about the Ithacans' adventure with Aeolus and the

Winds, in the original panelled arrangement of the antique frescos.

We descry the ships of Odysseus at the left. The tumultuous wind-gods hover about it still, blowing their long horns. A fisherman at the foot of a high, sunny cliff is labelled Aktaï, as if he personified the seashore. A giant mountain deity (for so they are often represented) reclines on another face of the same cliff. A recumbent female figure near by is named KPHNH, the spring. On a steep path, which ascends the thinly clad shore, three companions of Odysseus hold converse with a daughter of the country. The damsel was evidently about to fetch water from the spring Artakia at the foot of the hill, when the three labelled shipmates of Odysseus intercepted her. An inshore wind tosses the trees that crown the hilltop. And a lone herdsman disappears behind the scarlet pilaster at the right, with a little flock of cattle. Lower down are two sheep. There seems to be an allusion here, as in Homer, to the brief nights of the north, which allowed the outgoing flocks of the Laestrygons to meet their incoming herds, under the midnight sun. In fact, the whole picture agrees perfectly with the great seafarer's story of his disastrous visit to the country and city of Lamos, king of the Laestrygonian giants. Thirty lines of Homer's fifty (*Odyssey* XII, 80-132) are concerned with the elements of this fresco. It is true that the poet makes the queen of the Laestrygons a giantess, "tall as a mountain top;" whereas the painter portrays her daughter only a head taller than her Greek questioners. The names of these, Antiochos, Anchialos, and Eurybates, are culled, the one elsewhere in the *Odyssey*, and the other two from an unknown literary source or from the artist's own fancy. He shows how the Laestrygon giants bombarded and sank all but one vessel of the Ithacan fleet with vast boulders in the landlocked harbor, on a contiguous painting of the Esquiline sequence.

It is only at the end of the chapter, when the door was about to close on classical antiquity and all its works, that

manuscript illustration acquired importance, converting the limner into the mere parasite of literature. The Biblioteca Ambrosiana possesses a jewel of antique illumination in its sixth century illustrated copy of the *Iliad*. I have hunted Chicago in vain for a copy of it, and find my thirty-year-old memory of the original parchment sadly faded. The picture that comes back the best is the one of Hephaistos forcing the river Scamander back to his bed with two lambent torches, before Achilles drowns (*Iliad* XXI, 211-383). The hero, waist deep in the stream, the water-god's flood and the fire-god's fire fill the whole scene. The older plastic and newer pictorial modes of illustration have coalesced. Christian art begins its millennial ascent at the bottom of the mountain where pagan art reached its journey's close.



Early Madonnas

By Edwina Spencer

"A partnership with God is motherhood;
What strength, what purity, what self-control,
What love, what wisdom should belong to her
Who helps God fashion an immortal soul!"

AMONG the great ideals which have bred the world's greatest art, there is one which stands vividly apart as perhaps the most potent in the whole range of artistic inspiration,—the ideal of motherhood, typified by Mary the mother of Christ. For fifteen centuries it has kept its hold upon the hearts of men; rousing the highest powers of sculptor and painter, and filling Christendom with countless variations of the same beautiful theme.

The myriad portrayals of the Madonna* in sculpture and painting, in mosaic, enamel, ivory-carving, stained glass and other mediums, never have been numbered. A lovely host, as uncountable as the stars, they are cherished singly or, like Milton's saints, in "solemn troops and sweet societies," adorning thousands of churches, gathered in art galleries, museums and public buildings, prized in private collections. Every event in the Virgin's life as related to that of her divine Son, every legend of her birth, childhood, age and death, has been depicted in a hundred different ways,—religious symbolism and poetic fancy lending it infinite variety.

From the largest altar-paintings to illuminated manuscripts and miniatures, from life-size statues and reliefs to the tiny "Madonninas" of the household shrine, they run the gamut of size and expression. Besides the really artistic productions, there are such phases as the "wonder-working" Madonnas (usually very ugly), about which time has woven tales of miraculous healing powers; the wayside Madonnas whose shrines are familiar to travelers on foreign roads; the

*Madonna is the Italian word for "lady." With the reverent meaning of "Our Lady" it has come to be generally used in speaking of the mother of Christ, especially in connection with her portrayal in art,—a statue or painting of her being simply called "a Madonna."



Roman Mosaic, Orpheus playing the Lyre. In the Museum at Palermo, Italy. From this Conception were developed the early Pictures of Christ, the Shepherd.



Early Christian Sarcophagus, known as the "Sarcophagus of Adelfia," found in the Catacombs of Syracuse, Sicily, and now Preserved in the Archaeological Museum of that city.

street shrines with their paintings or carvings set upon the house-walls in narrow Italian thoroughfares; and the sacred pictures of the Greek church, which may be highly colored prints procurable from a street vendor for a few pennies, or the richest combination of fine enamel and jewels. So, straying off into its many by-paths, we may follow the subject down the ages, from gorgeous mosaics and soft-hued frescoes to modern reproductions on the convenient post-card. But our chief concern here is with the beginnings, with the early development of an ideal which has so long enthralled the artist.

The thought of divine motherhood, or a goddess of maternal love and blessing for the whole world, is as old as man, and took partial form, under various names, in the religions of antiquity. By far the most worthy of these types, however, was the Egyptian mother-goddess Isis, with her son Horus. This dim foreshadowing of the Christian ideal has been well expressed in two works by modern painters,—both imaginary incidents of that sojourn in the land of Egypt after Joseph had taken “the young child and his mother” by night and fled with them beyond Herod’s jealous reach. One canvas shows us the ruins of an ancient Egyptian temple, half buried in drifting sand. The painted walls, which still retain their faded decoration of deities and hieroglyphics, bear a majestic seated figure of Isis, holding the young god Horus on her knees. Below this, crouched for shelter in an angle of the building, Mary sits clasping her little Son,—brooded over by the vanishing shadow of her ancient prototype. In the other picture the deep blue Egyptian night closes down upon the sandy plain, from which rises the huge body of the Sphinx; and seated as if enthroned upon that awesome symbol of eternity,—her tired head lying back against its granite shoulder,—the girlish mother and tiny child rest peacefully beneath the stars of God.

Thus foreshadowed in antiquity and striven toward by the heart of man, the great mother-ideal was yet slow to develop, even after the dawn of the Christian era. During



Madonna by the Sienese Painter, Sano di Pietro.



Madonna, Twelfth-Thirteenth Century, in the Academy of Fine Arts, Siena, Italy.



Madonna, Saints, and Angels, by Perugino, in the Salon Carré of the Louvre, Paris.

the first few centuries the Madonna appears but occasionally and incidentally in the art of the catacombs; and though a learned man once wrote a special work to prove the frequency of symbolic allusions to her in the earliest of these wall decorations, he did not succeed in establishing the fact. For several reasons, art was discouraged by the primitive church; fear of its suggesting the old pagan ideas, danger from attracting any attention which might lead to fresh persecution, the possibility that such sacred pictures might be profaned or turned by enemies into caricatures of the new faith, all resulted in the use of symbols, (like the vine, the lamb, the dove, and the palm), which taught the people by metaphor, yet were understood only by the initiated. A host of such symbols were in favor from the beginning, and



The Madonna of the Ink-horn, by Botticelli, in the Uffizi Gallery, Florence.

by the middle of the second century were widely depicted in the catacombs.

Soon, however, these secret signs proved inadequate; and in the effort to decorate large wall-spaces there was developed one of the most interesting phases of early Christian art,—the adaptation of pagan myths to the new religious teaching, by following the old classic forms, but giving them a Christian significance. For ages, banquet-scenes had been carved or painted upon tombs; these were now employed to represent the marriage at Cana, the miracle of the loaves and fishes, or the Last Supper. The story of Ulysses and the Sirens typified struggle against temptation; the familiar figures of Apollo and the Muses were replaced by Christ and the Apostles. The fine example reproduced here of Orpheus charming the beasts, shows the pagan conception



The "Granduca" Madonna by Raphael in the Pitti Palace, Florence.



Madonna by Michel-Angelo in The Church of Our Lady at Bruges.

which became perhaps the most popular of all these adaptations, by its transformation into a type of the Good Shepherd.

Still we find no type of the Madonna among these blendings of classic and Christian ideas. It is only as there gradually appear beside them portrayals of certain historical scenes from the Old and New Testaments that we discover her,—imaged in the Annunciation and the Nativity, but most frequently in the Adoration of the Magi, which was an especial favorite. Occasionally, too, her figure is found in the art of the catacombs, standing alone with arms outstretched in prayer; but only when the name "Maria" is traced above her head can we be at all sure that the picture is meant to represent the Virgin, for these cemeteries abound in such single figures of suppliants, both men and women,—decorating the gilded glass found there, the tombs themselves and the mosaics and frescoes of the walls. More authentic are the few stiff and conventional portrayals of her with the child Jesus, mere symbolic forms of which, a

famous example remaining from early in the fifth century, may be seen in the catacomb of St. Agnes at Rome.

It was in the fifth century that there began to develop the worship of Mary as the "Mother of God," which gave such sudden and decided impetus to her portrayal in Christian art, and opened the way for succeeding generations of artists to pour out their genius in creations of unforgettable beauty. It is these wonderfully varied glimpses of the mystery of maternity and womanhood, these conceptions so winsome in their lowlihood, or so queenly in their throned magnificence, so naive and timid and brave and gracious and sorrowful and humanly tender, which have made "love hang like light" about the very name Madonna, "as music round the shell."

When the fathers of the church met at Ephesus in 431, to settle certain disputed points in theology, they laid special emphasis upon the divinity of the Savior, and rebuked those who denied that Mary was mother of the Godhead in Him as well as of His humanity. From this time on, the picture of the Madonna with the Holy Child became the badge of orthodox belief; it was used as a symbol in every house, worn on garments (as the Crusader's cross was worn in later centuries), emblazoned on furniture and jewelry. The Virgin was regarded as a sacred being, and her worship spread so rapidly that the effect was almost that of adding a fourth person to the Trinity.

This attitude of mind was a natural one for many Christian converts who had been reared in the nature-religions of paganism, with their worship of idealized womanhood; and the theological discussions of the time, with their doctrinal disputes, had made the Redeemer seem a distant, awe-inspiring member of the Godhead, too remote for human needs and prayers. In the "Mother Mary," the people welcomed a compassionate mediator, to whom they could go for help and consolation; and as devotion to this idea grew in the popular mind, it was reflected in the art of Christendom.

Up to this time, no painting or statue had been put forward anywhere as an actual portrait of the Madonna. But soon after the Council of Ephesus there appeared a professedly authentic picture of her, alleged to have been painted by Saint Luke; it was sent in 438 by the young Empress Eudocia of Jerusalem to her sister-in-law, Pulcheria at Constantinople, and was deeply venerated for its miraculous powers. A long line of miracle-working portraits have succeeded it, which are regarded as fetiches; and most of them are announced as from the brush of Luke, the patron saint of the arts.

The sacred treasure-trove of the Empress Eudocia is not over complimentary to the Apostle's technical skill,—showing as it does a rigid standing figure of the Madonna, upon whose arm sits a child, of equally wooden construction, holding his right hand in the attitude of blessing. This stiffness and conventionality was that of the Greek, or Byzantine type (developed by Greek artists at Byzantium, the center of the Eastern Empire), which became the traditional way of picturing the Madonna, and remained so for centuries. The thin, illy-drawn figures, ascetic faces and heavy, dark draperies, made the earliest Madonna paintings far from beautiful; and it was long before Christian art emerged from this stage of religious symbolism into an epoch which was able to conjure up "the phantom of immortal beauty."

The condition of Early Christian sculpture at this period is embodied in the sarcophagus of Adelfhia, found in those remarkable catacombs of old Syracuse which are believed to be even greater in extent than those of Rome. Portraits of Adelfhia and her husband Valerian, who was chief magistrate of Syracuse, ornament the center of the front; and most of the Biblical stories which were in special favor with the artists of the fourth and fifth centuries are carved upon it,—including two portrayals of the Madonna, one on the right side of the cover, where the Nativity is shown, the other upon the front, just below the portraits, where the Infant Jesus, seated upon his mother's knee, receives the homage of the Wise Men.

The figures are clumsy and badly proportioned, having no grace or charm; for the early church was most desirous of avoiding even a suggestion of the beauty of the ideal human form, which was so closely associated with pagan worship. Sculpture had been for so long the means of expressing the charm of mere external grace, that it was peculiarly affected by the reaction against everything that did not emphasize the spiritual in man,—a reaction which sought to exalt the soul by despising the body, and caused for a time the literal interpretation of Isaiah's allusion to the Messiah as of "no beauty," of "no form or comeliness."

At the same time both sculpture and painting were seriously affected by the decline of Roman art, which resulted in a loss of technical skill. Finally a general debasement followed and a period of darkness set in which produced nothing of value. However in art, as in nature, "there is a budding morrow in midnight;" gradually light began to dawn with the development of mosaic, and grew into such splendor that the medieval examples of what Giotto called "painting for eternity" are works of the highest decorative beauty. The earliest single figure of the Madonna in mosaic remaining to us is in the Church of St. John Lateran in Rome and dates from about 642. She stands with six of the Apostles on each side, while above her head is a bust of Christ, supported by angels. The conventionality and theological symbolism are still there, but in addition the work is a piece of artistic wall-decoration; and the later mosaics become so rich in color, so sumptuous in effect, as to stand quite alone. Magnificent examples in Sicily, famous ones in Ravenna, and noble twelfth and thirteenth century productions in Rome portray the Madonna in many different ways; besides various events in her life, we find her enthroned and surrounded by apostles, saints and angels, granting her protection to cathedrals and to individuals, being crowned by her Son as Queen of Heaven. Yet always with an aspect of formality and majesty; there is as yet no hint of natural surroundings or earthly domesticity.

Even now, the Madonnas of the Greek church preserve much of the traditional formal type which originated at Byzantium. But in the thirteenth century Western Europe experienced a marvelous artistic awakening in the Renaissance. Painting and sculpture, which had been long in abeyance, were reborn; and as the artists, struggling to express the beauty in their souls, began slowly to recover the technical knowledge and skill lost for so many years, the Madonna subject entered upon a complete change of form and meaning. Its purely religious emphasis gave way to the naturalistic view-point; to its theological import was added the powerful appeal of human motherhood.

Mary began to be portrayed in simple home surroundings, with the Heavenly Babe at her knee or in the cradle; she wandered in the blossomy fields or sat under the green trees of a quiet landscape. There appeared groups of the "Holy Family" amid domestic scenes,—and in all the dominant note of realism. Heretofore, the Holy Child had never been suggested as a baby; he had been given the proportions of a dwarfed man, and the mature dignity of age, with none of the winsomeness or helplessness of infancy. Now, even when drawn with the symbolic attributes of scepter and globe, He became the Babe of Bethlehem,

"Who in his hands both weak and small
Doth hold the earth and heavens all."

And though the Madonna continued to be depicted as royally enthroned, or supported by angels, or seated in glory on the clouds of heaven, she was always rich in the natural beauty and grace of fine womanhood.

Though it is this later style with which we are familiar,—the types of strength and sweetness perpetuated by Botticelli, Raphael, Murillo, Holbein and all the goodly company of great masters,—yet the subject is full of fascination from its portrayal on the gilded glasses of Early Christian tombs to its reproduction on the twentieth century Christmas card. All that is exquisitely pure and virginal in girlhood, all the depth and tenderness of mother love, all

the pathos, the yearning, the tragedy of mother sorrow, is embodied in the Madonna subject, as wide in its appeal as the soul of man. It is an immortal theme, and one that will never be exhausted, for in "the crown of Mary, outflashing the helmets of war" is typified that divine love which is the central fact of existence.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

Life in Abundance**

By J. Oswald Dykes, M. A., D. D.

Principal and Barbour Professor in the Theological College of the Presbyterian Church of England.

"I am come that they might have life, and that they might have it more abundantly."—St. John X. 10.

OUR Lord has here recognized that in the spiritual world, as in every other sphere of being with which we are acquainted, various degrees of vitality are to be found.

The rule obtains among all organisms on the globe that the unknown force which we call "life" exhibits itself with feebleness in some species than in others, and in some individuals within each species. Weak vitality in animals is marked by dulness of sensation, by a more restricted range of action, by less sensibility to pain, and by the comparative absence of intelligence. A similar diversity obtains among human beings. In many cases delicacy of constitution may be the index to a low vitality. We speak, too, of the slow understanding, the cold heart, and the feeble will. What we mean is that in such cases the life-power is scanty. On the other hand, individuals are found who seem to be all force and fire. A robust physique and a vigorous personality are far from being always combined in the same individual; but

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

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where these do combine, we recognize the conditions of exceptional power. When we meet with a man of quick perception and keen feelings, whose sympathies run swiftly in many directions, who is prompt in his decisions and so energetic in action that he can infuse into others a little of his own ardent temperament, then we all acknowledge the presence of a strong or exuberant vitality. Of him it may be said that he has abundance of life.

The striking words of my text, which Jesus dropped, as it were, by the way and left unexplained, imply that it is just the same in the higher region of Christian experience. They prepare us to find in His Church, as we do, examples of every degree of spiritual animation. Partly, this depends on natural capacity; partly on the extent to which the Holy Spirit is suffered to operate and rule within the interior life. There are lukewarm believers, and believers aflame with fervor; molluscous Christians, torpid or inert, and Christians full of faith and power. If a low type of religious vitality be unhappily prevalent in most churches, yet we are now and then taught by illustrious exceptions of what consecration and saintliness a man is capable when he not only has in him the life of Christ, but has that life "abundantly."

Assuming such inequalities to run through every department of being from the lower to the highest, what I gather from our Lord's words is this: That God, who delights in the presence of life, is not satisfied with any lower form of spiritual vitality where a higher can be attained; and that it has been one design of His gospel to intensify human life in all its healthy manifestations. The Son of God visited us in our far-off world, not to damp, impair, or enfeeble any of man's life-powers, but on every side to exalt them.

First of all, I think it has come true, even with reference to ordinary secular affairs, that the effect of Christianity has been, not to deaden men to the interests of this life, with its common joys and sorrows but, on the contrary, to make their experience larger and more intense.

I know that this is not the prevalent opinion. Both the injudicious friends of Christianity and its shrewd opponents

have represented it as rendering its disciples "dead to the world," in a quite different sense from that of the New Testament. Perhaps the ancient error of the ascetics is in part responsible for this current view. It is true enough that the gospel does deliver a man from exorbitant and unreasonable concern about affairs which are merely private or personal. It rids us—or it ought to rid us—of excessive longing after temporal good for its own sake; and it makes it impossible for us to indulge in extravagant regret when we forfeit temporal advantages. It teaches us to regard this world mainly as a scene of discipline. But it is a mistaken inference from this that secular pleasure and pain, gain and loss, birth and death, and whatever goes to fill up our daily round, must have lost interest or meaning for the true Christian. On the contrary, everything which happens gains in meaning and in interest by being brought, as the gospel brings it, into relationship with God and with eternity. This world itself is become a graver and vaster place to Christians since Jesus Christ died for it. Each trifling incident—say when a sparrow falls—is seen now to be linked to the will of our Heavenly Father and woven into a plan which has man's spiritual good for its issue. Homes with their births and death-beds, their daily tables and nurseries for Christ's little ones, are infinitely more sacred spots, so near are they seen to lie to the gates of heaven. Common business rises in importance when by it you have to glorify your Savior and serve your brothermen. Social and political problems of the hour do not claim less attention from the Christian, but more, because in them is wrapt up the welfare of that humanity for which Jesus suffered and which He calls upon us to seek and save along with Him. Christianity is so far from being a deadening influence, dulling one's concern in everything which touches the well-being of society, that it is precisely Christianity which has elevated this mean life by letting in upon it the light of eternity.

The Christian is one who lives near to the sensorium of the universe—the heart and brain in which every sensa-

tion is felt from the remotest ends of this mighty human world: I mean the heart and brain of Him who is "God-with-us." Through the sympathy he has with the Head of every man, the Christian's world is grown to be a very big one indeed. Shall any be weak and he not weak with them? any offended and he not burn? Christian civilization knows less and less of class interest, of isolation and indifference. Already it has knit this round globe into one, and taught every man to concern himself for mankind. The open-eyed modern Christian cares for far more interests of other people than any who ever lived before us, and cares for them far more seriously. He is in sadder earnest about greater things. He lives altogether a quicker, keener, and more multiplied life. This has Jesus done for us by His coming. The affairs of our daily existence, within the narrow circle trodden by ourselves and our neighbors, can no longer be regarded, as they used to be, with merely parochial or provincial interest, but are grown imperial now, affairs of the kingdom of God. Each man's little life, obscure or petty as it may be, is no longer like a landlocked lake, set by itself apart. It is an inlet with an open channel uniting it to the ocean beyond, and into it there pour day after day those mysterious tides of life which comes from the infinite heart of the Most High.

In the second place, Jesus Christ makes life to His disciple a "more abundant" thing, by conferring upon him a new kind of life, and one which has fuller pulses and a deeper, stronger vitality than merely natural or unregenerate men possess.

The experiences of Christian, that is, of regenerate life, are more profound than those of nature; because they are awakened in the reborn soul by a far grander and more powerful order of facts and relationships. Eternity is vaster than time; God mightier than the world. Men of the world are surprisingly moved sometimes by temporal losses or gains which to the eye of sober reason appear paltry. The gospel of Christ at least does not lie open to any imputation of paltriness. It sets a man into direct contact with infinite

forces and with the solemn relationships of an unseen world. Its voice awakens the sense of guilt. It speaks to the soul's unquenchable thirst after God. It reveals a tremendous future of bliss or of despair. It lays us alongside the supernatural operations of God. It opens up in the cross of Christ the whole of His mighty heart. It begets in us that sacred passion for holiness, that superiority to the transient and visible, and that enthusiasm for the unseen and everlasting, which are the stuff of which heroes are made and martyrs. In short, it brings the soul within the sight and sweep of a whole world of facts which transcend this world as heaven excels the earth, and which have power to stir more absorbing desires, more overwhelming sorrows, and more rapturous joy than any that are born of time and sense.

I speak only literal truth. Judge for yourselves. Does not conversion to God add a fresh region or department to life; inspire new thoughts, quicken new emotions; suggest new motives, and place before a man new ambitions? And since by this change the horizon of his being has been enlarged to embrace Hereafter; since the fresh factor which has entered into his being to rule it, is not less a force than God himself; since the interests for which he now labors are those of the immortal spirit with its endless destinies—it is obvious that this new life must be vastly fuller and deeper than the old one.

I do not say that it will be more noisy or demonstrative. It is with the hidden interior experiences of the soul that the gospel takes to do, with the focus of one's personal life, where one has to deal with duty, temptation, responsibility, and God. It may be that the struggle or vicissitudes of this interior life, through which as Christians we have to pass, leave less trace upon the outward demeanor than do some stormy, though shallow, passions of the animal nature. Rage, jealousy, or revenge, for example, may bluster and betray itself in voice and gesture; while the soul's conflict with ghostly adversaries, such as sin and doubt and spiritual darkness, may transpire in secret and make no sign. Yet the hidden forces are not on that account less powerful. You

cannot always judge from external manifestations. Every good student of human nature knows that the materials for the deeper tragedies of our being are to be sought within; not in turbulent animal passion, but in a soul's private wrestlings with temptation, with remorse, with avenging fate, with doubt and despair of God. In this region did even Greek tragedy find its most moving situation. Let no one suppose such hidden tragedies occur no longer. Our modern existence is less picturesque than the simpler life of the ancients, but it abounds in these underlying crises of moral experience. There is many a Christian who looks commonplace enough to you because he wears the garb of a plain trader or honest craftsman, whose inner life, could you unveil it, has been the theater of a silent tragedy, too sacred to be dramatized, and too profound in its pathos for any sympathy to reach it save the sympathy of Christ. For it is the characteristic of the gospel that it discovers the hidden Divine in every man to whom it comes with power, and fills commonplace and otherwise vulgar natures with the energy of a divine life. This is why it has proved itself again and again to be the author of the most powerful movements in society. The strength of religious conviction working in the minds of burghers or small farmers or peasant families—say in old Rome or Gaul, in Huguenot France, in Holland, or in Puritan England—has been sufficient to create whole communities of heroes and confessors unto blood. The life of these people, otherwise undistinguished and ignoble, has been touched from above, and in the closest exercises of their faith it learned to run in deepened channels. Face to face with God in His wrath or in His grace, they found the secret of a larger life. Mightier truths than those of time kindled mightier emotions than those of sense. The homely nature dilated into grandeur, till a mob of rustic fanatics grew to be an army of saints, a host of God. Truly, when one drinks deep of the life that wells out of God through Jesus Christ, one's own life ought to become abundant.



The Heroism of the Countess of Montford*

[One of the liveliest happenings of the English campaign in Brittany during the Hundred Years' War, in the year 1342, was the siege of Hennebont. Defense of the town was led by the stout-hearted Countess of Montford. Her doughtiness in appealing to the English king for aid, and in keeping up the defense till aid should arrive, is related by Froissart in the following picturesque story.

Among the powerful nobles of France was the Earl of Montford, who claimed that he inherited the duchy of Brittany, and who proceeded to England and did homage to Edward III as the rightful King of France. Upon the other hand, Sir Charles of Blois also claimed that he inherited this same duchy of Brittany, and he swore allegiance to the French king. A war between the two claimants and their factions followed—until at the siege of Nantes the Earl of Montford was taken prisoner. This happened in the year 1341. Now opens the story.]

THEN the lords of France entered into the city of Nantes with great joy; and all the burgesses and others did fealty and homage to the lord Charles of Blois, as to their sovereign lord; and there they tarried a three days in great feast. Sir Charles of Blois was counseled to abide there till the next summer, and so he did, and set captains in such garrisons as he had won. Then the other lords went to Paris to the king and delivered the Earl of Montford as prisoner. The king set him in the castle of Louvre where he was long, and at last, as I have heard reported, there he died.

Now let us speak of the countess, his wife, who had the courage of a man and the heart of a lion. She was in the city of Rennes when the earl was taken, and howbeit that she had great sorrow at her heart, yet she valiantly recomforted her friends and soldiers, and showed them a little son that she had, called John, and said, "Ah! sirs, be not too sore dis-

*The story is retold from Froissart by Kate Stephens in a volume entitled "Stories from Old Chronicles." It is here reprinted through the courtesy and by permission of the publishers, Sturgis and Walton Co. Copyright, 1909.

mayed at the loss of the earl, my lord. See here my little child, who shall by the grace of God be his restorer; and he shall do for you all. I have riches enough; ye shall not lack; and I trust I shall procure such a captain that ye shall all be comforted."

When she had thus comforted her friends and soldiers in Rennes, then she went to all her other fortresses and good towns, and led ever with her John, her young son, and did with them as she did at Rennes, and fortified all her garrisons with everything they wanted, and paid largely and gave freely where she thought it was well employed. Then she went to Hennebont, and there she and her son tarried all that winter.

[Sir Charles of Blois, after abiding at Nantes for the winter, laid siege to Rennes. The Countess of Montford sent to the English king, Edward III, for help. In answer to her petition three thousand archers and a body of men of arms under Sir Walter of Manny set sail, who were sixty days on their passage owing to contrary winds. Meanwhile the city of Rennes yielded to Sir Charles in May, 1342.]

When the city of Rennes was given up, the burgesses made their homage and fealty to the lord Charles of Blois. Then he was consulted to go and lay siege to Hennebont, where the countess was, saying that the earl being in prison, if they might get the countess and her son, it should make an end of all their war. They went to Hennebont and laid siege thereto, and to the castle also, as far as they might by land.

With the countess in Hennebont there was the bishop of Leon, also there was Sir Ives of Tresiguidy, Sir Henry and Sir Oliver of Spinefort, and divers others. When the countess and her company understood that the Frenchmen were coming to lay siege to the town of Hennebont, then it was commanded to sound the watch-bell alarm, and every man to be armed and to draw to their defense.

When Sir Charles and the Frenchmen came near to the town, they commanded to lodge there that night. Some of

the young lusty companions came skirmishing to the barriers and some of them within issued out of them, so that there was a great affray, and the Genoese and Frenchmen lost more than they won. When night came on every man withdrew to his lodging.

The next day the lords took counsel to assail the barriers, to see the manner of them within; and so the third day they made a great assault to the barriers from morning till it was noon. Then the assailants drew back sore beaten and divers slain.

When the lords of France saw their men draw back, they were sore displeased, and caused the assault to begin again fiercer than it was before. They within defended themselves valiantly. The countess herself wore armor on her body and rode on a great courser from street to street, desiring her people to make good defense. She caused ladies and other women to take up the pavement of the streets and carry stones and pots full of quicklime to the walls to be cast down to their enemies.

This lady did there a hardy enterprise. She mounted up to the height of the tower to see how the Frenchmen were ordered without. She saw how all the lords and other people of the host were all gone out of their field to the assault. Then she again took her courser, armed as she was, and caused three hundred men a-horseback to be ready and she went with them to another gate where there was no assault.

She and her company issued out and dashed into the French lodgings, and cut down tents and set fire in their lodgings. She found no defense there but certain valets and boys who ran away. When the lords of France looked behind them and saw their lodgings afire, and heard the cry and noise, they returned to the field, crying, "Treason! treason!" so that all the assault was left.

When the countess saw that, she drew together her company, and when she saw she could not enter again into the town without great damage, she took another way and went to the castle of Brest, which is not far thence.

When Sir Louis of Spain, who was marshal of the host, was come to the field, and saw their lodgings burning, and saw the countess and her company going away, he followed after her with a great number. He chased her so near that he slew and hurt divers of them that were behind ill-horsed. But the countess and most of her company rode so well that they came to Brest, and there they were received with great joy.

The next day the lords of France, who had lost their tents and their provisions, took counsel to lodge in bowers of trees more near to the town. And they had great marvel when they knew that the countess herself had done that enterprise. They of the town wist not where the countess was, whereof they were in great trouble, for it was five days ere they had any tidings.

The countess did so much at Brest that she got together five hundred spear. And then about midnight she departed from Brest, and by the sunrising she came along by the one side of the host and to one of the gates of Hennebont which was open for her. Therein she entered, and all her company, with great noise of trumpets and kettledrums.

Thereof the French host had great marvel, and armed them, and ran to the town to assault it. They within were ready to defend. There began a fierce assault and endured till noon. But the Frenchmen lost more than they within. At noon the assault ceased.

Sir Charles of Blois now departed from the siege and Sir Louis of Spain abode before Hennebont, and thus they divided the army. Sir Louis of Spain had so broken and bruised the walls of the town with his engines that they within began to be dismayed.

And on a day the bishop of Leon, abiding within the town, spake with Sir Hervé of Leon, his nephew, who was of the army of Sir Louis of Spain, and they agreed that the bishop should do what he could to cause the company within to agree to yield up the town and the castle to the other side, and to lose nothing of their goods. Thus the bishop entered again into the town.

The countess feared some evil purchase. Then she desired the lords and knights that were there, that for the love of God they should be in no doubt; for she said she was in surety that they should have succor within three days.

Howbeit the bishop spoke so much and showed so many reasons to the lords, that they were in great trouble all that night. The next morning they drew to council again, so that they were near of accord to give up the town, and Sir Hervé, the bishop's nephew was come near to the town to take possession thereof.

Then the countess looked down along the sea, out at a window in the castle, and began to smile for great joy that she had to see the succors coming, the which she had so long desired. Then she cried out aloud and said twice, "I see the succors of England coming."

Then they of the town ran to the walls and saw a great number of ships, great and small, freshly decked, coming toward Hennebont. It was the succors of England who had been on the sea sixty days by reason of contrary winds.

When the seneschal of Guingamp, Sir Ives of Tresiguidy, and the other knights saw these succors coming, then they said to the bishop, "Sir, ye may well leave your treaty," for they were not then content to follow his counsel.

Then the bishop said, "Sirs, then our company shall depart, for I will go to him that hath most right, as me seemeth." Then he departed from Hennebont and defied the countess and all her aiders, and so went to his nephew, Sir Hervé of Leon, and showed him how the matters went. Then Sir Hervé was sore displeased, and caused incontinent to rear the greatest engines that they had near the castle and commanded that they should not cease to cast day and night.

Then the countess dressed up halls and chambers to lodge the lords of England that were coming, and did send against them right nobly. And when they were aland, she came to them with great reverence and feasted them the best she might, and thanked them right humbly, and caused all the knights and other to lodge at their ease in the castle and in the town, and the next day she made them a great feast at dinner.

All night and the next day also the engines never ceased to cast. And after dinner Sir Walter of Manny, who was chief of the company, demanded of the state of the town and of the host without, and said, "I have a great desire to issue out and to break down this great engine that standeth so near us, if any will follow me." Then Sir Ives of Tresiguidy said how he would not fail him at this his first beginning, and so said the lord of Landernau.

Then they armed them, and so they issued out privily at a certain gate, and with them three hundred archers, who shot so wholly together that they that kept the engine fled away. And the men of arms came after the archers and slew divers of them that fled, and beat down the great engine and broke it all to pieces. Then they ran in among the tents and lodgings, and set fire in divers places and slew and hurt divers, till the host began to stir. Then they withdrew fair and easily, and they of the host ran after them like madmen.

Then Sir Walter said, "Let me never be beloved with my lady, without I have a course with one of these followers," and therewith turned his spear in the rest. And in likewise so did the two brethren of Lovedale, Sir Ives, Sir Galeran of Landernau, and divers other companions. There began a sore meddling, for they of the host always increased, wherefore it behoved the Englishmen to withdraw toward their fortress.

There might well have been seen on both parties many noble deeds, taking and receiving. The Englishmen drew sagely to the dikes and there made a stall, till all their men were in safe-guard; and all the residue of the town issued out to rescue their company, and caused the host to recoil.

So when they of the host saw how they could do no good, they drew to their lodgings, and they of the fortress in likewise to their lodgings. Then the countess descended down from the castle with a glad cheer and came and kissed Sir Walter Manny and his companions one after another, like a valiant lady. And because of the puissance of the countess, the French retired from the siege of Hennebont.



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Christmas is Here

Merry Christmas is here; it is here, it is here!
In all our career of life on the sphere,
For fullness of cheer no day is its peer.
Merry Christmas is here; it is here!

Merry Christmas is here; it is here, it is here!
No taunt and no jeer, no sigh, and no tear—
One glad vision clear of Heaven brought near,
Merry Christmas is here; it is here!

Ah, the dream of the seer, is it near, is it near?
Is it vain fancy mere? Or, if hope be sincere,
Will it truly appear in a time that is near—
Merry Christmas all year? All the year!

—*Ralph Weir.*

CHAUTAUQUA, N. Y.



A MERRY CHRISTMAS.

A Christmas greeting to every reader "to whom these letters come!" May each one of you taste of the full joy of giving and receiving. And as the pleasure of the giver and of the receiver alike is increased many fold if the gift is one that is especially desired, follow the children's practice of writing a message to Santa Claus and leave it where

the ministers of the joyous old Saint may peruse it profitably. High up in the list that is the most important part of the message put the names of the books that you would most like to read in connection with the C. L. S. C. course, and do not forget to mention a worthy magazine. Then wait and see if something does not happen!



READING COURSE COMPLETE.

The C. L. S. C. reading course is complete in itself—it is “self-contained,” as the English advertisements of houses say—and you may study to your manifest advantage without opening another volume. If, however, you have access to other books dealing with the subjects taken up in the course, so much the better. The mutual help of the C. L. S. C. and the local library was emphasized in a recent Round Table. There was made clear the profit to readers of an opportunity to obtain books for collateral work and for reference in connection with the course, and the profit to the library of the enrichment of its shelves in answer to a definite demand. All such benefit, as far as the reader is concerned, is “clear velvet;” it is the jam on top of good bread and butter.

That consistent Chautauquan, President Frost of Berea College, tells a story of the Kentucky mountains whose point lies in its description of the calmness with which the mountaineers go without what would be necessities to people differently situated. It is not the Kentucky mountaineers alone who regard the presence of jam—any sort of jam—as a cause for holiday, and the absence of butter—any sort of butter—as a privation to be endured with even mind. In other remote sections of the country there are many of you in similar predicament, and it is you who have not the “jam” of libraries who know how to make the most of the good bread of the C. L. S. C. course, while hailing as “butter” the coming of a new Christmas book or magazine bearing on the required themes. You understand that THE CHAUTAUQUAN is prepared to meet the need of the people with “jam” as well as of people without, and you are not discouraged by

the many references and suggestions which are beyond the reach of the dweller on the far-off farm, but you realize that they are of especial service to the town-dweller.

You are shrewd to take advantage of them, however. Perhaps you find that your minister or your doctor has a volume or two of those on the recommended list, and you borrow them and are glad. Or when your son goes to college or your neighbor's daughter to the academy you seize the chance for a little research at second hand, and get the young people to look up for you the answer to your question. It is the alertness to see and to use opportunity that makes the American the growing man that he is, and you who live remote from crowds, whether you watch the sun rise through the mist that wraps the Southern Appalachians, or whether you see it gild the Western wheat fields, you are as keen as any to retain the American spirit of your forebears, and to seize the opportunity that comes your way.



NAUSICAA AND MARY JONES.

Life in a sparsely settled community is monotonous; the people who live there admit it, the Country Life Commission asserts it, the asylums prove it. There are few who would not break this dreariness if only they knew how, or, knowing how, if they could reconcile their consciences to the giving to so-called recreation of time that might be applied directly to work. To you whom this description fits the C. L. S. C. course comes with a usefulness hardly to be equaled anywhere else. To the casual thought it seems a far cry from mythical Nausicaa, washing clothes and playing ball on a Phaeacian beach, to actual Mary Jones, plying the churn dasher at the back door of a Nebraska farmhouse. Nevertheless Nausicaa may be as a helping hand to Mary Jones. After a woman has swung the dasher for ten or fifteen years she does not look upon churning day with passionate enthusiasm; and if the monotonous toil of a decade or two is accompanied by monotonous thoughts—the ever-recurring problem of how to coax

the hens to lay a new hat for Susy in addition to new shoes for Johnny—the churning becomes work without joy, spiritless, heart-breaking labor. But enter Nausicaa, and while contemplating her comeliness and her housewifely aptness, and sharing her excitement over her adventure with goodly Ulysses, the dairywoman forgets the tiresomeness of her task, and finds that the butter has come before she realizes that it is even on the way. By a systematic use of her daily margin of leisure not only has she filled her mind with information leading to culture but she has developed a freshening of interest and a power of concentration which both make for a better performance of her daily round of duties. The contagion of her enthusiasm is caught by her whole family. Everybody works better for it. The atmosphere becomes charged with ambition. Even Johnny carves a butter-stamp with a hieroglyphic copied from THE CHAUTAUQUAN! When it is possible for a few friends to unite and form a circle, to the above advantages are added the pleasures that come from a gathering of minds and from the stimulus of conversation on topics more worth while than items of neighborhood gossip.

UNITED STATES OF THE WORLD.

In accordance with the offer made in the May, 1909 number of THE CHAUTAUQUAN a set of books for the current year and a subscription to the magazine was sent to Mrs. J. L. Colerick, president of the Educanda C. L. S. C. of Pacific Grove, California, for her paper on "The United States of the World."

Copies of THE CHAUTAUQUAN for April, 1906, can be used to advantage by the Chautauqua Press. The edition is exhausted and applicants have to be turned away. Some are eager to complete sets so it will be a favor to the Press if those who are willing to sell old copies, in good condition, will send them to The Chautauqua Press, Chautauqua, New York. They should be wrapped carefully. The postage will be two cents. Fifteen cents and postage will be paid for each copy.



A MISPRINT.

An unfortunate misprint in the October CHAUTAUQUAN did an injustice to Professor Breasted's interesting series of articles on Egypt. The last paragraph of the October installment of the series should not have been put in its pres-

ent place but should come with the description of Cairo from the Nile Cliffs on pages 209-210. The paragraph was unaccountably shifted from its proper position and placed at the end of the article.



JAMES H. CARLISLE.

Four and a half months after the death of Edward Everett Hale the C. L. S. C lost another of the eminent list of Counselors who did so much in the earlier days to establish authoritative recognition of the place of Chautauqua Home Reading in the educational world. Counselor James H. Carlisle, president of Wofford College, Spartanburg, S. C., died October 21.



Counselor James H
Carlisle.

President Carlisle was born at Winnsboro, S. C., in 1825, was graduated from South Carolina College in 1844, and became professor of mathematics at Wofford College when it was established in 1854. In 1875 he was elected president and continued as president emeritus from 1902 until his death, making the institution his lifelong work in a sense universally recognized throughout the South. The anniversaries of his birthday became a feature of the college and town life as well. He edited *Lives of Ascham and Arnold* and wrote "*The Young Astronomer*."

Dr. Carlisle was a member of the Secession convention, signing the ordinance, and was a representative in the last confederate legislature of 1863-4. He took no other public office, but was elected lay delegate to general conferences of the Methodist Church and to several ecumenical conferences. He received the degree of LL. D. from Southwestern University, Texas.

In a biographical sketch contributed to the *Columbia, S. C., Record*, Rev. W. B. Duncan characterizes President



Portrait of Flaxman from a Model by Himself.

Carlisle as "South Carolina's greatest citizen and most distinguished orator." The Nashville *Christian Advocate* speaks of him as "one of the most impressive personalities in the whole South." His qualities as a great teacher are especially emphasized in many tributes to him. Dr. Carlisle was the first Southern educator benefited by the pension system of the Carnegie Foundation.

In the C. L. S. C. Recognition Day address which President Carlisle delivered at Chautauqua, N. Y., in 1886, he said:

"Let us see some of the advantages which this fixed course of reading has conferred. It has helped very many to redeem small portions of time which otherwise would have gone to waste. Some savings banks refuse to receive fractions of a dollar. But, with a book at hand, the smallest fractions of an hour may be turned to good account. Time is the stuff that life is made of, and to redeem time is to lengthen and improve our lives. This course has helped many readers to lead an intellectual life. . . .

"It is a hopeful sign when we are gaining clearer views of any one subject. The probabilities increase that this will introduce a new style of character, and that it will not only add to the amount of our knowledge, but improve the quality of our entire

stock. Clear and satisfying knowledge on any one topic must act like leaven. Clear thoughts are gregarious and productive. He who has them on any one subject will be most likely to gain them on another. He will be most likely to know the just limitations and graduations of knowledge. He will be most likely to learn that most difficult of human attainments—to doubt intelligently, or to suspend his opinion entirely. He will know that in a well furnished mind there are some truths, which must be held with a convulsive grasp, even if the hand is hissing in the fires of martyrdom; while others can be held with a yielding grasp; and on others he may decline to lay hold at all."



JOHN FLAXMAN.

The reproduction of the Flaxman illustrations of the Iliad and the Odyssey must have won the attention of all of you by their simplicity of outline, sincerity of detail, and exquisite proportion of composition. No illustration of the Homeric poems ever has approached them in beauty, as no modern artist has approached John Flaxman in appreciation of the Greek spirit. Born in York, England, in 1755, Flaxman lived seventy-one peaceful years filled with the love of kindred and friends. His father was a dealer in plaster casts, and the boy developed a precocious ability in copying from them in clay and pencil. He won a prize from the Society of Arts when he was but eleven years old, repeated his success at thirteen, and at fifteen became a student of the Royal Academy and won its silver medal. The making of the well-known classical figures of the Wedgwood pottery, delicately modeled in low relief, was his work during twelve years of his young manhood—work which not only yielded him a livelihood and gave him unequalled training in the niceties of minute sculptural expression, but which has served for some four generations as a widespread educative medium. Of his more ambitious output his memorial bas-reliefs are the direct result of this early practice, showing in more extended form the same directness of technique. In this form, low relief, Flaxman is thought to have been more fortunate than in his groups in the round. Examples from his chisel are to be found in Westminster Abbey, St. Paul's Cathedral, London, the ca-

thedrals at Chichester and Gloucester, and in many churches throughout England. His drawings illustrative of Homer, Dante, Aeschylus, and Hesiod were private commissions, but so exhibited that they have made him known over the continent. As a teacher, Flaxman's lectures on sculpture are hard reading but authoritative. His opinion was influential in England, his testimony as to the value of the Elgin marbles bringing about their purchase by the nation. In idea similar to the Thorwaldsen Museum at Copenhagen, Flaxman Hall at University College, London, contains in original or copy or 'in study sketches, all the sculptor's important work. The collection is of the utmost interest in its disclosure of a great artist's processes of growth, as well as in its more obvious display.

GROUP LETTERS FOR THE CLASSES OF 1908 AND 1909.

The Class of 1908 carried out last year a very effective scheme of group letters by which members of the class kept in touch with others. The plan worked so well that the class are extending it this year and members who so desire can write to Miss Una Jones, Stittville, N. Y., and be assigned to a group.

The 1909's appreciating the value of the plan invited Miss Jones to organize their members in the same way and seven groups have already been arranged. Any members of the class who would like to write to fellow members may report to the class secretary, Mrs. Mary H. Waldron, Newbern, Tennessee.

VALUE OF DISCUSSION.

In reading the "Greek View of Life" it is interesting to notice that Mr. Dickinson has brought out contemporary adverse criticism of the prevailing notions of religion, of the state, and of the status of women. In studying history in its philosophical aspects, it is just such protests and revulsions which are seen from the viewpoint of later days to make the stairs upon which Progress ascends. The protest may win or it may fail of success at the moment, but its utterance has promoted the thought and discussion which lead to change and reform. It is the growth impulse of society.

THE NEW SENIORS.

The Gladstone Class, 1910, now leads the line of undergraduates. This has been a strong class from the first. Oddly

enough the class raised money for their tablet at the very outset and had it placed in the Hall of Philosophy a year ago. But it will not be formally unveiled and dedicated until next year, when the members of the class will be at Chautauqua in large numbers. Miss Harris, who has been secretary of the class for three years and was in London last year, presented the class a beautiful photograph of the portrait of Gladstone by the English artist Millais. Plans for the class banner are progressing, and the fund raised by each class to pay its share for a room in Alumni Hall is growing. All members will want to lend a hand to all class projects and may send any amount however small to the class treasurer whose address will be found in the Class Directory in the October Round Table. Every member of 1910 is urged to look up and cheer on any lagging classmates. The class is planning for a great summer next year at graduation, and anticipates a large attendance. It is not too late for belated readers to catch up. Forty hours of time is a liberal estimate for the four books. Make a little calculation on your own account if you are behind and see how simple a matter it is to do the reading.



CLASS NOTES OF THE CHAUTAUQUA SEASON.

The members of the Class of '94 and many other Chautauquans remembered with profound respect and affection the late Dr. D. W. Cunningham of Wheeling, W. Va., who was an active officer of that class from its earliest days, and had lent his aid as one of the marshals on the Recognition Day staff through long years of willing service.

The members of the Class of '99 celebrated their Decennial very informally in their class room in Alumni Hall on Monday, August 16, at four o'clock. The president of the class, Captain J. A. Travis of Washington, D. C., presided and welcomed those present. The meeting then took the form of an informal discussion of old memories and future plans.

The unveiling of the tablet of the Class of 1893 was the occasion of a pleasant reunion of the members of the class on the evening of August 16. An appropriate address was delivered by the president, Rev. M. D. Lichliter. He recalled that at the first meeting of the class in 1889 fifty members were present representing

ten states, China, Japan, and Canada. It was the first class to organize a circle, known as the Look Forward Circle, in the prison at Lincoln, Nebraska. One of the old members of the class holds the record for having added the greatest number of seals to his diploma, now having some 170 seals to his credit. The class has been the donor of a pillar in the Hall of Philosophy in addition to its tablet.

The members of the Class of 1905 have added some attractive pictures to their room this year. George F. Watts' photograph of Browning, the class poet, was given by the members who were present last year. A picture of Bishop Vincent was contributed by Dr. and Mrs. Babbitt, a desk by Mr. James McCrosky of East Cleveland, and a basket of pine needles is the gift of Miss Edna Whitney of Mt. Dora, Florida. Some fifteen members of the class were present at the Alumni dinner and were invited to be the guests of the president, Dr. J. H. Babbitt, and Mrs. Babbitt.

As might be expected the year after a "vicennial" the attendance of '88 at Chautauqua this summer was not large, but some of the veterans were present and the little group of classmates had an outing at the Peacock Inn at Mayville near Chautauqua, where they were the guests of Mr. S. C. Johnson, who has been one of the vice presidents of the class since the early days of its history.

The members of the Tennyson Class of '08 present at Chautauqua showed no diminution of interest in spite of the fact that it was their "off year." As was fitting, the class held a reception in honor of the centenary of Tennyson and invited the members of the graduating class to be their guests. An address on Tennyson was given by Rev. Alfred E. Lavell of Canada and Mr. R. P. McGarry of West Virginia gave two readings from Tennyson. The plan of group letters inaugurated by Miss Una Jones last year has resulted very successfully and the '08's held a picnic one afternoon when stories were told and some of these letters read.

Welcomed with especial enthusiasm by the '86's was a member of their class, Miss Kimball of Providence, Rhode Island, who visited Chautauqua for the first time. Miss Kimball is a graduate of the Perkins School for the Blind and in 1882 just after finishing her course became interested in the C. L. S. C. and organized the Wayland Circle of young people. Her friends read the course to her and she was the inspirer of the circle, answering all the review questions for the four years. She has been for some years in charge of the work of teaching handicrafts among the blind of the state and travels widely. The Arts and Crafts work of Chautauqua appealed to her greatly.

The "Pioneers" of '82 began their meetings early in July and arranged to keep open house every day at 1:30. The hall was

painted during the past year and the class cheerfully paid the bill. The question of the '82 standard was further discussed and left in the hands of a committee for another year. The new souvenir books prepared at the request of the class were ready for delivery and gave great satisfaction. They contain the list of graduates, the class song, the class yell and a reminder of the class hour. The portrait of Mrs. Vincent and a photograph of Pioneer Hall and the fountain are additional attractions. Members can secure copies of the book for twenty-five cents each or five for a dollar. Pioneers are asked to let others know about the booklet so that all may be supplied. They can be secured from Mrs. A. G. Jones, Chautauqua, N. Y.



C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."
 "Let us Keep Our Heavenly Father in the Midst."
 "Never be Discouraged."*



C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



OUTLINE OF REQUIRED READING FOR JANUARY.

FIRST WEEK—JANUARY 1-8.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter IV. Woman under Feudalism and Chivalry.
 In the Required Books: "The Greek View of Life," Chapter IV to page 199. "The Homeric Stories." The Odyssey. Books XIV-XVI.

SECOND WEEK—JANUARY 8-15.

In THE CHAUTAUQUAN: "The Greek View of Life," Chapter IV to page 209. "The Homeric Stories." The Odyssey. Books XVII-XIX.

THIRD WEEK—JANUARY 15-22.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter IV. The Voyage of the Nile; the Tombs of the Barons; Abydos and Denderah.

In the Required Books: "The Greek View of Life," Chapter IV to page 223. The Homeric Stories." The Odyssey. Books XVII-XIX.

FOURTH WEEK—JANUARY 22-29.

In THE CHAUTAUQUAN: "Historic Types of Architecture." Persia.

In the Required Books: "The Greek View of Life," Chapters IV and V. Concluded. "The Homeric Stories." The Odyssey. Books XXII and XXIV.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

FIRST WEEK.

1. Review and Discussion of Chapter IV in THE CHAUTAUQUAN, "Woman under Feudalism and Chivalry."
2. Roll Call. Brief stories of chivalrous adventure. (See Bulfinch's "Age of Chivalry;" Tennyson's "Idyls of the King;" Mathew Arnold's "Tristram and Iseult;" Malory's "Morte d'Arthur;" Bulfinch's "Legends of Charlemagne;" "Medieval Tales" in Morley's Universal Library; S. Baring Gould's "Curious Myths of the Middle Ages;" Baldwin's "Story of Roland.")
3. Review and Discussion of Chapter IV to page 199, "The Greek View of Life."
4. Paper on Greek Sculptors, Painters and Architects. (See "History of Greek Art" in Baedeker's "Greece;" "Greek Art" by T. W. Heermance; "Outlines of Ancient History" by P. V. N. Myers, Part I, Section II, p. 283; "Age of Pericles" by W. W. Lloyd, vol. II; "History of Ancient Art" by Winkelmann; "History of Greece" by Curtius, book 3 in vol. II, p. 545; "Art in Greece," by H. Taine (for influences determining Greek art); "Ethics of Greek Art" by L. March Phillips in *Contemporary Review*, June, 1909 (architecture).)
5. Paper on Modern Impressionism. (See "Claude Monet" by Desmond Fitzgerald in *Outlook*, July 22, 1905; "Unrest in Modern Art" by Arthur Hoeber in *Forum*, June, 1909; and articles on "Monet," "Manet," "Impressionism" in encyclopedias.)
6. Summary of "The Homeric Stories," Books XIV-XVI, with selection of scenes suitable for expression in sculpture or painting.
7. "Tale of Troy in Greek Art" in this magazine.

SECOND WEEK.

1. Summary of Chapter IV to p. 209, "The Greek View of Life."
2. Paper on "Place of Music, Dancing and Poetry in Greek Life." (See Taine's "Art in Greece," chapter on "Institutions;" Felton's "Ancient and Modern Greece," p. 138; Myers' "Outlines" chapter XI; Curtius's "History," book 3 in vol. 2, p. 520 (lyric poetry); Lessing's "Laocoon.")
3. Reading. Dryden's "Alexander's Feast," or "Ode on St. Cecilia's Day" by Pope, and extracts from Matthew Arnold's "Epilogue" to Lessing's "Laocoon."
4. Roll Call. Names of Greek artists, sculptors, architects, musicians, poets.

5. Summary of "The Homeric Stories," Books XVII-XIX with comment on Homeric notions of truth, tolerance, forgiveness, and other "Christian virtues."
6. Paper on "The Ulysses Theme among English Poets." (See Stephen Phillips' "Ulysses," Tennyson's "Ulysses," Rowe's "Ulysses," Houghton's "Ithaca," Landon's "Town and Harbor of Ithaca.")

THIRD WEEK.

1. Review and Discussion of "Reading Journey Through Egypt," "The Voyage of the Nile; the Tombs of the Barons; Abydos and Denderah."
2. Paper on "Reigns and Relics of Seti I and Ramses II." (See Petrie's "History of Egypt," vol. 3, pp. 10 and 40; Rawlinson's "Egypt" in History of Nations series, chapter 15; for Ramses II as the oppressor of the Hebrews see Rawlinson, p. 249, Book of Exodus, 2 and 3, and Stuart Poole's "Cities of Egypt," p. 105.)
3. Summary and Discussion, Chapter IV to p. 223, "The Greek View of Life," supplemented by Curtius on the gradual development of the drama, "History of Greece," book 3 in vol. II p. 524, and on tragedy, p. 525.
4. Brief sketches of Aeschylus, Sophocles, and Euripides. (See Mahaffy's "History of Classic Greek Literature," articles in encyclopedias, and Donne's "Euripides," Copleston's "Aeschylus," and Collins's "Sophocles" in the "Ancient Classics for General Readers" series.)
5. Roll Call. Readings from translations or brief summaries of plays. (See the three volumes mentioned above, or "Stories from the Greek Tragedians" by Church.)
6. Oral presentation of classic laws of dramatic composition (the three unities). (See Hennequin's "Art of Playwriting," p. 89; Price's "Technique of the Drama," chapter 3; Aristotle's "Poetics," Freytag's "Technique of the Drama," chapter I, section 3, chapter II, section 3, and chapter IV, section 3.)
7. Brief sketches of Corneille and Racine, with emphasis upon the classic influence on French drama. (Articles in encyclopedias or compendiums of French literature, or introductions to school editions of the plays.)
8. Summary of a play by Racine, showing how the classic laws are followed. Same for a play of Corneille.
9. Readings from Corneille and Racine in translation. (See Warner's "Library," Corneille in vol. 10, and Racine in vol. 21.)
10. Oral explanation of reasons why the Homeric poems do not follow the classic laws of composition, yet show by reading of illustrative selections that Books XX-XXII contain the climax of the Odyssey. (See books on drama above.)

FOURTH WEEK.

1. Review and Discussion of "Historic Types of Architecture." Persia."
2. Brief historical summary of period.
3. Oral statement of influence on the architectures so far described of climate and natural resources.
4. Discussion of the nature of Greek comedy. "The Greek View of Life," pp. 225-225.
5. Oral sketch of Aristophanes. (See Mahaffy's "History of

- Classic Greek Literature;" Jebb's "Greek Literature;" Curtius's "History," book 3 in vol. 2, p. 100.)
6. Reading from translation of some play of Aristophanes'. (The "Knights," "Clouds," "Wasps," and "Frogs" are the best known.)
 7. Comparison of the purpose of Aristophanes with the purpose of the modern cartoonist.
 8. Brief summary of Curtius on "Athens as an Intellectual Center," book 3 in vol. 2, p. 541.
 9. Brief sketches of the Greek comic poets, Crates, Cratinus, Eupolis. (See Curtius, book 3 in vol. 2, p. 537 et seq.)
 10. Summary of chapter VI of Mahaffy's "Greek Life and Thought," on "The Relation of Art and Literature to the Social Life of the Period."
 11. Library Shelf in this magazine.

LIST OF BOOKS ON GREEK ART.

(Taken in part from a list in Heermance's "Greek Art.")

General Works—M. Collignon. "Manual of Greek Archaeology." A. S. Murray. "Handbook of Greek Archaeology." F. B. Tarbell. "History of Greek Art."

Sculpture—E. A. Gardner. "Handbook of Greek Sculpture." Mrs. Lucy M. Mitchell. "History of Ancient Sculpture." A. S. Murray. "History of Greek Sculpture." P. Paris. "Manual of Ancient Sculpture." W. C. Perry. "Greek and Roman Sculpture." L. E. Upcott. "Introduction to Greek Sculpture." A. Furtwangler. "Masterpieces of Greek Sculpture." C. Waldstein. "Essays on the Art of Pheidias."

Architecture—F. von Reber. "History of Ancient Architecture."

Painting—A. Woltmann and K. Woermann. "History of Painting." Part I.

Numismatics—P. Gardner. "Types of Greek Coins."

Prehistoric Period—C. Schuchardt. "Schliemann's Excavations."



TRAVEL CLUB.

FIRST WEEK.

1. Descriptive paper. "Tombs of Benihasan." (See Budge's "History of Egypt," vol. 3, chapter 1; Petrie's "History of Egypt," vol. I, p. 172; Mariette's "Monuments of Upper Egypt," p. 110; Baedeker; Murray's "Handbook;" Osborn's "Ancient Egypt in the Light of Modern Discovery," p. 131; Sayce's "Egypt of the Hebrews," p. 19.)
2. Oral Report. "Speos Artemidos and the Cat Burying Ground." (See Baedeker, Sayce, and "Egyptian Architecture" in October CHAUTAUQUAN.)
3. Reading. "Story of Sanehat." (See summary in Budge, vol. 3, p. 6, or Petrie, vol. I, p. 153; or full text in Warner Library, article on "Egyptian Literature," vol. 9, p. 5237.)
4. Paper. "Abraham in Egypt." (See Rawlinson's "Egypt" in Story of Nations series; Book of Genesis; Sayce, chapter 1.)
5. Reading. "The Hyksos Kings." Josephus's account in any translation, or in Budge, vol. 3.

6. Oral relation of the story of Joseph. (See Book of Genesis; Sayce, p. 24, Birch's "Egypt," p. 76.)

SECOND WEEK.

1. Roll Call. "Events of the Life and Reign of an Ancient New Woman, Queen Hatasu." (See Budge, vol. 3, p. 210, and vol. 4, chapter 1; Ward's "Pyramids and Progress," p. 162; Rawlinson (as above), chapter 11; Birch's "Ancient Egypt from the Monuments," p. 83.)
2. Paper. Thothmes III. (See Budge, vol. 4, p. 29; Rawlinson, chapter 12; Osborn's "Ancient Egypt," p. 63 et seq.; Birch, p. 87.)
3. Paper. "Amenhotep IV the Reformer." (See Budge, vol. 4, p. 113; Ward, chapter 7; Rawlinson, chapter 14; Birch, p. 109.)
4. Oral Report. "Sun Worship in Other Countries." (See "Persia" in encyclopedias.)
5. Chalk Talk. "Lycopolis and Assiut—Situation, history, and traditions." (See Baedeker, Petrie, vol. 1, p. 115; "Egyptian Architecture" in October CHAUTAUQUAN.)
6. Paper. "Egyptian Pottery." (See "Ancient Pottery" by Samuel Birch.)

THIRD WEEK.

1. Synopsis of article on "Egyptian Literature" in Warner Library, vol. 9, p. 5225, by F. L. and K. B. Griffith.
2. Oral Report. "Literature of the Middle Empire" (See Budge, vol. 3, chapter 3.)
3. Readings. "Hymn to Usertesen III." (See Petrie, vol. 1, p. 181) and "Victory of Ramses II over the Kheta." (See Petrie, vol. 3, p. 55.)
4. Paper. "The Book of the Dead." (See Warner's Library, vol. 9, p. 5229; Wiedemann's "Religion of the Ancient Egyptians," p. 244.)
5. Reading. "The Negative Confession," from "The Book of the Dead." (See Warner, vol. 9, p. 5320.)
6. Paper on "Passion Plays of Different Countries." (See "Hobson-Jobson" by A. G. Freer, *Nineteenth Century*, April, 1902; "Mexican Indian Passion Play," by L. M. Terry, *Overland Monthly*, April, 1901; "Passion Play in the Tyrol," H. W. Mabie, *Outlook*, Feb. 6, 1904; "Passion Play of the Eibesthal," by M. E. Blake, *Independent*, July 2, 1900; "Passion Play (Oberammergau) 1900," by I. S. Hoxie *Ladies' Home Journal*, June 17, 1900.)

FOURTH WEEK.

1. Roll Call. "Seti I. What he did and what he built." (See Rawlinson, chapter 15; Petrie, vol. 3, p. 10.)
2. Paper. "Ramses II. Sketch of his Reign." (See Petrie, vol. 3, p. 40; Rawlinson, chapter 15.)
3. Oral Report. "Ramses II as the Oppressor of the Hebrews." (See Rawlinson, p. 249; Book of Exodus, chapters 2 and 3; Stuart Poole's "Cities of Egypt," p. 105.)
4. Map Talk. "Kingdom of Ramses II," pointing out position of Great Wall, and of Canal between Nile and Red Sea.
5. Description of Temple of Hathro at Denderah. (See Amelia B. Edwards' "A Thousand Miles Up the Nile;" Mariette's

- "Monuments of Upper Egypt," p. 36, and p. 126; Ward's "Pyramids and Progress," chapter 7.)
6. Sketch of the goddess of love and beauty in different mythologies.

SEARCH AND REVIEW QUESTIONS ON REQUIRED READING FOR JANUARY.

WOMAN IN THE PROGRESS OF CIVILIZATION. CHAPTER IV.

1. What was the importance of the invasion of the Roman Empire by the barbarians?
2. At what stage of social evolution were the barbarians at the time of the invasion?
3. How were women regarded by them?
4. Name some of the customs and laws regarding women from the period of the invasions to the era of feudalism.
5. Show how women had more freedom and rights under barbarism than under a fairly high civilization.
6. In the change from the tribe to the state what influence brought about feudalism and what brought about city-states?
7. Describe the process of growth of feudalism.
8. What was the nature of tribal settlement?
9. Describe the military organization of feudalism.
10. Show how the land was the basis of feudalism.
11. Show how the military character of feudalism affected the position of women.
12. What were the rights of women land owners?
13. Define chivalry.
14. What three influences contributed to its characteristics?
16. What are the chief literary expressions of chivalry?
17. What were the Courts of Love?
18. Contrast the good and bad points of chivalry.
19. What influences made for the death of chivalry?
20. Show how the troubled times between the fifth and the fifteenth centuries conduced to monasticism.
21. Explain the social, political, and educational activities of the convents.
22. In what countries was conventual life held in the greatest esteem?
23. What caused the downfall of the convents?

HISTORIC TYPES OF ARCHITECTURE. CHAPTER IV. PERSIAN.

1. When was the seat of Empire in the East transferred to Persia?
2. What were the chief cities?
3. Why was a structural style possible here?
4. What constituted this architectural order?
5. How does the tomb of Darius at Naksh-i-Rustam illustrate the variant factors of this order?
6. Why did the Persians use fewer columns than the Egyptians?
7. What structural impropriety is to be seen in the columns of the palace at Susa?
8. Why did not the Persepolis order persist?
9. How did the nature of the Persian religion affect the Persian architecture?
10. Why is the altar at Naksh-i-Rustam the most interesting of all pre-classic monuments?
11. How was the combination of arch and column used in Roman architecture?
12. The solutions of what problems were attempted in the Romanesque, and how was it characterized?
14. Describe the tomb of Cyrus.
15. What was the advantage of the Assyrian method of building palaces upon platforms, copied at Pasargadae, Susa, Persepolis?
16. What difference in carving between the Ninevite and the Persian bulls?
17. What were the materials and form of Persian decoration?
18. How does the later decoration betray the changed spirit of the Persian monarchs?

READING JOURNEY THROUGH EGYPT. CHAPTER IV.

1. Why is it desirable to travel up the Nile beyond Cairo?
2. What is a "dahabiyeh" and what does the name mean?
3. What

change in the formation of the country is noticed in the voyage southward? 4. To what period of Egyptian history do the Barons' tombs at Benihasan belong? 5. What is the arrangement of these tombs, and what do their decorations tell of the lives of the people who made them? 6. What is the situation of Siut? 7. What is its chief interest? 8. Why was Abydos the Holy City of the Egyptians? 9. Of what value are the pilgrims' memorial stones? 10. What unusual arrangement is to be found in the sanctuary of the temple of Seti I? 11. How did Seti aid the modern historian?

SEARCH QUESTIONS.

1. Who was Tacitus? 2. What is understood by the "Salic Law?" 3. To what countries are attributed the heroes of medieval epics, Arthur, Parzifal, Roland, Ogier?

1. Where is the description of the palace of Ulysses to be found?

1. Why was Lycopolis so called? 2. What Christian legend is connected with it? 3. Of what province was Denderah the capital?

ANSWERS TO SEARCH QUESTIONS IN NOVEMBER MAGAZINE.

1. "Forty centuries are looking down upon you from the summits of these pyramids." 2. Napoleon hoped to conquer the English in India, and the scheme included the conquest of Egypt. 3. Jean Francois Champollion was born at Figeac in 1790 and died in Paris in 1832. He is celebrated as the discoverer of the key to the Egyptian hieroglyphic inscriptions. 4. Work on the Suez Canal was begun in April, 1859, and the canal was opened for navigation in November, 1869. The British government purchased in 1875 the shares of the Universal Company of the Maritime Suez Canal which had belonged to the Khedive of Egypt. 5. Shakespeare's tragedy of "Antony and Cleopatra" was founded upon North's "Plutarch."

NEWS FROM READERS AND CIRCLES.

"There is no question about it," exclaimed Pendragon, looking up from his mail, "the C. L. S. C. course fits admirably into the nooks and crannies of this country." "So does the Rural Free Delivery," agreed the delegate from western North Carolina. "They are getting to be 'one and inseparable' I should say from these addresses," commented Pendragon. "See if these extracts don't bear me out," he continued. "They are all from people in the country or in small towns."

"This will be my fourth year as a member of the C. L. S. C. I have profited a great deal by the course." "I found great pleasure as well as a vast amount of useful knowledge in the study of the course." "It lightens many dark clouds for me." "I believe I have got more good out of that than any reading since I left school."

"The 'system' gets into your system, I believe," said the delegate from Beloit, Wisconsin. "When I finished the four years' course this last year I had planned not to continue the work as I

had a great deal of other reading I wished to do, but after being at Chautauqua this summer for Recognition Day, I decided I could not get along without it, especially as the reading for the coming year looked very interesting."

"My case exactly," exclaimed the Carrville, Illinois, man. "My wife and I graduated with the class of this year and at first thought we would undertake no more than simply THE CHAUTAUQUAN, but the books for this year look so attractive, and we have acquired the habit! So we have now decided to read them."

"Chautauqua enthusiasm always does me good," approved Pendragon. "Here's a woman, for instance, who says she is called a Chautauqua fiend! Now you know it means something to be a Chautauqua fiend."

"We opened our Circle with fifteen enthusiastic members," declared the Lamberton, Mississippi, delegate.

"We only have seven," said the Virginian from Stanton, "but we all feel that we have lost very, very much by not having taken up the course years ago. Some of us hope to be at Chautauqua next year, and we know our enthusiasm will be much increased."

"Get into touch with Chautauqua whenever you have the chance," urged Pendragon. "There's nothing like the 'original package' for giving you the true spirit."

"Our enthusiastic beginning," said the representative from Bellevue, Ohio, "came from an individual who was at Chautauqua, New York, for Recognition Day. The ceremonies so impressed him that he arranged for Mr. Howell, the General Secretary of the C. L. S. C., to visit our town in October. Arrangements were made to have Mr. Howell preach in the Congregational Church Sunday morning. He addressed the Sabbath School. In the afternoon he addressed the Y. M. C. A. In the evening he spoke in the Baptist Church. On Monday he addressed the school teachers. Thus was the town stirred to hear the message of the C. L. S. C. and the first new circle organized with a leading lawyer as president, the general secretary of the Y. M. C. A. as secretary, and the public librarian as treasurer. C. L. S. C. has a strong hold in Bellevue to begin with."



"California is fairly shining with Chautauqua spirit," smiled Pendragon. "This clipping from the San José Mercury," he continued, "tells of a delightful celebration by the Sunnyvale Circle of California when some eighty guests were present. But I see we have their delegate with us." "I realized how large a part Chautauqua plays in our lives," replied the delegate, "as I watched the enthusiasm of those who summed up our year's work. Our members wrote remarkably thoughtful and entertaining essays. Our presi-

dent's address and class song duly 'recognized' our 1909 graduate, Mrs. Stewart, and flowers and congratulations followed her paper on 'What Chautauqua Is.' We chose partners for our social hour by means of the novel method of reuniting broken hearts on which interesting mottoes or wise counsels had been written, and we anticipated somewhat next year's studies by letting the gentlemen present respond to toasts upon woman's life and work! We are planning to meet once a month during vacation and for June are to discuss the civic articles in that number of THE CHAUTAUQUAN. "I learn that the Santa Clara Circle," said Pendragon, "held graduating exercises in June in the Congregational Church and the next night had a Chautauqua banquet. Like previous rallies these must have been occasions for the exercise of all their talents."

The delegate from San Diego reported for a fine circle of 1912's. "Our Chautauqua year has been a marked one for us," she said. "As a feature of our closing meeting when we invited guests, we had the pleasure of visiting a sculptor's studio and hearing the artist, Mr. Hutchinson, give a talk on the methods which a sculptor employs in his work. Illustrations from his own works of course made the subject doubly interesting."

"California is certainly very much alive to its opportunities," said Pendragon as he selected a letter from the mail. "The circle at Rose Valley is ordering quite a large number of books from the bibliography sent out for next year's course. This shows an earnest spirit which promises much for the community. Presumably they have no library and are doing their best to make up for it."

"It's astonishing how many books you can get if you really set about it," said the North Carolinian. "I belong to a book club in our sparsely settled mountains. Our membership fee is only a dollar a year and at first we were afraid that in the contest between books and sandwiches there would not be enough books to win the day. We managed to secure more than enough to go around, however—say one book and a half apiece," she went on, laughing, "by two methods. First, we bought our books at a discount allowed to us because we were a club and presumably would be steady customers; and then, after each book had been in circulation about six months we sold it at half of the price we paid for it." "But everybody had read it," some one objected. "Nevertheless we seldom failed a purchaser, for there was almost always someone eager to add just that volume to his library. If there was no one, we knocked it down always at auction. But you see our sales added half as much more to the sum of our yearly fees."

"It is worth remembering," said Pendragon. "I am always eager to know of anything that will be of service to the faraway

people Not that they all need especial help," he went on. "Here, for instance, is a person who does not seem to require it."

"A postal card from Miss Landfear, the C. L. S. C. Secretary for South Africa, tells of a trip which she is taking in the interest of educational work of the Huguenot Seminary. Miss Landfear always carries the C. L. S. C. with her in one form or another and makes many a Chautauqua convert as she goes. Mr. Ross, the leader of the Dutch C. L. S. C. in South Africa, is one whom she interested in Chautauqua work many years ago. She wrote in May: "I am starting tonight for Diamond Fields, Gold Fields and way stations, and, perhaps, Victoria Falls. I shall be two or three months on this trip. I expect to leave South Africa in September, stopping two months in England and reaching the United States in December. I hope to be at Chautauqua in 1910." This has been a notable year in South Africa for it has witnessed the formation of a new world State, The United States of South Africa."

The delegate from Harmony, Pennsylvania, expressed her pleasure at the possibility of her being at Chautauqua next summer, and then the leader opened another letter.

"Our last report for this month," said Pendragon, "must take account of that very loyal Chautauqua circle in the prison at Stillwater, Minnesota, the Pierian Circle, which has been active for nearly twenty years and has given to scores of its members their first training in literary expression. You will notice this very tastefully printed copy of the circle's constitution and by-laws with the motto of the circle 'Drink deep or taste not the Pierian Spring.' This is the motto of the C. L. S. C. class of '90, a member of which started the circle. It is a worthy memorial to its founder, Miss Gowdy. The programs of the quarterly meetings give a very vivid idea of the circle's methods of work and these are supplemented by reports in the *Prison Mirror* and the written reports of the secretary which show very painstaking attention. The membership has kept well over the thirty mark all of the year and usually about four essays are presented at each meeting. The secretary says of these: 'The range of subjects was vast, from essays on the lives and achievements of great men, and social problems to humorous home-spun philosophy, steam and electricity, manufactures, the workshop of the ancient Egyptians and descriptive papers, the result of personal observations. The office of critic, as has been often remarked, is a very important one, and the members who have held this position during the time covered by this report have been admirably suited to their duties. During the course of the meetings there were many animated discussions as to the definition of words, the applicability of certain words used and the views set forth by the writers. There seems to be much musical talent in the circle and

these members generously add to the pleasure of the meeting by varied contributions."

Review Questions on "The Homeric Stories: Iliad and Odyssey."

1. What special advantage has our present translation? 2. About what is the date of the Homeric poems? 3. What is the chief merit of Homer according to Lang? 4. What keynote of the Iliad is struck in the first paragraph? 5. What purpose does Homer have in his abrupt beginning? 6. Has this plan been followed by modern writers? 7. Where do the gods live, for Homer? 8. What conception of the gods do we get from book 1? 9. What impression of Agamemnon do you get in book 1? 10. How does the use of simile in book 2 differ from our modern use? 11. Does the proposal of Paris in book 3 seem fair to you? 12. What impression of Helen do you get from book 3? 13. What was the immediate cause and what the real reason for the breaking of the truce? 14. Outline Aeneas' part in the battle of books 5 and 6. 15. Why did Diomedes and Glaukos not fight? 16. In which do you think Homer more successful, battle scenes or home life? 17. Was the casting of lots and the combat of single heroes common or not in antiquity? 18. Why did the Greeks build their wall and trench? 19. How did Zeus redeem his promise of book 1 to Thetis? 20. What were the two fates in store for Achilles? Which did he choose? 21. Does the character of Agamemnon gain or lose by his yielding to Achilles? 22. Characterize briefly Odysseus and Diomedes. 23. Where in the Iliad is Agamemnon the chief Greek fighter? 24. Where Diomedes? 25. Where Aias? 26. Characterize Hector on the basis of books 6 and 12. 27. What Trojans were chiefly instrumental in storming the Greek wall? 28. What divine plot turned the tide against them? 29. What gods favored either side? 30. Where does Zeus outline to Hera the course of the war? 31. Where in the Iliad is the climax of Trojan success? 32. Who were the Myrmidons? 33. By what trick did Patroklos turn back the Trojans? 34. How far did Patroklos reach in his rout of the Trojans and what stopped him? 35. Who was his chief victim? 36. Who was Thetis? What was her errand to Hephaistos? 37. What part did Achilles have in the rescue of Patroklos' body? 38. Show how Hephaistos in book 18 is at once deity and magician. 39. What hint does the Shield of Achilles give as to the progress of arts and crafts? 40. Name three divinities who on various occasions saved Aeneas. 41. What part did the gods take in the last great battle of the Iliad? 42. How many days and nights are covered by books 2-10; books 11-21? 43. In book 21 is Skamandros a personal god or a divine river? 44. How is he overcome in conflict? 45. What are Hector's reasons for awaiting Achilles outside the gates alone? 46. How did Athene cheat Hector? 47. Cite several passages where Achilles' death is definitely foretold. 48. Why did Achilles not storm the city at once after killing Hector? 49. Did Andromache and Hector meet again after the parting in book 6? 50. What two requests had the spirit of Patroklos to make to Achilles? 51. Describe the funeral pyre of Patroklos. 52. Characterize Antilochus on the basis of book 23. 53. How was Achilles

induced to give back the body of Hector? 55. What is Achilles' complaint in book 24 of the lot of life given men by Zeus?

* * * * *

56. How does the beginning of the *Odyssey* compare with that of the *Iliad*? 57. How does book 1 illustrate the Greek spirit of hospitality? 58. Was the presence of the suitors due to this hospitable spirit? 59. How far did Telemachus follow Athene's advice? 60. What was the "Web of Penelope?" 61. How long a journey is it from Ithaca to Pylos? 62. The death of what Greeks does Nestor mention occurring after the close of the *Iliad*? 63. Why was Menelaus likely to have tidings of Odysseus? 64. What was the stratagem of the Wooden Horse and where else in the *Odyssey* is it told? 65. How is the Helen of the *Odyssey* changed from that of the *Iliad*? 66. Who was Proteus? 67. What action did the suitors take on hearing of Telemachus' journey? 68. What purpose had Calypso in keeping Odysseus with her. 69. How came it that Poseidon heard of Odysseus' departure so late? 70. What enabled Odysseus to keep afloat the two days and nights he was in the water? 71. In what various disguises do we find Athene in books 1-7? 72. Try to characterize Nausicaa briefly. 73. What was the chief occupation of the Phaeacians? 74. How did Odysseus escape their notice as he passed through the town? 75. Why did Alcinous believe Odysseus was not a god? 76. Who are the two famous minstrels of the *Odyssey*? 77. Where in the *Iliad* does Odysseus prove the athletic prowess he boasts in *Odyssey*, book 8? 78. What was the offense of Eurymachus and how did he atone? 79. Is the self-confidence of Odysseus displeasing or not? A Greek trait or peculiar to him? 80. Mention, by name only, the ten adventures of Odysseus. 81. How was Odysseus' company divided in the land of the Cyclopes? 82. Why did not Odysseus slay the Cyclops as he slept? 83. Describe the stratagems of Odysseus to escape from the Cyclops? 84. Why was Poseidon's anger kindled against Odysseus? 85. Was Odysseus near home at any point in his wanderings? 86. Where did Odysseus lose the most of his men? 87. Why did Aeolus refuse help the second time Odysseus sought it? 88. Why did Odysseus' followers hesitate to go to Circe's palace? 89. How did Circe prove helpful to Odysseus? 90. From whom did Odysseus learn his future? 91. How did he avoid the Sirens? 92. What was his double experience with Scylla and Charybdis? 93. How did he finally lose the remnant of his followers? 94. What fate came to the Phaeacian ship from Poseidon? 95. Was it Odysseus who devised the scheme of returning as a beggar? 96. What sort of man did Eumaeus prove in the testing? 97. How and where did Odysseus reveal himself to Telemachus? 98. Describe his recognition by Argos. 99. By Eurycleia. 100. Who was the best of the suitors? Who the boldest and worst? 101. What was the dream of Penelope? 102. Describe briefly the "trial of the bow." 103. By what sign was Penelope assured of Odysseus' identity? 104. What sort of life did Odysseus find Laertes leading? 105. What action did the friends of the suitors take after the slaughter? 106. How was peace established? 107. In what way do the *Iliad* and *Odyssey* end at a different point from what one would expect?

Talk About Books

LIFE'S DAY. GUIDE-POSTS AND DANGER-SIGNALS IN HEALTH. By William Seaman Bainbridge, A. M., M. D. xx-308 pp. Cloth. 12mo. \$1.35 net. New York: Frederick A. Stokes Company.

This volume, now in its fourth edition, proved to be the best selling non-fiction book at Chautauqua during the Assembly season. Much of the material had been delivered as separate lectures or addresses to various audiences from time to time; the author's personal following and professional practice among Chautauquans for years augmented interest in the book. The dedication reads: "To My Life's Guide and Inspiration—My Mother," and references in the volume are made to nearly all Chautauquans in allied professional work—Anderson, Seaver, Mrs. Bishop, and others.

The scope of the book is indicated by division into five parts: Heredity and Environment (5 parts), Dawn (infancy), Morning (childhood—5 chapters), Midday, Twilight, and Night. The full index for ready reference is a feature. As a health manual the author has made essentially a compilation from authorities, while essaying the task of producing at the same time a popularly readable book. It is not intended to take the place of a physician although presenting medical advice on many points that everybody should know. The volume is eminently safe reading for any member of the family.

AMERICAN PROSE MASTERS. By W. C. Brownell Charles Scribner's Sons, New York. Pp. 400. \$1.50 net.

Familiarity with the material treated, a scholarly conscience, and withal a broad common sense in treating the material might be assumed of any new book by Mr. Brownell, well known to Chautauquans through his "French Traits" a few years ago. The book in question has more than these commonplace virtues to commend it. It embodies the slowly and quietly formed impressions and the mature conclusions of a man to whom the making of a book was doubtless an after-thought. Mr. Brownell did not "read up" Cooper or Lowell just before preparing his manuscript. He disposes admirably of Mr. Ferris Greenslet's solemn declaration that Lowell had "a dual nature." "It is not unlikely," says Mr. Brownell. "Most people have. But it is difficult to make a mystic out of Lowell." His assertion of the value of fear as "the salutary complement of courage" is not merely eloquent, it is profoundly philosophical and discovers the central fallacy in Emerson's optimism. There is another phase of this thought in the charge that Poe had no sense of awe—Poe, whom Mr. Brownell characterizes as a master of mere technical artistry. Here many will think the critic lacking in catholicity, even while they admire his courage; for they know their view of the summary treatment given Poe must have been anticipated and bravely encountered. The defence of Cooper against the conventional literary standard of "the puniest whipsters," who "flourish it like a falchion," is wholesome.

Cooper, Hawthorne, Emerson, Poe, Lowell, Henry James, is the list of writers dealt with.

Mr. Brownell's style is that of the professional literary critic, with some perversities thrown in. Cooper's stories are "never not stories," he asserts, for example. He leads us in easy and pleasant ways at times, but now and then as the fancy seizes him takes long strides and high vaults such as it needs special training to follow.

He says of Lowell, "It was on occasions, great or small, in spoken or written poetry or prose production that he was, I imagine, at his best." The reader finds out whenever he may, a full page later if of average dullness that Lowell was not *always* at his best, that the emphasis is on "occasion."

There are, he it said, only as many of these kinks as may be either slipped over or avoided. Whoever reads the book will find it a serious, scholarly, and very thoughtful series of literary studies, the value of which is certain to be recognized.

LANDSCAPE PAINTING. Birge Harrison. Charles Scribner's Sons, New York. Pp. 254. Price \$1.50 net.

In his opening chapter the author calls attention to the fact that landscape painting is a development of the last hundred years. The old masters know little about landscape and cared less. A chapter on color discusses the scientific side of the color question as well as its emotional efforts. Constable and others of the English school of landscape painters discovered the warmth and luminosity of the lights, and the pearly, opalescent shadows of the out-door world of nature, expressed by the painters in soft gray, lilac and violet tones, as opposed to the "brown doctrine in nature" of the older school. The author believes that "the trend of modern life points chiefly to a time when pure landscape will be largely used in mural work," and emphasizes the fitness of the material for the purpose, and the beauty and decorative quality of the results.

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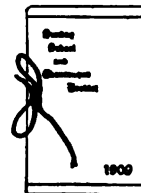
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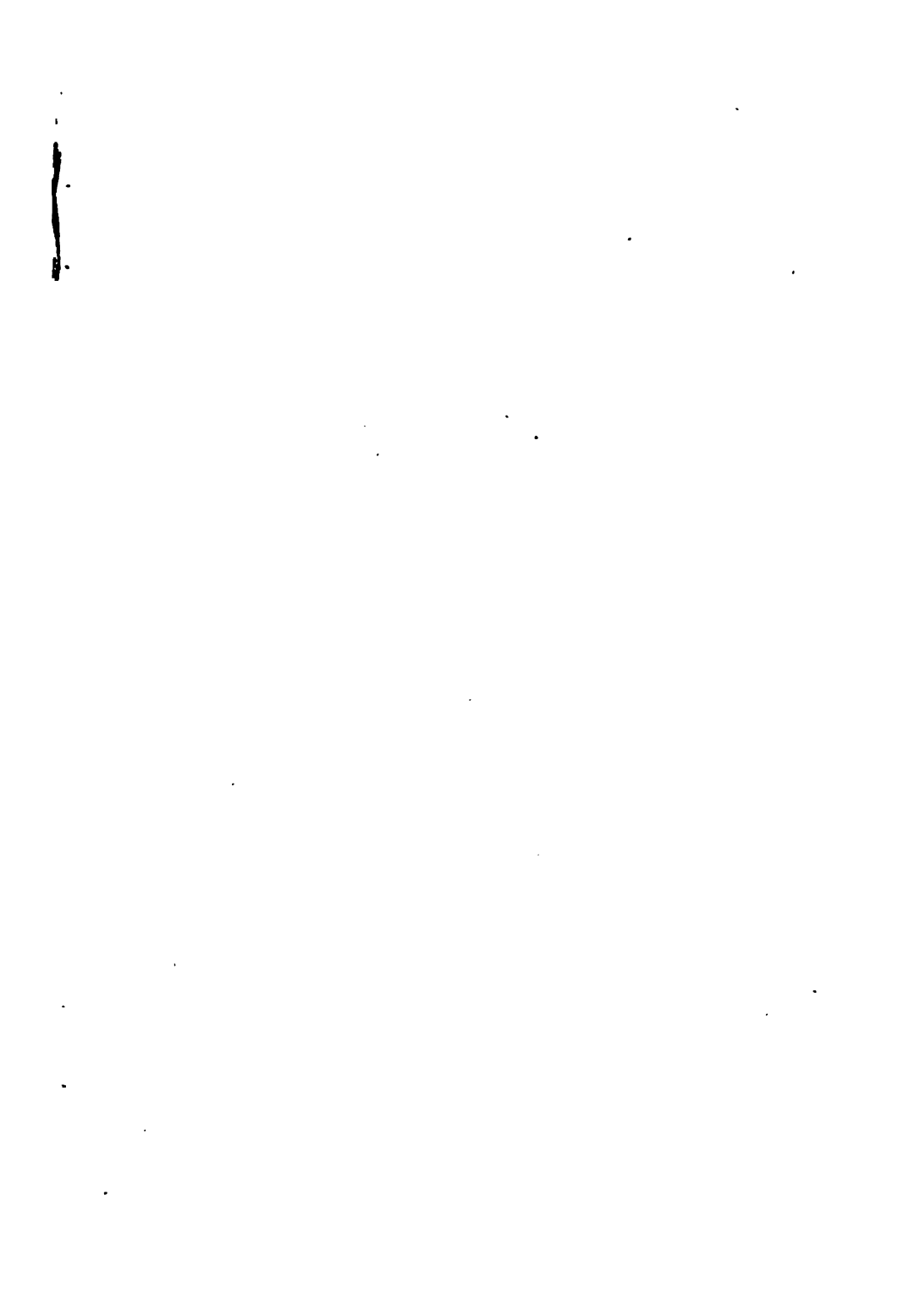
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GREAT interest is shown by the press and people of the country in the problem of "rising prices," or the increased and still increasing cost of living. The heavy reduction in the Republican vote in Massachusetts in the November state elections was attributed not so much to the new tariff, dissatisfaction with which has found strong expression everywhere, as to the cost of living. According to official and private statisticians, there has been in thirteen years an average rise of fifty-six per cent. in the prices of the necessities of life, not including rent, the rise of which has been even greater.

There are some classes of the population which benefit from rising prices, though not to the extent superficially supposed. The farmer gets higher prices for his products and is so far helped, but he must also pay higher prices for everything he purchases, from clothing to barbed wire and nails, and higher wages to laborers. There is, possibly, a balance in his favor at the end. But this cannot be said of the working man or woman, the clerk, the small trader, the average professional man, the person who lives on invested capital. To them, and to others, high prices on necessities and comforts are a hardship. They mean a poorer standard of living, enforced economy, fewer pleasures, less recreation, less saving, if any, for old age or periods of sickness or unemployment.

It is true that the tendency of wages has also been upward, but not at the same rate as that of prices and expenditures by any means. Besides, wages are not increased automatically. In many cases there is much friction in industry before an increase is obtained; there are strikes, controversies, disturbances and losses.

The next census is expected to throw much light on these questions of wage and price advances since 1900, but the average housewife knows well enough that it is becoming harder and harder to make both ends meet in the domestic budget. The question is affecting politics, for many impartial and thoughtful thinkers attribute the increasing cost of subsistence to monopoly, to over-protection, to special privileges. For example, here is the comment of the *New York Journal of Commerce*, an able and independent newspaper, on the situation:

It is a time of increased production, as well as increased consumption, increased supply of most things as well as increased demand. And yet prices and the cost of living go up. One reason appears to be that as the capacity to consume or ability to buy increases, those who, with control of capital and the means of production, purvey for the wants of the community take full advantage of it to get all the profit the traffic will bear. Large control of production, trusts and combinations, associations of sellers do what they can to restrain competition and selling and put prices up, while buyers for consumption cannot combine or associate, but compete without restraint to supply their own wants and pay what they have to. The only alternative they have is to curtail their consumption.

Clearly, it would be idle to preach organization of consumers for the purpose of resisting high prices. Distributive coöperation, which has been highly successful in Great Britain, might aid here, but coöperation has not taken root with us and will develop slowly, if at all. Economy is a vague word, and while it is a fact that American families are extravagant from the European point of view—that they waste much and do not vary their diet in inexpensive ways—one cannot expect a whole nation to change its habits and standards to order.

Manifestly, there is no single remedy for high prices. But whatever increases production of farm products makes for lower prices, and the same is true of all measures that tend to dissolve trusts, encourage competition and free commerce. Thus consumers can work for lower prices in an indirect manner—by demanding more liberal tariffs, the enforcement of anti-trust laws and the conservation and utilization of national assets in the shape of coal, oil, water power, timber, etc.

The Standard Oil Decision and After

A federal circuit court, with four judges sitting in the case, has decided that the Standard Oil Company is an illegal combination in restraint of trade and competition, and that the present methods of control of the parent and various subsidiary corporations—the ownership and voting of stock in all of them by the same persons—are entirely within the prohibitions of the federal anti-trust law. The dissolution of the company, dissolution in fact, not in form, is ordered by the court. There will follow an appeal to the Supreme Court, but an affirmation of the judgment is generally expected.

It is significant that since the enactment of the Sherman trust law, which is sweeping in its provisions and makes absolutely no distinction between injurious and harmless combinations, between slight or reasonable restraints of trade and mischievous, oppressive, intolerable restraints, the courts have again and again construed the act in accordance with its letter, as well as its spirit. No concessions have been made to the feeling of business men that combination is natural to our age and even beneficial under certain conditions; trusts and combinations of the most powerful and intrenched sort have been outlawed along with attempted combinations as to whose conduct there was room for speculation and uncertainty.

The question is acutely revived whether all the combinations that have grown up in the last twenty-five years, in spite of the trust act, under supposed economic necessity, will be attacked and destroyed. There are many such, as is notorious, and some have been comparatively secure, alleging that they have practised no extortion or injustice and that only in a technical sense can they be said to be violating the law of the land. There is a demand in some quarters that the law be amended at once so as to legalize certain combinations and certain degrees of restraint of trade. President Roosevelt and others, though opponents of monopoly, have favored this course, in the belief that too drastic and sweeping a law defeats itself, if it does not do more harm

than good. The Taft administration has not so far encouraged the expectation that it will seek greatly to modify and weaken the trust law, though it has advocated the exemption of labor unions from its provisions and some minor amendments. If the act remains as it stands in its application to railroads, to industrial concerns, to all agreements between two or more persons or companies engaged in interstate commerce, no existing combination can count on immunity, since there is no discretion in the executive under its term and all restraints must be suppressed. Can real competition be restored in this country? Are the trusts actually doomed?

Development must be left to answer these questions, but one thing is certain. If the trusts cannot be destroyed by the law, or if its amendment is secured along the lines sought by advocates of consolidation, then all monopolized industries must accept an increasing measure of governmental regulation and control. The alternative to healthy competition, in other words, is rigorous control of trusts in the interest of consumers and the public welfare. Even salaries, dividends and prices may have to be fixed for some industries by impartial public authority, as, indeed, some captains of industry have frankly recognized. The forms and methods of control cannot be defined in advance, but the principle is clear. By publicity, control of stock issues, federal supervision, and so on industrial giants and monopolies must be prevented from oppressing the great public and undermining civil liberty and reasonable economic opportunity.



Boston's New Charter and Its Significance

Like other cities, Boston has long been scandalously misgoverned. Her taxes have been high and they have been largely wasted. Millions have been paid to favored contractors and political parasites; in everything that is essential to modern municipal life the city has been backward.

A powerful finance committee was finally created to

study the whole situation and devise remedies. As a result of its disclosures and recommendations the state legislature passed an act giving Boston a new and modern charter. This charter was subject to ratification by the voters of the city, and in November they adopted it. As a matter of fact, two alternative plans were submitted to them, one containing some concessions to "politics" and old habits, and the other representing the views of the advanced elements and of the finance commission. The more conservative plan would still have been an improvement on the supplanted system, but the majority of the voters, after a well-directed campaign of education, preferred the more radical plan—a choice on which all progressive men in the country have been congratulating them.

The new Boston charter is not what is known as a "commission rule" charter. So large and cosmopolitan a city might not prosper under the strict commission form. The charter does, however, go surprisingly far toward a centralized form of city administration. There is to be a mayor and a council with legislative functions, but the latter is made very small—its membership being reduced to nine members—and only three councilmen will be elected at a time, and on a general ticket instead of from wards. The term of councilmen is made three years, and that of the mayor four. The latter official is made subject to recall after the first half of his term—an important safeguard against unfitness or corruption. The whole number of elective officials is reduced from ninety-seven to fifteen, and not more than six will be elected in any one year.

There are other notable features in the new charter. The mayor's powers are increased; a permanent finance commission to supervise expenditures and contracts is created; partisan labels are entirely eliminated from municipal elections, as all nominations must be by petition and the ballot—a short one—must contain all the names in prescribed order without party designations. Richard Olney, former Secretary of State, has thus summarized the characteristics of the new charter:

They are the great concentration of power in the mayoralty, the small size of the council, the supervising and watchdog jurisdiction of the finance commission, the long terms of office of both mayor and council, the securing of technical and expert skill for the city's business wherever required, the absolute severance of politics, state and national, from the city's local affairs, and the check upon the power and tyranny of ward bosses and partisan caucuses which comes from enabling a given number of citizens to themselves nominate candidates without other formality than putting their names on paper.

Thus Boston is about to try a great experiment. Legislation has provided new machinery and "scrapped" the old, but the successful operation of the new machinery will depend on the people, on the men they select and elect, the attention they pay to local affairs, the independence they exercise. Efficient and honest government may be facilitated by certain devices and arrangements, but each system is capable of abuse, and only constant watching and insistence on good government regardless of irrelevant and hypocritical appeals of bosses and machines, will secure the desired results. The forces of evil, graft and greed never permit themselves to get discouraged, and any weariness or indifference on the part of the disinterested voters is at once taken advantage of by spoilsmen and seekers of special privilege. Chicago, New York, Philadelphia, Cleveland, San Francisco have had reform crusades and reactions, changes of personnel and machinery, but corruption will persist or return unless the citizens take a deep interest in honest administration and fight for it at every opportunity. The power of recalling faithless mayors and other officials ought to be given to the voters everywhere to make their demands effective.



Waterways and National Needs

Another national convention has been held to "boom" the "lakes to gulf" deep waterway project and the policy of channel building and river improvement generally. There is much enthusiasm for this policy, and the people of the Mississippi Valley are particularly anxious to secure prompt action by Congress making a start on the fourteen-foot channel that they believe to be feasible and desirable

In the interest of the industries and commerce of their vast region. But while many men in public life are willing to indorse the movement without reserve, President Taft and others are rather disposed to assume a cautious and conservative position. They believe that the popular agitation has gone far enough and that the time has come for deliberation, hard thinking, study of profit and loss, treatment of specific proposals on their merits. "Do it now" has become the slogan of the aggressive boomers of waterway improvement. "Think first" is the advice of the conservatives. In his speeches on the subject President Taft said: "It has been proposed that we issue bonds for \$500,000,000 or \$1,000,000,000 and cut it up and parcel the money out in this and that section of the country. I am opposed to any such proposition, because it not only smells of the 'pork barrel' but would be a 'pork barrel.' * * * Let us take up each project on its merits, and determine by all means at our command whether the country in which that project is to be carried out is so far developed as to justify the expenditure of such a large sum of money and whether the project will be useful when done. When you have determined that, on the general principle of good to the entire country, then I am in favor of doing that work as rapidly as it can be done, and I am in favor of issuing bonds to do it."

Even as to the lakes-to-gulf channel a special board of engineers has declared that a fourteen-foot waterway would be wasteful and needless, while a nine-foot channel would more than meet the requirements of the expected traffic. Those who are eager to see the work begun question the competence of engineers to express an opinion on the future development of river traffic, but Congress cannot be expected to ignore such an opinion. The National Waterways Commission has visited Europe and studied the river and canal traffic of Germany, France, England, and Holland. Its data and conclusions will serve as further guidance for Congress and the administration, though there are many observers who insist that European conditions are peculiar

and European policy is no example to the United States, where the distances, the distribution of manufactures, the standards of railroad transportation, the low rates, the temper of the people, and other factors render huge expenditures on river and canal improvement wholly unnecessary. Of course, certain interests are fighting waterway development from selfish motives, but there is opposition to heedless and hasty appropriations for canals and improvements in quarters as to the honesty and trained capacity of which there can be no doubt.

Whatever one's opinion or impression may be, however, at this stage of the campaign, there is no disputing the soundness of the position that each project must stand on its own merits—though in some recognized relation to other possible projects—and be judged in the light of present facts and conditions as well as future expectations. The nation has billions for improvements that will really promote agricultural and manufacturing prosperity and the building up of sections that are retarded by lack of cheap transportation facilities, but it has not a dollar to sink in doubtful schemes or to spend at the pleasure of politicians and mere shouters. All friends of waterway development should support the demand for scientific study and honest investigation of proposed canals, feeders, river and harbor improvements.



The Modern War on Disease

Wealthy and intelligent philanthropists have turned their attention to the question of conserving the health of the people, of preventing disease, premature disability and needless death. It is no new phenomenon for millionaires to endow or make large gifts to hospitals, asylums and like institutions, but in recent years the tendency has been to endow research and investigation where medical science is weak or backward.

The grave cancer problem is now being studied in every leading country in special hospitals aided or endowed by

philanthropists. Generous gifts have been made to promote the war on "the white plague," consumption, and the same is true of other baffling and mysterious diseases.

Civilization should mean, above everything else, conservation of life and health. Governments, by sanitary measures, education, registration, state charities and otherwise, are now safeguarding the public health and fighting disease, but their efforts and expenditures still need to be supplemented by private beneficence, for in spite of such progress the human organism is still heir to too many ills. Some of them are the result of bad housing, overcrowding, underfeeding, excessive toil, drink, ignorance of the simplest rules of health, etc. The prevention of these involves large social, industrial and educational changes. But there are some diseases—like cancer, pellagra (a new disease, said to be prevalent in Italy but known to exist in our own south), a disease productive of insanity and death; the sleeping sickness, and so on that are imperfectly understood or not at all, and as to them the urgent need is experimentation and expert research.

To this class belongs the so-called hook-worm disease, discovered by Dr. Chas. W. Stiles some years ago. This disease is supposed to be responsible for the laziness, sloth and misery of many southern "dirt-eaters," as they are called. The men, women and children that fall victims to the hook-worm, a parasite that invades the intestines and lives on blood, lose moral and physical energy, drug themselves and become paupers or semi-paupers. Even college students have been found in the South who were suffering from this disease.

It is possible to relieve and even cure the victims, and to exterminate the disease itself. John D. Rockefeller has given \$1,000,000 to a commission of doctors and citizens for the purpose of fighting the hook-worm, and the benefaction has been warmly praised by all except a few southern citizens who rather resent what they consider "a stigma" and declare that the southern states and cities are able without charity to combat the disease in question along with other

diseases. Incidentally there is a disposition to throw doubt on the theory of the hook-worm's responsibility for laziness and inertia, but the weight of evidence and authority supports the theory.

Whatever further investigation may disclose in this instance, the modern war on disease, the endowment of medical research and the effort to save life and health should be encouraged by all lovers of their kind. The waste of human life, health and capacity is appalling, and all preventable human waste is wrong and discreditable.



Unrest and Reform in Greece

In Turkey the instrument of revolution has been the army, and so far the army has supported the constitution. Yet there are those who fear that army control spells despotism and dictatorship.

In little Greece the army and navy have latterly been rebelling against the civil power and demanding radical reforms. The acute trouble began when the hopes of the Greeks with regard to Crete were dashed by the powers. The king of Greece, an alien who is personally popular and both capable and conscientious, had virtually promised the annexation of that island in accordance with the wishes of its inhabitants as well as of the aspirations of his own subjects. He had no doubt been encouraged by some of the great powers in this aspiration. Unfortunately, after the counter-revolution in Turkey it was impossible to press the latter power to surrender Crete, for such a move might have offended the army and crushed constitutionalism. Greece, unwilling to see this, was keenly disappointed, and the court became a target for attacks. At one time the king seriously thought of abdication.

The situation, however, caused the abler and more patriotic officers of the army to turn their attention to the larger questions of internal reforms. The ministry and the chamber of deputies were boldly charged with weakness and what we call the spoils view of gov-

ernment; the court was accused of subordinating military and naval efficiency to the desire to give the princes office and prestige; the whole nation was indicted for indifference and degeneracy. A powerful military league was formed to coerce the government and chamber into passing laws depriving the princes of their high commands in the army and navy and strengthening the country's defensive forces. The league made a demonstration, compelled the chamber to surrender and secured the passage of practically all the measures it had demanded. The king professed sympathy with the purpose of the league while regretting the spirit of mutiny shown in its methods. A second demonstration by naval insurgents followed, but, lacking specific objects and sympathy, this movement speedily collapsed. The question now is whether Greece has entered upon an era of reconstruction and progress, or whether the conditions of the country will be rendered worse instead of better by insurrection, usurpation and intrigue. The intervention of the powers is feared should matters grow more confused. What Greece needs at present is economy and the patriotism of good works, of coöperation of the civil and military forces, and of the intelligent population, in stopping emigration, promoting education, and ameliorating the state of agriculture. Agitation over Crete is very harmful at present, and the way to win confidence and respect is to show that Greece, once the leader and inspirer of nations, still has vitality and genius.



Liberal Reforms in India

Two years ago the British government, through Lord Morley, announced the intention of heeding the demand of India for political reform, for a measure of self-government. Sedition, unrest and even sporadic terrorist deeds have continued in spite of these promises, and some Englishmen professed to believe that it was a fatal mistake to make any concessions whatever to the popular or nationalist movement in the Indian empire. But the reforms have been carefully thought out and recently put into effect. They

constitute, beyond doubt, a great step forward, a step toward constitutional self-government in India on the model of South Africa's new system.

The viceroy's council has been greatly enlarged and a strong native minority provided for even in the executive or "inner" division of it. The new council will have larger powers of debate and legislation, and measures, including budgets, formerly passed by "alien rulers," English appointees, will now be considered and passed after discussion and action in which elected and appointed natives will take an important part.

The provincial legislative councils, of which there are nine, have also been enlarged, and in these the native element is given an absolute majority. The initiative will still be in the hands of the executive, but the councils will discuss the budget and have the right of interpellation and the right to introduce supplementary questions.

Under the reformed system, no matter however grave or secret it may be, can be decided by English officials alone. Native representatives will have a voice in every matter affecting the security, order, welfare and economy of India. The indirect effects of this will naturally be greater than the direct ones. There will be a less arrogant attitude on the part of the appointed English officials, and a more intelligent treatment of subjects requiring knowledge of native customs and sentiments.

Of course, it is not likely that these reforms, epoch-making as they are considered in England, will satisfy the advanced Hindus. Agitation will continue, and perhaps even an occasional act of that terror which the East has borrowed from the West. Still, the beginning toward self-government, and toward responsibility and conciliation as a substitute for benevolent despotism, which the reforms embody should make the moderate natives more patient and more loyal to the supreme authority. There are impartial students of the Indian problem who believe that if England's power were withdrawn from the eastern colonial empire, or weakened there, the native races and factions would

plunge into civil war. The antagonism between the Mohammedans and the Hindus is deep, and the former resent anything resembling a political advantage that is granted to the latter.

India needs peace first of all and industrial development next. Her poverty and chronic famines kill millions every decade, and yet taxation is ever increasing. British policy has been assailed as wasteful, as calculated to cripple native industry instead of promoting it, and the reorganized councils should contribute some constructive ideas toward the solution of the pressing problems of industrial and trade extension and the prevention of starvation and famine. Success in this direction would exert a quieting effect on the political agitation



The Political Crisis in England: Issues and Interests

The so-called "radical budget" of Mr. Lloyd-George, the chancellor of the exchequer in the Asquith ministry, has been rejected by the house of lords. In the Commons the subject was debated for six months, almost to the exclusion of everything else; in the lords a few sessions were devoted to it, and its fate there had been sealed in advance. The tory leaders, including the invalid, Mr. Chamberlain, had after many fluctuations and doubts, decided to defy the commons and take the risk of rejecting a "finance bill"—a bill for the supplies necessary to the carrying on of "the king's government," and as the upper house is overwhelmingly tory and representative of a few entrenched interests and monopolies, the decision of the tory leaders was the decision of the lords.

There are several features in the budget which have been violently denounced as socialistic, confiscatory, revolutionary, but what is chiefly objectionable to the opponents of the extraordinary finance bill is the proposal to tax undeveloped land and "unearned increments" of urban and suburban land values. These taxes have been bitterly assailed as Jack Cade taxes, as attacks on property in land and the principle of property in general. The proposed tax on land that is

held out of use is very small—half a cent on a pound sterling—while the tax on land values (that is, on values due to the mere growth of industry and population, and to no effort or contribution of the owner) is twenty per cent. of future gains in such social values. Nevertheless these taxes are viewed with alarm and anger, and they are responsible for the rejection of the budget.

This rejection, from the view-point of the liberals, radicals and labor-party men amounted to usurpation and revolution by the forces of reaction. For decades the lords had not "touched" a budget, and for centuries they had not amended one. The strictly legal right of the lords to reject a budget is not denied, but in England practice and custom becomes part of the unwritten constitution, and there is not a single precedent for the rejection by the lords of a budget that has the support of the whole membership of a strong, united party commanding an exceptionally large majority of votes in the Commons. Why, then, have the lords acted as they have, and what is their justification?

The answer is found in the peculiar terms of the resolution which sounded the death knell of the budget. The resolution is modest, democratic, apologetic. It merely declares that the lords felt that they could not approve so unprecedented a budget until it had been referred to the people. In other words, the budget was to be submitted to a popular vote, to a referendum, although there is no provision in British constitutional law for a referendum. The upper house, therefore, did not act in behalf of the landed gentry or of any caste or interest; it acted in the name of the sovereign voter, the master of both houses of parliament. In addresses by Mr. Balfour, the former tory premier, and other leaders of the opposition this proposition has been elaborated with much plausibility. The commons, the argument runs, may have ceased to voice the sentiments of the people; at any rate the last general election did not turn on such issues as taxes on land values. The liberals had no mandate with regard to such issues, and might be misrepresenting the masses and usurping power. Why should

not the second chamber force an appeal to the people in a grave controversy? An assault on the commons need not be an assault on popular rights, for in the days in which we live direct legislation, popular control of measures, is deemed an advance on representative government. Do liberals and radicals fear the people? Are they unwilling to accept the referendum even in an emergency?

This argument is, however, regarded as sophisticated and hypocritical by the supporters of the budget. When, they ask, have the lords served the interests of the people? When have they displayed any affection for democracy and progress? Have they not resisted every political and economic reform? Have they not always fought for their special privileges, regardless of changes in sentiments, needs and conditions? They merely wish to trick and deceive the people, and have no intention of accepting the referendum. They never think of it when the tories are in power; they never ask whether a tory ministry has exceeded its mandate or outstayed its welcome.

It may be added, impartially, that the lords would never have ventured to reject the budget if they had not been assured that the people of England were ready—or, at any rate, almost ready—to approve the re-establishment of the protective system. Protection is now the tory alternative to the radical budget with its land taxes, its heavy liquor taxes and its stiff progression in income and inheritance taxes. Protection, the tories and Chamberlainites assert, would do more for labor and for the poor than the “so-called poor men’s budget.” If protection is as popular as the tory leaders believe it is, the election, rendered inevitable by the action of the lords, will either put the tories in power—in which case the upper house will have nothing to fear, except a mild measure of reform rendering it a little less one-sided—or else the liberals will be returned to power with a very small majority, too small to permit of any high-handed measures against the lords or of greater radicalism in general legislation. There are tory organs which predict a vic-

tory for their party, and there are others which anticipate a small and precarious liberal majority.

Should, however, these prophets prove to have been mistaken, and should the liberals be decisively vindicated by the voters, not only will the budget be passed by the new parliament, but severe "punishment" will be visited on the audacious lords. They will be reformed not mildly but with "whips and scorpions," as it were. That is why liberal organs and orators are saying that the rejection of the budget amounted to "suicide" on the part of the peers and their privileged caste. England will not abolish her second chamber, but certain it is that in the event of a sweeping liberal-radical victory the second chamber will be made much less powerful and more representative of other interests than hereditary, monopoly, liquor and feudal survivals.

NOTE AND COMMENT.

All those who are interested in classical antiquities will rejoice in the liberal and enlightened policy of the Italian Government in regard to the monuments of ancient Rome. One of the first steps in the extensive scheme of research and preservation prepared by Commendatore Boni will be to save from further ruin the broken arches of the Neronian Aqueduct, and various ancient roads will be excavated, including especially the famous Via Appia, and also the Via Triumphalis, which has been discovered beneath the Via di S. Gregorio. Search will be made for the remains of the great seven-storeyed building erected by Septimius Severus, for the ruins of the Porta Pompæ built in A. D. 81, and for those of the various great buildings along the Via Appia, including the temple built by Marcellus about 200 B. C., and the triumphal arches of Trajan and Verus.

* * * * *

Having surmounted a good many difficulties, the Italian Government has recently purchased for £18,000, from the Aldobrandini family, the famous Greek statue known first as "The Princess," secondly as "The Student," and thirdly as "The Young Girl of Antium." The work, which is believed to be by Lysippus (372-316 B. C.), was found by some fishermen. During a stormy night in the December of 1878, the waves knocked down a wall that was part of Nero's villa. The next day the statue was seen, standing upright on its pedestal, in a niche that had been disclosed. The Villa Aldobrandini stands on what is thought to be the site of the Temple of Fortuna Antias, which was partly destroyed to make room for a villa built for the Roman Emperor Nero. The statue represents a princess of Fortune. Three other statues have been found on the site. This one has now been conveyed to Rome, and placed in the National Museum delle Terme.—*From the Illustrated London News.*



V. Women and Domestic Economy*

By George Willis Cooke

THE history of feudalism and chivalry is the history of a class, not the history of a nation or of a civilization. For the most part, historians write of feudal institutions as if their characteristics included all the people, as if they represented the national life in western Europe during their existence. They were picturesque and dominating; but beneath them, and in opposition to them, other forms of social and economic life were at work. The feudal class spurned labor, and depended wholly on others for the means of living. All the workers, and nearly all the women, were outside the direct action of feudal institutions. This great mass of men and women, constituting nine-tenths of the population, were not idle; and in time their presence came to be felt.

In order clearly to understand the place which women have held in the progress of modern civilization, we must fully appreciate those institutions and those social forces which have determined their status and their rights. These institutions and social forces include those which have determined the position of the large majority of men, especially those who labor, whether with the hands or with the brain.

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Articles of this series already published have been: I. "Maternal Society and Its Institutions," which appeared in the September CHAUTAQUAN; II. "Paternal Institutions in Greece," October; III. "Roman Law and Early Christianity," November; IV. "Woman under Feudalism and Chivalry," December.

When we seek for the social causes at work in any era we must not direct our attention to those more superficial influences which seem the most effective because the most obvious. The determining sources of social action are to be found in those traditions, those transmitted habits of mind and those institutions, which have been inherited from a far-off past. Profoundly important and determinative as feudalism appears to have been all through the medieval era, it was throughout opposed to, and held in check by, those communal institutions which the people inherited from the primitive clan life. Though the mass of the people, women as well as men, were subjected to a life of serfdom, yet they clung to their primitive forms of social combination and mutual support. These afforded them a powerful means of protection and resistance to tyranny; and were made use of effectively for hundreds of years, even to our own day.

In attempting to understand communal conditions in early periods of social and industrial development, it is necessary to put aside the idea that such forms of social life as we are familiar with have always existed. We must also recognize the essential fact, that the character of the society and its institutions belonging to any epoch is such as grows naturally out of its economic life. Another important fact, which must be given the fullest recognition, is, that social and industrial institutions, when once established, show a strong tendency to continuity or persistence, even after changed economic conditions have made their appearance. If we keep these considerations in mind, we shall have no difficulty in understanding why communism persisted well on into the medieval period, and that it had a very large influence in determining the forms of industrial life followed by the mass of the people at this era. Early men did not live an individual and democratic life, but one controlled by clan conditions, or those of a group of one or two hundred persons living together, and sharing their interests more or less fully in common. We can only guess as to how long a period this form of social life con-



Laborers as Depicted in ancient Anglo-Saxon Manuscript.

tinued, but it must have been for a vast length of time. Its tendencies were, therefore, so deeply stamped into human habits and social impulses that they could not be easily changed, even under the motives and urgencies of a different class of needs. The family tie or blood bond was the strongest men have known, and industrial life was shaped to its requirements until it was with great difficulty it could be reformed to meet the new demands.

When the gens and tribes settled down, at the end of the invasions, they universally retained, even if in a modified form, those institutions with which they had been familiar for countless generations. The members of the gens which came to inhabit a town were really or theoretically of the same ancestral descent, and often bore the same name. Greatly varied in different countries as were the conditions under which they held their land, and conducted their economic interests, one rule everywhere held true, that they were communal. The land was held in common, whether divided among the townsmen once in three years or permanently allotted to each. The woodland and the pasture land were never divided, but were free to all. Much of the



Country Life as Illustrated by a Wood-cut in an Edition of Virgil published in France in 1517.

work was done in common, also; the villagers joining together to aid each other, in turn. This system of communal ownership and labor was universal wherever the barbarians settled, it continued throughout the medieval period, in many places survived to the eighteenth century, and in remote regions is in operation at the present time.

Feudalism was directly opposed to the communal system, which it made every effort to destroy. The state and the church were alike antagonistic to it, and used their powerful combined influence to bring it to an end. Yet there was a vast resisting power in the communal spirit; it continued to live, and in places even to thrive. It was the inherent conservatism of the peasant class which made them cling to their old customs, as well as to the actual economic advantages of this system of cultivation and village life. It must not be forgotten that man is a social being; and as men now flock to cities for the sake of fellowship, so men



Raising Grain and Making Bread. From a Wood-cut of 1517.

in early times greatly preferred village life to that of scattered habitations on isolated farms. After the invasions, therefore, we find the people living everywhere in villages, each village containing the members of a gens or of one of its subdivisions. The houses were built together for social fellowship, in such manner as to secure defense against attack, with the church in the center. Under a tree, in an open space at the center of the village or in the church itself, which was a hall for social purposes, a village granary, and a fortress in which all the residents of the village assembled to repel attack, the people met to conduct their affairs, to allot their tillage lands, to agree on their common labors, and to decide on whatever belonged to their village interests. In the evening, after the labors of the day, they met to arrange the plans for the next day. In the church they held their communal and church feasts, and on the common before it they assembled for their merry-makings and their festivals.

When the barbarians settled in the several countries of western Europe, they had already ceased to retain the primitive democratic life. Social classes had appeared among them, and a considerable degree of economic and social inequality. The men were divided into the three classes of Earl, Churl, and Thrall, or nobility, middle-class, and serfs. At first these divisions were rather nominal than actual, at least they marked no hard and fast lines of separation. For a considerable period the three classes met together in the folk-moots or open-air meetings for deciding the affairs of the village or town. The villagers could require the attendance of the lord at these meetings, they called in question his acts and his demands, and they expressed to him their will. As feudalism developed from the time of Charlemagne, however, the separation of classes became more distinct, and serfdom became more servile in its nature.

Serfdom, as well as slavery, was the result of capture in war, loss of place in the gens because of poverty or expulsion on account of crime, or was due to inability to work. The serf belonged to a defeated tribe or race, as a rule; and most often was of the primitive inhabitants of a country. He was regarded as inferior, and as belonging to a class only fit for menial tasks. The idea of status or hereditary qualities caused him to be regarded as incapable of higher activities, and as naturally designed for his degraded position.

The serf was a slave on the way to freedom. He was attached to the land, could not be bought and sold, had a definite portion of land for his own tillage, worked a specified number of days for his lord, and made payment to the lord of produce at specified seasons and in definitely stated amounts. Slavery had grown into serfdom in Gaul before the end of the empire. In other western countries slavery did not largely exist, serfdom taking its place. It was gradually softened in character, and the serf became the peasant at the end of feudalism. The crusades, the black death and other ravages of disease, as well as the per-



Peasant Dance on May Day. From a Fourteenth Century Volume.

sistent influence of Christianity, led to the mitigation and extinction of serfdom. Various economic conditions, with the growth of industry and commerce, made serfdom unprofitable; and it was succeeded by the wage-system of labor, which slowly took its place from the twelfth century.

To some extent, even from the ninth century, wage-labor was made use of; and it grew in economic value with the gradual abolition of serfdom. The serfs took advantage

of every opportunity to better their position, the days of service in each week were lessened, monasteries liberated their bondsmen, and a general tendency to recognize the advantages of freedom developed. The result was that by the fifteenth century serfdom was practically at an end, though the peasant class remained, with many prejudices existing against it.

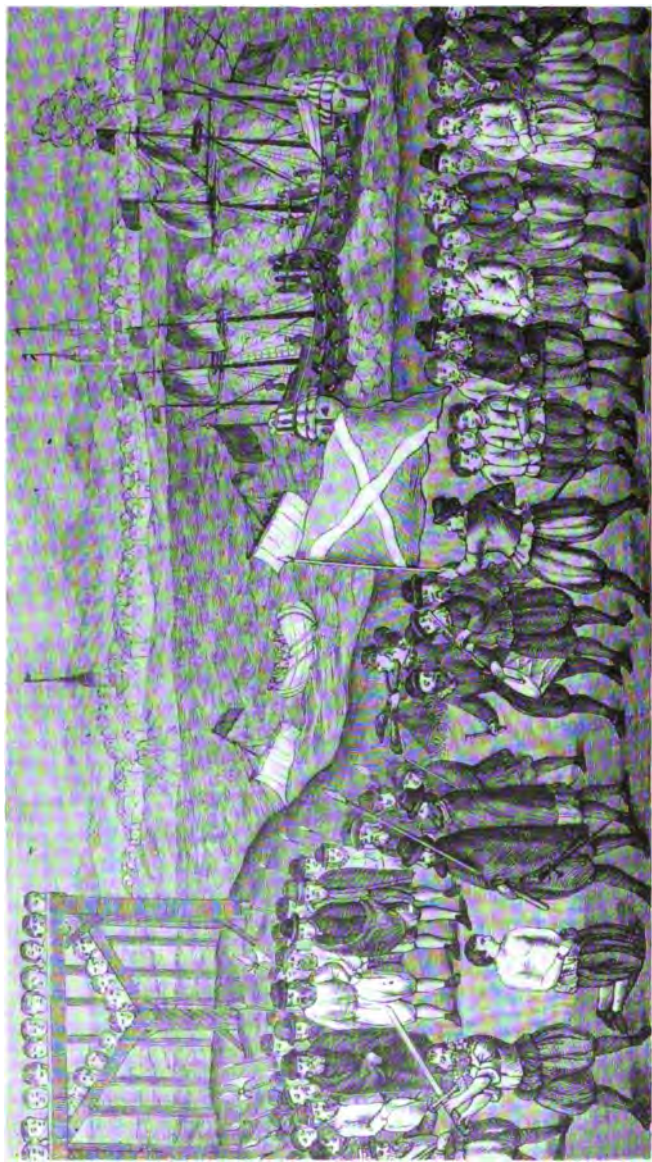
For women serfdom had the advantage over slavery of permitting marriage, and yet it could not take place without the consent of the lord. In case those seeking marriage belonged to different estates, since it took the woman from that where she had been reared, a considerable money compensation to her lord was requisite. This subjection of women, in whatever degree, to the will of a master, was far from conducive to morality, and was taken advantage of in many instances. This was true of the clergy to a large extent in the early centuries, many of whom had wives in fact, though the church did not permit of their legal marriage.

The peasant women worked much in the fields, and were familiar with all kinds of farm labor. They spun and wove for their families and made their clothes. They knew something of folk-medicine and the care of the sick; but as a rule they received no education whatever. Inheritance of property was the same for peasant as for feudal women.

Under the economic and social system existing previous to feudalism, and even for a considerable period after it had begun, each household, village, or other group, was to a large extent capable of providing for its own needs of all kinds. It secured its own food, clothing, houses, barns, and other necessities. Each workman was capable of many occupations or the several necessary trades were provided with special workmen in each village. Those articles not thus secured were obtained from pedlars or traveling merchants. In the same manner, craftsmen traveled from house to house or village to village but this at a somewhat later date. Fairs also were held as soon as settled conditions made them possible. The



Besieging the Castle of Love. A Medieval Conception born of Chivalry.



The Execution of the famous Pirate Störtebeck and His Men at Hamburg in 1402. From a Sixteenth Century Print. In commemoration of the event a magnificent silver drinking-cup was made which was in the keeping of the Guild of Boatmen. In it was drunk the health of the brave men of Hamburg.

were held on neutral territory, where several towns joined, or at other convenient places for the gathering together of the people of neighboring villages. Here were brought for sale or exchange such superfluous articles as were not required, and such merchandise as might be in demand, and which was brought from a distance. At first the fairs were held at such stated periods as accommodated the largest number; but as their services became greater the periods were prolonged or became more frequent until they were held continuously, and towns came into existence. In this manner trade increased, money came into greater use, and commerce began to develop systematically. As commerce grew, trade extended more widely, until it reached distant countries, the towns grew into cities, especially in northern Italy, and in northern Germany along the shores of the Baltic sea. At first these communities retained the old communal form of organization, remodeled to serve their special needs. Hence the name of communes, or associations for mutual aid and support in the struggles with the feudal powers, which were vigorously opposed to them. In their early history the growing cities had the protection of bishops and the church; but as they became larger, they were compelled to defend their own right to exist. This could be done only by means of a large degree of democratic co-operation. The people united to build walls around their towns, trained themselves for self protection, and learned to spring to the defense of their community whenever the great bell of the town-hall was rung with signal of alarm. After a long and fierce struggle with the neighboring lords, the towns secured their independence, though sometimes, as at Florence, at the cost of making the lords citizens, and the erection of their castles within the city itself. In time, nearly all the cities became self-governing, though war was often continued at intervals for centuries, their liberty being secured only at the price of eternal vigilance.

Within the city a considerable degree of the old communal life was continued in the form of merchant guilds or leagues of merchants for mutual protection, and for



Domestic Occupation among the Peasants. From a Wood-cut Attributed to Holbein, Sixteenth Century.

the development of opportunities of trade. Whenever a ship went out from one of these cities the captain formed all on board into a gild for the voyage, which might last for months or years, each person being required to pledge himself to aid in the protection of the vessel and his companions. In the same manner, pilgrims to Rome or elsewhere formed themselves into protective associations. Companies of workmen, such as those gathered together from many places for the building of a cathedral, immediately formed themselves into a gild, with officers, rulers for their government, and protective features which insured against sickness or accident. Indeed, these forms of communal organization were universal; and it was thought that no pleasure or work could be carried on without them.

Within the city there grew up class divisions; but a very large degree of mutual loyalty was secured as the basis of its life and prosperity. As the cities grew in size they began to league together for mutual protection in their commercial enterprises. In time the Hanseatic League included nearly a hundred cities, and was a powerful influence throughout northern Europe in behalf of commerce and municipal independence. These communities of manufacturing and commercial merchants and artisans became inde-

pendent of the lords in their castles, the feudal states, and even of the Emperor. At first the Emperor favored the growth of the cities as a means of holding in check the feudal lords; but in time they became practically independent of all other political powers. The cities grew as feudalism decayed; and they produced a form of social and political life very different from that of chivalry.

The cities belonged to the bourgeois or middle-class as the castles to the barons. The basis of feudalism was land, as the foundation of the cities was trade or money-wealth. With the growth of manufactures and trade, wealth and cities, the middle-class increased in numbers and power. Although feudalism was society organized for constant warfare, which went on almost continuously in some form while it lasted, yet its economic foundation was agriculture. The serf who tilled the soil was as essential to feudalism as the knight himself. The city at first also depended on agriculture, and all about it were the farms cultivated by its inhabitants or by those subject to its control. In time the cities came to depend more and more on fishing and trading, and then on manufacturing and commerce. This alienation from the peasants became at last a great source of their weakness, for in times of stress and siege they were cut off from those on whom they were economically dependent. Their downfall was at last in considerable degree owing to this failure to combine their affairs with those of the people of the surrounding territory, with all whose interests theirs were mutually linked.

Within every city was not only the merchant-gild, but also the crafts-gild. The old household industries sufficed for the early fairs and towns, but as the cities grew a system of town economy or of manufacturing by skilled craftsmen was developed. Many of the craftsmen cultivated at first a few acres of land; but as the cities increased in size the tendency was to depend upon the outside population, protected by each city, for its food supply. The merchants became wealthy, aristocratic, and exclusive; and, after a long struggle, separate gilds for the craftsmen, were organized.

In part, however, these gilds did not owe their origin to the new conditions. The gilds were a continuation of the old clan life under a greatly modified environment. As the ties of blood-relationship loosened in the gens, the tendency grew to organize social and industrial life on the basis of occupation or contiguity of habitation, and its place was slowly taken by clubs or associations with a religious or social motive. As town economy developed, these clubs took the form of gilds, and were at once religious, social, occupational, and protective against sickness and accident. The gild of each craft at first included all workmen in that trade. As the cities grew each had its own merchants gild, which included all the citizens. In order to become a citizen membership in the gild was essential. Afterward membership was restricted, the craft gilds appeared, and with them a long struggle for rights and privileges. The cities produced an aristocratic merchant class, which was as exclusive and tyrannical as the feudal class had been towards the early merchants.

When it is remembered that all manufactures and all commerce were carried on for centuries by the gilds or under their auspices, it is interesting to recognize that women were admitted to them on the same basis as men. The wife and daughters of a member were always eligible to membership, except in the instance of a few gilds only. In the merchant gilds women could become traders on their own account, and could join freely in the common meals and in the festivities. They were cared for in the case of sickness or death with the same friendly spirit as were the male members. The laws of the gild, as well as those of the city, treated women exactly the same as men, and recognized their equality by treating them alike. A woman could engage in any commercial pursuit, and often did so in conjunction with her husband or in succession to him after his death. Women often engaged as "brewsters," as the feminine termination of the word indicates. The ale houses and inns were also largely kept by women. An ordinance of Edward Third, about the middle of the fourteenth century, mentions the trades of brewsters, bakers, carders, and spinners, work-



Country-women with their Wares, paying Fees to a Clerk, Fifteenth Century.

ers of wool, linen cloth and silk, brawdrestlers and breakers of wool, as especially those carried on by women; and permits them to "freely use and work, as they have done before, this time without any impeachment or being restrained of this ordinance." The great companies of London, the largest of the guilds, admitted women freely, and on a basis of equality with men. In the fourteenth century in England a married woman was permitted by law to act in business as if she were single, to carry on business independently of her husband, and without his incurring responsibility. The fact that a woman was under the guardianship

of her husband or a legal protector did not prevent her acting as an independent person in all business transactions.

In the craft gilds the wife and daughters were not only members, though not always permitted to vote; but they worked with the husband and father at his craft, in

which they often became as skilled as he. The privileges of the women were the same as those of the men, in all which concerned the economic and social life of the gild. A widow was cared for, if she needed protection or support. She took the place of her husband in the craft, continued his work, guided the labors of her sons, daughters, apprentices and journeymen, and conducted the necessary buying and selling. If she married again, which was not necessary

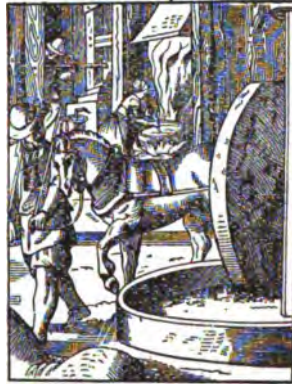


The Worker in Wire.

for merely economic reasons, and her second husband was of the same craft, she conferred on him the right of membership, in case he did not already belong to her gild. Membership in the gilds was carefully guarded, good conduct was insisted upon, and morality was watched over with scrupulous care. It was required that the journeyman should not marry; but the master must have a wife. To some of the gilds only those could gain admission who were of good descent or who had become skilled craftsmen. Even the descent of the wife must come up to the requisite standard, for her wifehood gave her membership in the gild as a right. The training of children was watched over; they were expected to follow the craft of their parents, and to

become gild members at the proper age. An occupation followed up to the age of twelve could not thereafter be abandoned for another.

Not unnaturally there was more or less of friction in the gilds between men and women. Girls sometimes served a regular apprenticeship, and now and then there were disputes as to their wages. Some gilds forbade the employment of wife and daughters, and this became the general rule at the end of the seventeenth century, though by this time the gilds were practically extinct. On the other hand, some crafts were almost wholly in the hands of women, such as spinning and wool-combing. Women occupied in trade, and not belonging to the crafts, were required to join, in case they employed other workmen. In Germany during the fourteenth century every seamstress having apprentice-girls under her care must join the gild and become a "burgher" or citizen. In some cities women were restricted to special kinds of labor, as when the tailors were required to work on linen only.



Oil Crushing, Sixteenth Century.

In the gild days it did not seem out of place, or in the slightest degree peculiar, for women to engage actively in the crafts and in business. The association of men and women in all kinds of labor and trade was not only common, but seemed no more unnatural than for men and women to live together in the same houses. Custom was a perfect safeguard against all improprieties, in so far as this result is ever secured in human society. The "brethren and sistren" sat together and voted together in the gild meetings without the slightest feeling of impropriety or inconvenience. An able authority says that not five out of five

Genz de metier-



Fourteenth Century Artisans.

hundred but were formed equally of men and women, and because the crafts they represented were carried on equally by those of both sexes working harmoniously together. The women as well as the men wore a gild costume or livery, which the laws of the state required.

Not only were young men aided by their gilds to begin as masters in their crafts; but girls were helped with money to marry, or to go into a religious house, as they might prefer. Many laws in regard to laborers and craftsmen, especially after the black death, mention men and women equally, making no distinction between them. Ordinances of gilds passed at this period made women equally responsible with men, and refused to relieve them of gild duties because they married. It was required that young women, as well as young men, should become burgesses of the city at the expiration of their period of apprenticeship. Other ordinances, however, seem to favor women, for they were



Rich Bourgeois Woman, Woman of the lower classes, and Woman of Nobility in Costumes typical of the Fifteenth Century.

not required to restrict themselves to one craft, as were the men.

It is sometimes asserted that women, having been restricted to household labor, have done nothing to improve the conditions of house-management. The first of these statements has been true only during the last two centuries, except for the noble and wealthy classes. Until the introduction of machine production, nearly all women labored with their husbands and sons, whether on the farm or in the shop, whether as farmers or craftsmen. It is true that



Artisan's Wife and Rich Merchant in Costumes typical of the
Fifteenth Century.

this form of coöperative labor was modified after the introduction of town-economy or the larger forms of manufacturing carried on in cities. It had no real evils, however, until machine industry became common and the wage-system grew to be co-extensive with it. Nor was child labor in any real sense an evil while it was carried on in the household, and under the apprentice system. Both have become intolerable in connection with the machine and with wages, which destroy childhood and make any genuine education impossible.

A German writer on the education of girls in the medieval age said that those of the peasant class were taught to watch the poultry, to do small chores in the house and fields, to accept the forms of religious thought and practice necessary to their class, to barely know how to read and write, and then to marry. In the craftsman class all girls were trained in the father's craft, and their opportunities of learning to read and write were considerably better than those of the peasants. All girls were taught to spin and weave, and to make the clothing of their families. Those with leisure were taught embroidery and other forms of ornamental work. The daughters of wealthy burghers had tutors, and, after the fourteenth century, there were schools for them in most of the cities. Toward the later period of feudalism girls were sent from the castles to those of the higher and famed nobles for a period of apprenticeship in manners and the arts of society, as the young nobles were sent for training in knighthood to famous lords. The same method was to some extent followed by wealthy burghers, in order that daughters might have the benefits of a polished training.

The German writer already quoted says that in the thirteenth century education was unknown to most of the women of the nobility, and that with the men it was even worse. Famous knights of the medieval age, such as Wolfram von Eschenbach and Ulrich von Lichtenstein, both of them poets of high gifts and great renown, were unable to read and write. Education was largely confined to the

clerical class, that is, to the clergy and those belonging to the monastic orders. A knight need not be educated in the literary sense, and he might scorn such training as weak and effeminate. On the other hand, women were more likely to receive an education, because it was held in high esteem in many of the convents, and because it was thought to be conducive to their interest in religion.

In the gilds there were always persons who could write, and even the women were quite as likely as the men to be able to serve their fellow-craftsmen in this manner. After the cities began their extensive commercial connections education became more and more desirable, and a knowledge of foreign languages became essential. The cities became, therefore, centers of educational improvement; and in this advance women had their share, though it was quite other than that of the men, in so far as concerned the grammar-schools, gymnasia and universities, which rigidly excluded them. While women were free and equal in the gilds, in the academic world they had no recognition whatever, outside the convents. However, in the fifteenth century an increasing number of women found opportunities, albeit limited ones, for a literary and classical education. They were of the prosperous middle-class quite as often as of the nobility.

It must be apparent, from the above statement of facts, which could be greatly extended, that in the medieval age the gilds afforded women the enjoyment of a freedom of occupation not usually known before or since. They stood side by side with the men in nearly all crafts, and could engage in commerce on a basis of equality, and with a degree of protection equal to that of the men.

What may most deeply impress us in this survey of medieval industry, in connection with our study of feudalism, are the wide diversities of life represented. Many types of activity appear before us, with varied interests, with picturesque and diverse groups of men and women. This diversity and romantic interest are due in part to the inheritance of the old Roman civilization, added to by Chris-



Jean Jouvenel des Ursins, the Leader of Parisian Merchants, and His Wife, Fifteenth Century.

tianity and its many-sided appeals to the fresh, unjaded races that had conquered and settled western Europe. While these tribes had much in common, there sprang from them many types of national development, each in its own way working out forms of political and social growth highly important for modern civilization. The languages, literatures, governments, social institutions, and industries of these nations had much in common, and they followed in many respects the same lines of growth. Each of them, however, had its own distinct characteristics, and it ad-



Tanners in Ceremonial Costume. Fourteenth Century.

vanced in ways of its own towards the civilization of to-day. The varied phases of life shown by these nations, however, are in no direction more interesting or important than in those manifested by the manifold development of women's opportunities and needs. For women the same social and industrial causes produced essentially the same relations to the family, the state, and the problems of labor; but many were the variations from the general movement, with frequent changes in law, several revolutions in industry, a constant variation and expansion in religion, and a slow progress in custom and moral idea. During this period the political status of women receded rather than advanced; but the whole movement for women, as a class, was toward those higher opportunities which the life of today has secured them.

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V. Thebes: Karnak and Luxor*

By James Henry Breasted

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IT is twilight after a long day's sail as we creep slowly among the large islands obstructing the river at Thebes. A faint and fleeting glimpse of the enormous pylons of Karnak on the east side, disappearing among palms and grain fields, is the only hint that we have reached the once mighty city. Presently the lights from the hotels, shops and bazars along the water-front of Luxor recall us again to the modern world, incongruous enough as the colossal columns of the temple loom grandly for a moment through the gathering gloom, while the dahabiyeh swings into place among the shipping, and the huge sail swaying lazily in the dying night-wind is gathered in by the agile sailors.

Who can ever forget the next morning, the first day in Thebes? He who is wise will be on deck before the sun, watching the fading pink on the marvelous sculptured cliffs far behind the western plain. With the glass one picks out the sombre giants of the plain, the colossi of Memnon tipped with the morning light, which they once greeted with a cry of joy. To their left is the mass of Medinet Habu, on their right the tumbled pylons of the Ramesseum, and behind them all the wonderful panorama of the western cliffs, suffused with the magic, ever changing hues of the desert sun-rise, from the promontory above Medinet Habu to the vast bay of Der el-Bahri, enfolding the temples of

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Earlier articles of the series were. I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December.

Queen Hatshepsut,—cliffs that are pierced at every point with tomb doors marking the resting places of the men who made this the first great monumental city of the ancient world. Behind those cliffs are the tombs of the imperial Pharaohs, the world's first emperors. For us western Thebes is a city of the dead. Nevertheless, more than one sumptuous palace of the emperors adorned the western plain, and an imposing line of temples of a mortuary character swept along the foot of the rugged cliffs from Medinet Habu over yonder on the southwest to the temple of Seti I on the northeast. Between the cliffs and the river stretched a vast quarter of the ancient city, but probably the larger quarter of the town occupied the eastern plain, where we are moored, a quarter stretching between and around the vast sanctuaries of Karnak and Luxor, the latter with its towering colonnades rising here but a stone's throw from our landing.

From the sombre mud-brick houses of the village the women come down to the river to draw water, bearing their heavy jars upon their heads, and swaying with light and willowy grace as their sinuous forms mount the bank again, and disappear among the houses. The morning call to prayer floats down from the minaret of the mosque in the temple court, and the whistle of the incoming early train from Cairo completes with an abrupt punctuation completely modern the historical cycle in which your mind has been moving. When the pyramids of Gizeh were slowly rising on the cliffs west of Cairo, nearly five thousand years ago, there was but a provincial town here, of just such mud huts as those before us now. A local governor, and later a provincial baron, whose family tombs have been found over yonder in the western cliffs, resided here, and then, centuries after the Old Kingdom had passed away, this provincial town became the leader of the south against the north. Its barons fought the lords of Siut, whose tombs we visited there, in their defense of the weak kings of Heracleopolis, and by the middle of the twenty-second century B. C. the north had given way, and a Theban family

attained the unprecedented honor of the kingship. Thus arose the Middle Kingdom in the south. Then for the first time we hear of "Amon of Thebes," till then an obscure provincial god. The Pharaohs of the Middle Kingdom, the Eleventh and Twelfth Dynasties, however, were obliged to reside in the north in order to control their dangerous rivals there. We shall therefore find few of their remains here.

It was the emperors from the sixteenth century on, beginning with the Eighteenth Dynasty, who made Thebes what it was to the ancient world, and it is their buildings which we shall find here, the most stupendous ruins to be found on the site of any ancient city. Laden with the spoils of Asia and Nubia the emperors of the Eighteenth and Nineteenth Dynasties returned to this superb cliff-encircled plain, to adorn it with the mightiest temples that have ever risen by human hands. It was thus that it became the first great monumental city in the history of the ancient world. Its fame penetrated to the remotest limits of civilization. All are familiar with the lines of Homer:

"Not all proud Thebes' unrivalled walls contain
(The world's great empress on the Egyptian plain,
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates,
Two hundred horsemen and two hundred cars
From each wide portal issuing to the wars;)
Though bribes were heaped on bribes, in number more
Than dust in fields, or sand along the shore:
Should all these offers for my friendship call."

(Iliad ix, 500-508.).

With the fall of the Empire and the transfer of the seat of power to the north the splendid city slowly declined until during the invasion of the Assyrians in the seventh century B. C., it fell a prey to fire and sword in a destruction so appalling that it reached the ears of the Hebrew prophet Nahum, who reminded the Assyrians that their great Nineveh should suffer the same fate to which they had consigned Thebes. He says to Nineveh: "Art thou better than No-Ammon (Thebes), that was situate among

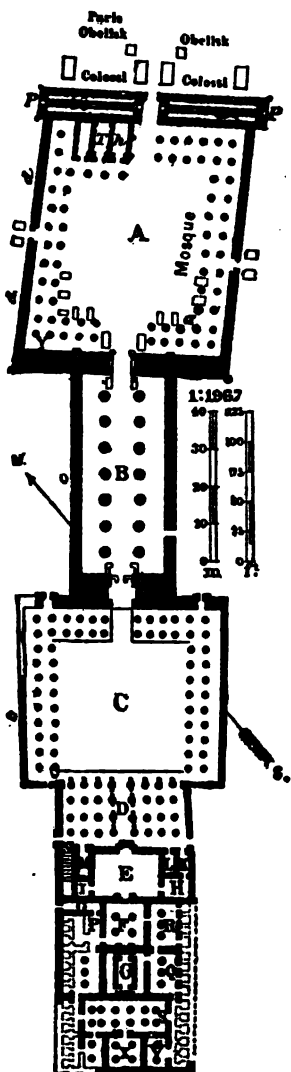
the rivers, that had the waters round about her; whose rampart was the sea, and her wall was of the sea? Ethiopia and Egypt were her strength and it was infinite: Put and Libya were thy helpers. Yet was she carried away, and she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains" (Nahum iii, 8-10). And thus the proud city fell lower and lower, until Roman times, when still resisting and making insurrection, it was taken and laid utterly waste by the Roman prefect Cornelius Gallus. As a city it perished, degenerating then into a group of scattered villages sprinkled over the plain. Of these the largest is Luxor, a town of 11,000 inhabitants, but the tiny village of Karnak further north, although much smaller is better known because of the great temple there.

These historical meditations, as we tramp to and fro on the deck of the dahabiyeh, are colored now by the beguiling fragrance of delicious Turkish coffee floating aft from the cook's tiny box of a kitchen, perched forward of the foremast, and the sufragi (cabin-servant) presently summons us down to breakfast, where the program of the day is eagerly discussed. The Luxor temple has already fascinated us all and we vote for a day among its mysterious halls lying so temptingly near our boat. No dragoman or donkeys are necessary. We seek first only the trusty Baedeker and we are presently under the shadow of the lofty colonnades that mark the central group of the long ruin now forming all that remains of the temple of Luxor.

Keeping to the left we push north parallel with the river and the ruins and between both, rising on the accumulation of rubbish around the temple as we go, until a turn to the right brings us before the entrance. In two low towers with walls inclining inward, the front of the Luxor temple rises before us. I have said "rises" and yet it is surprisingly low,—indeed disappointingly so; but this is due to the fact that we are standing now on twenty-five or thirty feet of rubbish which has accumulated in and

around the temple in the course of ages. The rough brown-gray masonry of the temple pylon rises out of this rubbish, but its base is far below the present level of the town. Along the river-side of the temple the accumulations have been cleared away, but here in front they still lie, it being impossible to gain possession of the adjoining property, and secure the right to remove the debris. Thus the huge colossus of Ramses II with back against the pylon is buried to the breast, and the pavement on which he stands is twenty-five feet below the surface of the rubbish. The same is true of the obelisk of Ramses II on the left of the temple door.

This temple front once overlooked a fair town, and told its inhabitants a tale of their ruler's valor on the field of battle. The heroic form of Ramses II is depicted in virile relief on the face of the pylon, as he scatters his Hittite foes on the plains of Syria. Over his head the story of the fight is written, repeating the refrain of which the king was always so proud: "I was alone and no army was with me." The towering figure of Ramses and the scattered masses of the enemy were once colored in the gayest hues; but now all that has faded away and they look down upon us, wan and pale on the gray stone, like ghosts of the vanished world to which they belong. This obelisk before us was once like all such shafts, one of a pair. Its fellow on the right was removed in 1832-3 by the French and erected by them in the Place de la Concorde in Paris, where it still stands. It is seventy-five feet high and weighs two hundred and twelve tons. The movement of a single shaft of such weight and dimensions gave the French engineers a task which taxed all their ingenuity and skill. This one is slightly higher than its fellow in Paris, but as its base has never been excavated, its exact height is not known. Like the obelisks of Heliopolis, including our own in New York, and the numerous shattered ones that lie among the ruins of the Delta cities, this before us is of granite from the first cataract, where we shall find another still undetached from the rock of the quarry in which it lies. What



Plan of Luxor Temple.

architects erected the customary form of Empire temple: a holy of holies, with a few cultus chambers about it, a colonnaded hall or hypostyle in

an opportunity for the imagination as we recall that this shaft was floated down the river on a huge barge and set up here in the thirteenth century B. C. by the Pharaoh's engineers with no force at their command but that of a host of human arms!

Climbing a staircase in the interior of the eastern pylon-tower, where in the days of its builder, criminals awaiting trial or execution, were confined in the dark chambers opening from each landing, we emerge at the top for a general view down the axis of the temple. For a moment the prospect is lost in a burst of blinding sunshine. Then slowly we look across the temple, its entire length stretching out before us, with shining river and the green of the palm-groves behind it. Far out yonder at the other end or back of the long structure was once a modest sanctuary, built probably by the Pharaohs of the Twelfth Dynasty nearly 2000 B. C. Then as the splendor-loving emperors began the development of monumental Thebes, the modest old temple was torn down by Amenhotep (Amenophis) III in the fifteenth century B. C. and his

front of these, and before the whole a spacious court with imposing colonnades surrounding it in a noble porch facing inward. These colonnades, the most beautiful in Egypt, and equalled on the Nile only by those of the lovely temple of Soleb in far-away Nubia, form a noble prospect from our lofty perch. But the architects of Amenhotep III were not content. They dreamed of greater things and planned to erect in front of their temple another and much greater columned hall, preceded by a vast court. In beginning the hall they first set up the double row of columns on each side of the central aisle. The king's death left the project unfinished, and the central colonnade still stands alone, without those that should have risen on either side. Naked and carrying only the massive architraves, they rise here before us, each fifty feet high, the largest columns ever erected down to this time by any Pharaoh. But their significance is not in their size, nor in their beautiful contours, but in their arrangement on either side of a central aisle, which as the conditions show was to be a nave, with lower side-aisles on either hand, forming a clear-story. Amenhotep's architects had thus planned the first example of the basilica type, the form from which the cathedral architecture of later Europe developed. In Luxor therefore we are contemplating the germ out of which the fundamental element of cathedral architecture grew, and we are beginning to see what a chapter in the history of art was written during the imperial age at Thebes.

Nothing but that roofless nave, with its lofty columns, was left by Amenhotep III, and when Ramses II, in the beginning of the imperial decadence, attempted to give the unfinished project a facade, his architects made no effort to continue the old plans of a century earlier. They could do nothing better than to erect a court before the unfinished nave. They tore down a lovely chapel of Thutmose III to make room for it, and altered the axis, because the building would otherwise have approached too closely to the river. A slovenly example of decadent construction was the result, and in it the blocks of Thutmose III's chapel

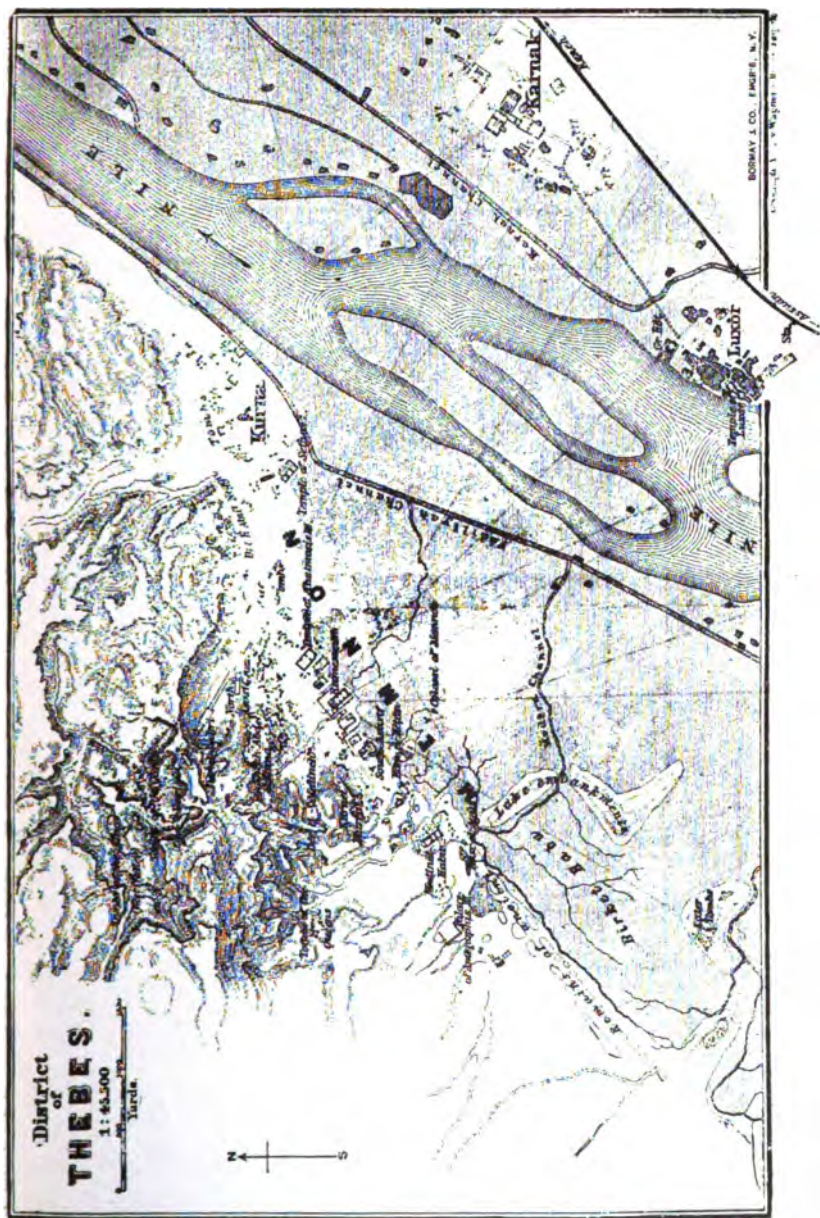
were incorporated. It is his pylon, built as a front for his court, on which we are standing.

A Moslem sanctuary stands in Ramses' court today; its white minaret rises against the dark colonnade of Amenhotep III's nave. The bright Egyptian sun streams through the colonnades and throws their shadows in long black rows upon the pavement. No worshiper now moves down the silent aisles; the voice of the chanting priest, the cry of the singing women, are heard no more, and the great god who once sat in mysterious power in yonder secret chamber is forgotten. In his holy place are Christian frescoes and his halls long resounded with the hymns of Christian believers, whose fathers were his devotees. From the minaret before us floats the quavering, musical call to prayer, the call of a faith which grew up among those desert barbarians whom the Pharaohs despised,—a faith that knows not Amon. For of all the natives who respond to the call, whose fathers worshiped in this sanctuary, not one now knows the name of the great god, who once presided here, and even the language in which his praise was sung is forever forgotten among them. Behind us, too, the ancient world has been equally displaced by the modern. Nearly two miles northward we can discern the tops of the Karnak pylon-towers. Between this Luxor temple-front and yonder mass of Karnak, there was once a noble quarter, beautiful with tropical gardens through which passed avenues of sculptured sphinxes connecting the two great temples, which we now call Luxor and Karnak. The loss of these surroundings, and the fading of the colors with which the temples were adorned, have made the sombre impression of the present ruin a very different thing from that which the ancient conditions conveyed. Imagine such colonnades as these of Luxor, with their soaring contours painted with all the bright hues of the tropic verdure which they represent, all aglow with throbbing color under a tropic sky, and framed in masses of opulent green, as the tall palms embowering the court bow languidly over the roof of the porticoes, and

you will have some faint hint of the beauty, of which an Egyptian architect was master.

The wise visitor at Thebes, who is not driven to his task by the merciless dragoman carrying out the inexorable program of a "Cook party," will spend the rest of his day reading on the dahabiyeh, till the course of events at Thebes unfolds before him like a vast and vivid panorama. Then as the golden sunset-light glorifies all Luxor, he will enter the temple courts and halls again, and find a place where the thrilling rhythm of the stately colonnades is enriched with the magic of pink and gold, fading at last into the sudden and dusky shadows of the dying day. Then only does the charm of the ancient world, the subtle mystery of age, the message of the age-long struggle of man settle upon your soul and merge into the greater mystery of the undivined future of the race, toward which the men who made Thebes contributed a dower, whose wealth we are beginning but imperfectly to comprehend, as for the first time we enter the walls of Luxor and Karnak.

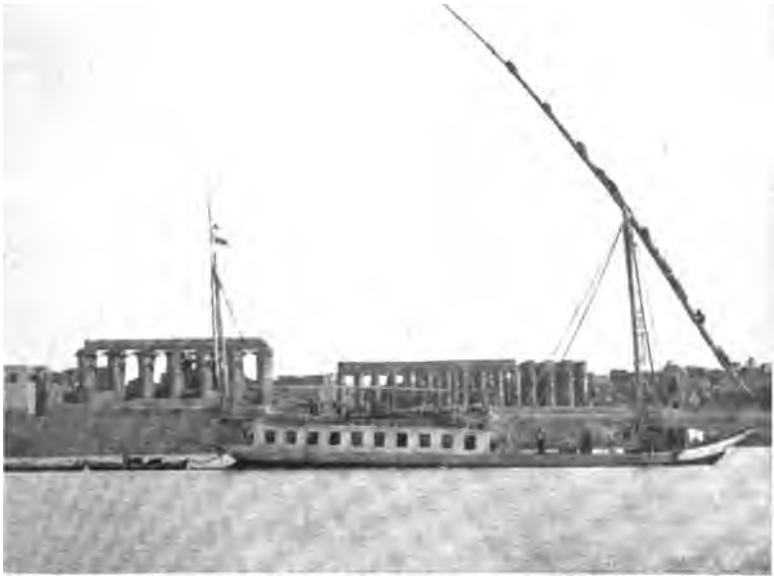
Next morning begins a momentous day for the first-time visitor at Thebes. We are to spend the day at Karnak. Before breakfast the donkeys are braying under the windows of the dining saloon; or if there are ladies in the party who prefer it, there are now a few carriages in Luxor, which can be had at an exorbitant price. Shaking off a swarm of hawkers of bogus antiquities we presently emerge from the low mud-brick houses of the town. Traversing fields now under cultivation, where once the villas, chateaus, and splendid residences of Thebes, surrounded the gardens and avenues connecting the temple precincts, the sombre ruins of southern Karnak are discoverable at intervals through the palms. Without warning we are riding down a stately avenue of sphinxes. The palms are growing even in the avenue. The long line of ram-headed sphinxes on either hand is part of the ancient connection between Luxor and Karnak. In plundering bands the soldiers of Assyria marched down this avenue; Persian hordes have swarmed through it, the phalanxes of Alexander have trodden it, the



legions of Rome have wrecked its beauty, the image-hating Moslems, Arab and Turk have shattered its sculptures, Napoleon's southern advance traversed it, and now under English protection, French officials guard it from hurt. War-worn and weather-beaten, these scarred and battered forms show little of their former semblance, and you can find but rarely a single ram that still bears a head.

A stately portal of stone, the gateway of a now vanished wall of brick enclosing the enormous complex of temples at Karnak, reminds us of a Roman triumphal arch, as we ride through, to find the avenue of sphinxes broadening and continuing on the other side. It leads us to the pylon of a small temple of the Theban Khonsu erected by Ramses III and his decadent successors of the Twentieth Dynasty (twelfth century B. C.). As we pass it by, the vast mass of Karnak in its whole length of nearly a quarter of a mile lies stretching east and west directly across our path. East of us and parallel with our northern progress is the magnificent southern approach, from a now vanished temple of Mut, in the south through a long avenue of sphinxes, and four successive pylons (see plan). The main temple faces westward, that is toward the river, and the main or western approach was from a quay on the river, passing which we ride up the western avenue of sphinxes to the enormous "first pylon."

We leave our donkeys here at the pylon gateway, and turning to the left through a small doorway in the pylon-mass we climb a dark interior staircase, with landings at short intervals, which look into cells deeply imbedded in the pylon masonry. As at Luxor these once served as places of imprisonment for criminals. All at once the dazzling Egyptian sunshine envelops up again, and we look down upon such a scene of grandeur and desolation as only this, the greatest sanctuary ever erected by human hands, can display. The pylon upon which we stand was erected by the Ptolemies a century or two before Christ, and yonder at the other end of the mass, nearly a quarter of a mile away, are a few blocks of the earliest temple here, begun



Dahabiyeh moored beside Luxor Temple. Sailors on the yard taking in sail.



Court of Amenhotep III at Luxor. (Court C on Plan.)



Entrance of Luxor Temple. Minaret of modern mosque seen in first court, and colossal statues of Ramses II., buried to the shoulders on each side of entrance.



View from the Eastern tower of the First Pylon of Luxor, Looking South down the Length of the Temple. Minaret of mosque in court.

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Papyrus Columns of Amenhotep III in his Court (C) at Luxor.



Excavation of Ramses II's Avenue of Rams before
First Pylon of Karnak Temple.



Statue of Nefretiri, favorite wife of Ramses II, at-
tached to his colossal Statue at Luxor.



Avenue of Ram-Sphinxes leading from Luxor to Southern Entrance of Karnak Temple. (See "Western Avenue of Sphinxes" on Plan.)



Native Houses and Front of Luxor Temple. Obelisk of Ramses II on left of entrance and Colossus of same King buried to shoulders on the right.



Great Columns of unfinished Nave of Amenhotep III in Luxor Temple. (Colonnade B on Plan.)



First Pylon of Karnak from Southeast. Small buried Temple of Ramses III extending into Court at Left.



View across First Court of Luxor Temple before Excavation. Modern Mosque in Court, and Obelisk of Ramses II seen through Entrance.



Karnak Temple from behind the Holy of Holies. Obelisk of Hatshepsut beyond Holy of Holies, Nave of Great Hypostyle in the Middle.



Natives at work on the Restoration of the Great Hypostyle of Karnak.



Above: Seti I charges the Galilean Stronghold of Kadesh. *Below:* Seti I charges Libyans on the right and slays Libyan King at left. Reliefs at Karnak.



Seti I in his Chariot returns from Palestine driving captives before him to the predecessor of the Suez Canal on the Asiatic frontier of Egypt. Relief at Karnak.



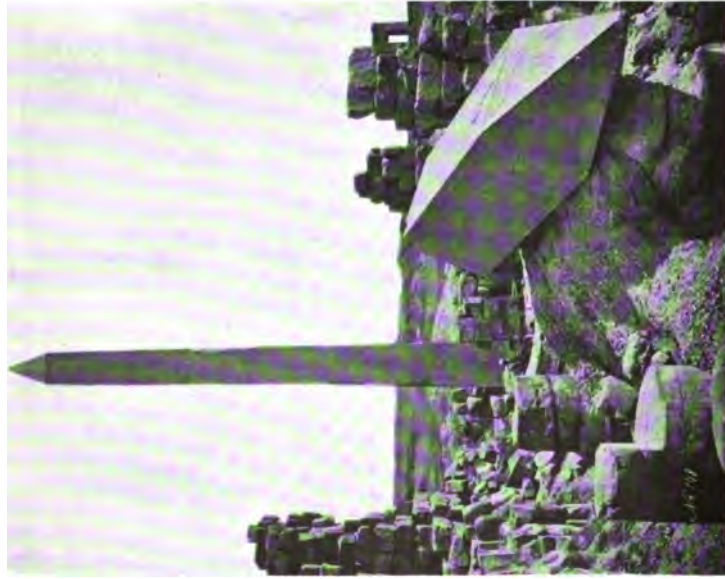
**Karnak Temple from the Southeast. Obelisk of Hatshepsut at right.
Nave of Great Hypostyle in the Middle.**



Amon Leads captive the Cities and Towns of Palestine and presents them to the Pharaoh Sheshonk (Shishak in the Old Testament). Relief at Karnak.



Looking from the Holy of Holies, down the Nave of the Great Hypostyle of Karnak. The Obelisk of Thutmose I in the foreground.



Obelisk of Queen Hatshepsut at Karnak. Summit of its fallen fellow in the foreground.



Tottering Column in the Side Aisles of the Great Hypostyle of Karnak.



Looking from the First Pylon Gate of Karnak down Ramses II's Avenue of Rams to the River.



Removing a Colossal Statue from recent Excavations at Karnak.



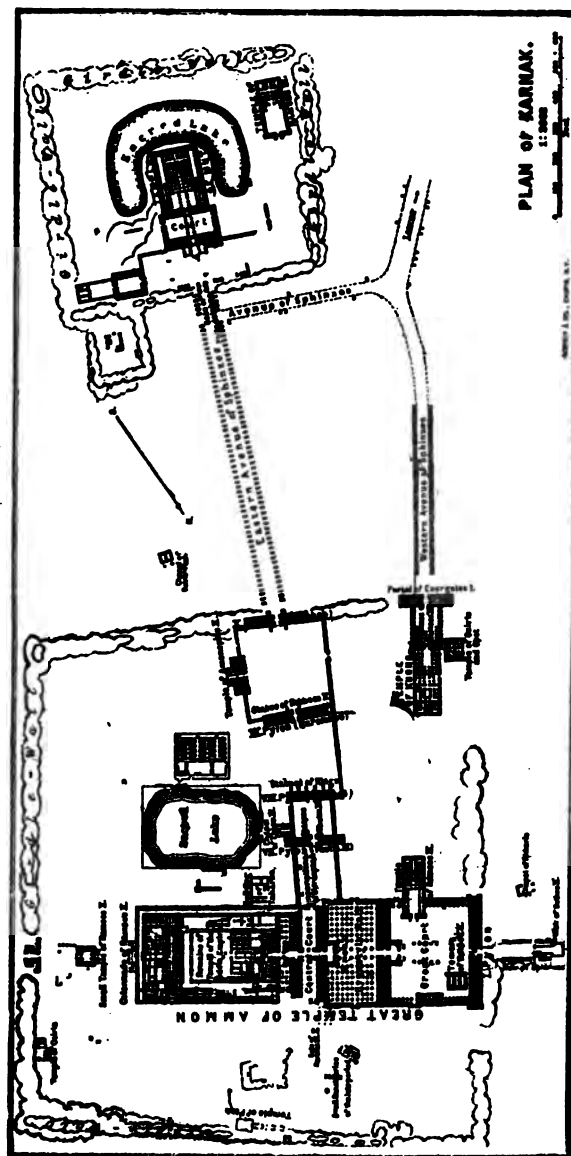
First Court at Karnak, from the summit of the First Pylon, showing door of Great Hypostyle in the Middle, fallen towers of Second Pylon on each side and roofing blocks of Hypostyle beyond.



Panorama of Karnak Temple looking north from roof of Ramses III's Khonsu-Temple: First pylon on the left; obelisk of Hatshepsut on right behind Great Hypostyle Hall.



Steel construction placed under restored columns in the Great Hypostyle of Karnak before réerection.



Plan of Karnak Temple.

nearly 2000 B. C. The temple of Karnak therefore was some eighteen hundred years in building, and that is the length of the period down which we look from the top of this lofty Ptolemaic pylon, to the Twelfth Dynasty blocks near the other end. To him who knows them the great epochs of this vast period are visible in the successive courts and halls and pylons as the gigantic temple grew, century by century, age by age, from yonder Middle Kingdom nucleus, toward the river and its completion in the pylon on which we stand. We see the two obelisks that mark the point where the Eighteenth Dynasty, the greatest period of the Empire, stopped in 1350 B. C., some six hundred years after the Middle Kingdom beginning. Just this side of the obelisks we discern the roofing blocks of the hypostyle, the greatest colonnaded hall ever erected in the history of architecture. Through the towering doorway, now defaced by modern timber buttresses, the gigantic columns of the nave can be distinguished. Here then in this hall is the work of the Nineteenth Dynasty, the Decline of the Empire, and the huge pylon of the same age which fronted it marking the close of the imperial epoch, now a tumbled mountain of blocks, is a symbol of the ruin which then overtook the Empire. In the twelfth century B. C., Ramses III built a tiny temple to Amon right across the path of the giant, as it crept toward the river, never supposing that the structure would be continued on a scale so tremendous. But a little over two centuries later the Libyan Pharaohs of the Twenty-second Dynasty laid out this vast court stretching out at our feet, and included in it the front half of Ramses III's little temple, as well as another small sanctuary, a little older, which lay in the way. But the Libyans could not complete this the largest pylon in Egypt, which fronts the court. It was not erected until after Alexander the Great's successors had seized Egypt. Even these energetic Greek kings did not finish it, for it remains incomplete at the present day, and the brick ramps or inclined planes up which the blocks for the masonry were transported to the top, are still standing against the west side of

the pylon. If this temple had perished before modern science had made any record of it, we should know very little of the Egyptian Empire. Not alone architecturally is the building a summary of the history of the Empire. Upon its walls have been recorded by emperor after emperor the achievements of his reign. It is a vast historical volume, richly illustrated. For these records offer not merely the inscriptional narrative of the Pharaoh's victories, but also vast walls filled with graphic pictures sculptured in stone, depicting the various incidents of the battles, sieges, marches and triumphs, in which the kings took part. As we descend therefore, and wander through the building, we must let these walls tell their story.

We cross the huge court, and just outside the south wall is a large relief of Sheshonk I, called Shishak in the Old Testament. There we see him receiving from Amon as a gift the prisoners and the walled towns, which he captured in Palestine in the days of Solomon's son Rehoboam. Among them are many names of places known in the Old Testament; indeed one is called "Field of Abraham." These walls before us were erected with means contributed from the spoils of Jerusalem (which the Old Testament account states Shishak captured), and of other Palestinian towns; if this list on the wall were in a better state of preservation, probably the name of Jerusalem could be found there.

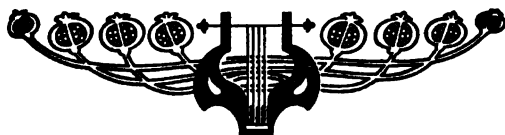
A moment more and we are standing under the columns of the nave in the great hall of Karnak. We have passed up the centuries as we went through the fore court, and this is the grandeur of the dying Empire of Egypt. No words can convey the sense of imposing, even overwhelming majesty that overcomes the beholder, who follows for the first time the forms of these soaring giants, as they rise against the bright Egyptian sky, looking down through the vast and roofless architraves. It adds little to know that a hundred men might stand upon the summit of each capital, up there sixty-five feet from the pavement. These twelve colossal columns, standing in two rows of six on each side of the nave, are higher than those of the side-aisles, so that

the building represents a basilica type, like that of which we saw the unfinished and earliest example at Luxor. One hundred and thirty-four columns in all supported the roof, and we can easily believe it when we learn that the hall is three hundred and forty feet wide, that it is large enough to receive the entire cathedral of Notre Dame at Paris. And this is but a single hall of the temple! Many of the columns on either side of the nave have tottered and stand ready to fall, or have indeed fallen and now stand at a sharp angle, leaning against their comrades for support. On the morning of October third, 1899, eleven columns fell in succession, carrying over partially three more, and bringing down seventeen massive architraves. The government is still engaged in replacing these columns and restoring the hall. Although none of the great columns of the nave fell, the restoration of the others has occupied ten years and is still unfinished,—a consideration which much increases our respect for Ramses I, Seti I, and Ramses II, father, son, and grandson, who erected this hall.

As we turn from the nave and pass northward, we find the outside of the north wall occupied by a colossal series of reliefs of Seti I, nearly one hundred and seventy-five feet long. These might occupy us for the rest of day, especially if we follow the evidences of erasure and insertion, the traces of court intrigue and rivalry between princely aspirants for the crown,—all that remains to tell us of the successive struggles for an imperial throne in a great epoch of the early East. To discern these things is to make these walls reflect to us the inner life of the past in the Orient, of which they are the sole surviving expression. But yonder await us the splendid granite obelisks of Thutmose I and his daughter Hatshepsut. The queen's obelisk is the tallest now surviving in Egypt, being ninety-seven and a half feet high. Like the reliefs of Seti, it too bears traces of a family feud, the romance of the first great woman in history. Ah, what a life these walls have preserved to us: the able commanders in Asia, from whose campaigns came the wealth to erect them; the gifted architects who

were writing a new chapter in architecture; the priests and theologians who were discerning for the first time the world-shadowing figure of the universal god and hence erased from these walls the word "gods;" the statesmen on the throne who swayed all the forces of the first imperial age the world had seen, and the brilliant group of lords and ministers, who here in Thebes and yonder in Asia and Nubia were making the Pharaoh lord of the world;—all this picture of the great personalities of imperial Thebes is reflected from these marred and shattered Karnak walls, while at a thousand points the picture is brightened with a wealth of detail from many a scene and many a tale on the sculptured walls of the tombs of these men—tombs now lying empty by the score in the face of the cliffs on the other side of the river where we have yet to visit them.*

*It would require a volume to carry the visitor around the ruins of Karnak in detail. For further description and discussion the reader is referred to the author's "Egypt through the Stereograph," pp. 218-251, and views Nos. 52-63.

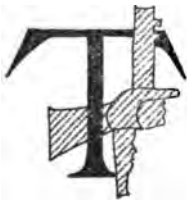




V. The Art of the Hittites*

By Lewis F. Pilcher

Professor of Art in Vassar College.



THE oft-repeated appearance of various motifs in the Egyptian-Mesopotamian and Minoan arts, certainly not originated by those civilizations, leads the archaeologist to look elsewhere for the remains of what must have been a great power, strong enough at least to have profoundly influenced kingdoms contemporary with it. In the Old Testament various references to the Hittites give us a glimpse of a tribe, descended from Heth the son of Canaan, who had settled in Hebron in South Palestine.

The reference in II Kings VII. 6 ("Lo, the King of Israel hath hired against us the Kings of the Hittites and the Kings of the Egyptians") obviously places the rulers of this mysterious people on an equality with the mighty controllers of the Nile valley.

The interpretation of Tahtim-Hodshi (2-Sa. 24) as the Hittites of Kadesh brings to our knowledge a northern kingdom with a capital at Kadesh. These rather obscure Biblical references are significantly illuminated by the testimony of the Egyptian and Assyrian monuments. The head of the nineteenth dynasty, Ramses I, was forced to enter into a treaty of peace with the Hittite king, Sapalel, and

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December.

to recognize him as a ruler of equal rank. The Tel-el-Amarna letters describe the invasion of Syria and the conquest of the whole middle banks of the Euphrates about the Hittite capital Carchemish. The poem of Pentaour relates the exploits of Ramses II in the Battle of Kadesh and Abou-Simbel and the Ramesseum present many reliefs illustrating this strenuous campaign. (Fig. 1.) But despite the defeat before Kadesh, the Hittites were strong enough to force a treaty of peace that recognized them as a world power on a par with the Egyptians, therefore superior to the Mesopotamians. One of the significant facts in the Egyptian colored reliefs is that the flesh of the defenders of Kadesh was colored yellow. The color of Egyptian flesh in fresco was always red, that of Syrians light red, the Amorites white, etc. This peculiarity suggests at least a Mongolian type.

Assyrian art provides many illustrations of the race for there was constant conflict between them and the Ninevites and Chaldeans.

The curious pictorial records (Fig. 2.) found in many places in Asia Minor are still the subject of puzzled study by the Oriental philologist. A bilingual inscription was found bearing the name in cuneiform characters of Tarkondemos, but rather than an aid this object has aroused an active and bitter discussion. (Fig. 3.) By means of extremely ingenious comparisons Dr. P. Jensen has acceptably demonstrated that the king named in the Hittite relief found near Malatya in 1894 was Mutdalla and by further analogy the groups standing for the districts of Kunmukhi and Khati were ascertained. But this entire work of decipherment is proceeding in a halting and uncertain way. Archaeologists are, of course, on the continual lookout for the discovery of a bilingual inscription that will throw a light upon Hittitology as the Rosetta stone did upon the hieroglyphic literature of Egypt. The researches of Professor Jensen have demonstrated with a good deal of surety that the Modern Armenian is the survival of the Ancient Hittite tongue. For almost everything that is known in the Hittite language is

Old Armenian in form. The corresponding words in Modern Armenian have been developed out of the former according to the known laws of Armenian phonetics. Thus according to the latest theories the Hittites were the ancestors of a still existing race. None of the inscriptions discovered can be assigned to an earlier date than 1200 or 1300 B. C. The power of the race was overshadowed by the conquering arms of the Assyrians in the eighth century B. C. It is possible that the Hittite characters were superseded by the Aramaic during the Persian period.

One peculiarity of the pictographs is that a series will be all faced in one direction and then in the next vertical line be turned the opposite way. Neither of the other great Oriental monarchies, Egypt or Mesopotamia, exhibits this peculiarity in its writing, but this characteristic is observable in the earliest Archaic Greek inscriptions. The characters were always raised and written in horizontal bands composed of short vertical columns of three or four letters, reading from the top downward. This single fact indicates a strong influence upon the early Hellenic civilization. There must have existed a natural bond of sympathy between the inhabitants of the Balkan peninsula and the powerful masters of the highlands of Asia Minor. Both were descended from mountain bred ancestors. There is even reason to believe that the Pelasgic pioneers of Greece were none other than emigrating Hittite tribes. Both people, living in a hilly, wooded country, naturally developed a columnar architecture and we may look for additional discoveries along this particular line, when the sites of Kadesh and Carcemish are excavated. There has been found at Senjirli extensive ruins of a fortified palace (Figs. 4 and 5.) The gateway was planned as a portico. Massive towers flanked the entrance. A guard room, the ceiling of which was supported by columns intervened between the moat and the keep. The lower part of the walls were decorated with reliefs of hunting scenes, figures of gods, unmistakably Hittite. The columns were supported upon the backs of animal grotesques. (Fig. 6.) This room was



Hittite Relief found near Malatya, 1894. Museum Constantinople.
(Fig. 2.)



Bilingual Inscription of the Silver
Boss of Tarkondemos. (Fig. 3.)



Palace of Senjirli. The main
gate of the castle is a res-
toration based upon Fig. 5.



Hittite Relief at Boghaz-Keuy. (a) Excavating Trench. (b) Inner Walls of Doorway showing double-headed eagle. (c) Figures at head of Procession. (d) Figures in smaller gallery. (Fig. 8.) (From Records of The Past, 1907.)



Cathedral, Verona. Entrance
Porch. (Fig. 10.)



Cathedral, Ravello. Pulpit. 1200
A. D. (Fig. 11.)



Ely Cathedral. The Prior's Door
(Fig. 12.)



Baptistry, Pisa. Pulpit by Nicolas
Pisano. (Fig. 13.)



The Hittite God of the Sky. Stele in dolerite, excavated by Dr. Koldewey in palace of Nebuchadnezzar, Babylon, 1899. (Hilprecht. Fig. 16.)



Altar showing sign of the double-headed axe. Palace of Minos. Cnossus, Crete. (Fig. 17.)



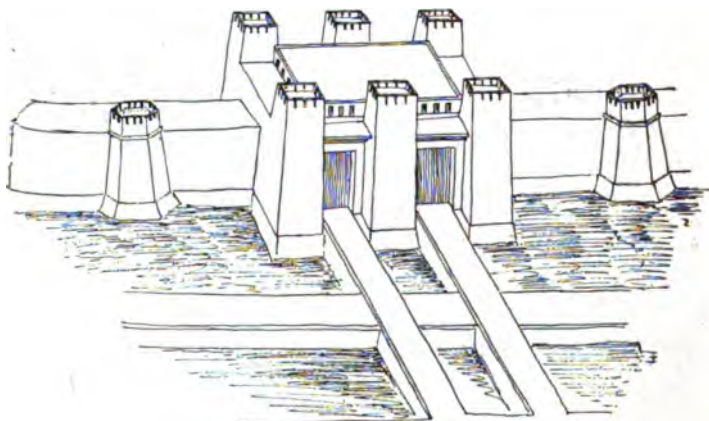
Base of Column at Senjirli. (Fig. 6.)



Double axe borne by Zeus Labraundos. (Fig 18.)



Guilloche Ornament. (Fig. 22.)



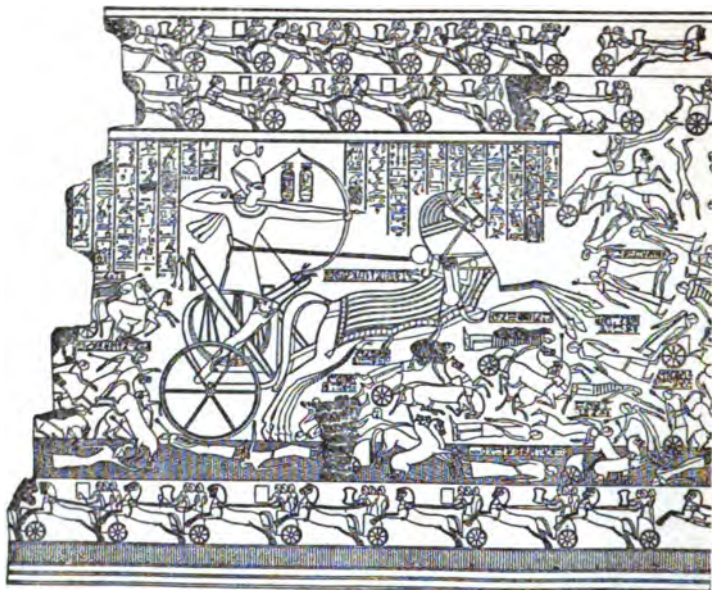
Restoration of Fortified Gate and Double Moat of Kadesh. Compare with Egyptian Relief. (Fig. 15.)



Gate of the Lions, Mycenae. An impressive example of Minoan Architecture. (Fig. 20.)

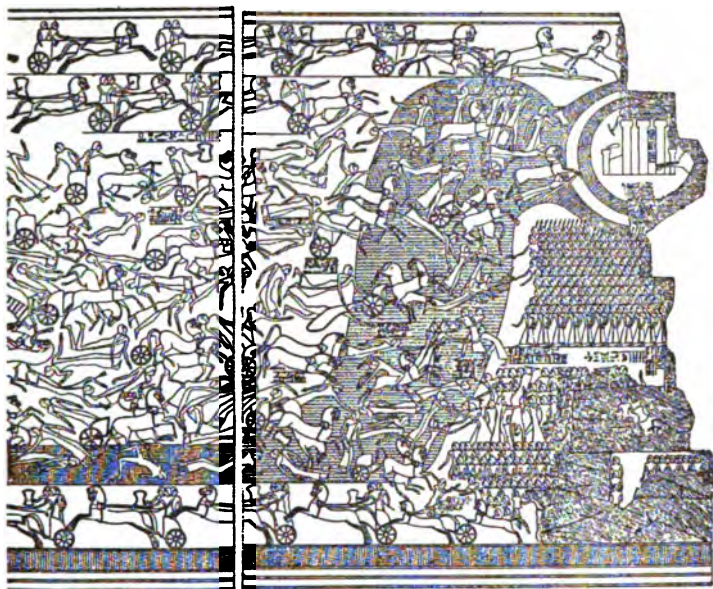


Funerary Monument in Ayazaen. Probably not used as a Tomb.
Compare with Gate of Lions on Opposite Page. (Fig. 21.)



Battle of Kadesh. Egyptian Relief on walls of Ramesseum. The eastern wing of the Hittite army. The fugitives are driven has been represented with its fortified gate and double moat.

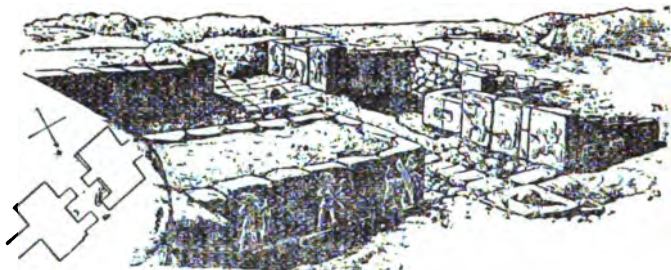
employed as a constructive element and while the detail exhibits foreign influence the motif was characteristic of the people who dwelt in this region. Its origin can be traced in the accompanying illustration of the Hittite reliefs at Boghaz-Keuy. (Fig. 7.) Here the deities are represented as being supported by the symbols of temporal and mystic power. The lion, the king of beasts, represented in the most satisfactory way the idea of physical superiority. The deity thus endowed is given the further attributes of the double battle axe, and the dagger. The double-headed eagle presents the idea of supernatural control. As the eagle (Figs. 7 and 8.) the monarch of birds, soars above the head of man, even towards the sun, so the deity that is believed to be master of the mysterious forces of the heavens is pictured as supported by, not a single,



scene pictures the victorious charge of Ramses II against the into the river. In the upper right hand corner the city of Kadesh —From Breasted's "History of Egypt." (Fig. 1.)

natural eagle but by one with two heads, endowed with the ability for gathering experience from the past and forecasting the future, a pictograph of omniscience. Is it any wonder that these symbolizations were continued in the arts of subsequent civilizations? What better could indicate the divinely hedged power of the modern ruler than the double-headed eagle? The symbol was adopted by the Turkoman princes, and introduced into Europe by the Crusaders it became the emblem of the German Emperors, Russia, and Austria.

It is interesting to note in this connection that when the early Christians were developing their ikonography and desired to express the significance of the various gospels in pictorial form, they represented Mark as a lion, because the story of Christ's life related by Mark laid especial emphasis upon his earthly power. John, presenting the spiritual character of the Savior, is symbolized as an eagle.



A Bitkhillani at Senjirli showing plan and view of the fortified gate.
(Fig. 4.)

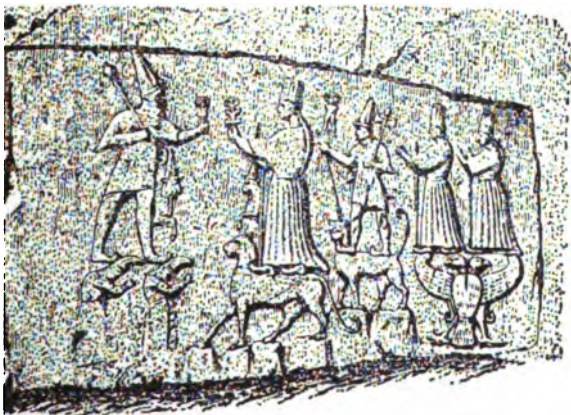
The animal form once employed in religious representation and expressing the content of strength, it is likely that it was early introduced in the columnar fabric. It was appropriate to the imagery of the builders and had a certain fierce decorative value in a country where wild beasts were common. The persistency of artistic tradition is well illustrated in the way this curious form has been transmitted from nation to nation, long ago having lost its significance in imagery, but ever striking in effect. The Assyrians carved it on their decorative reliefs (Fig. 9.) and the Etruscans carried it to Italy. The portal (Fig. 10.) of the Romanesque cathedral at Verona exhibits its employment in this transitional style. In both the lower and upper colonnades of the entrance broadly treated grotesques support small Corinthianesque columns. All through Northern and Eastern Italy, during this period, this imported Hittite motif was frequently used. The designing of ecclesiastical furniture, such as pulpits, provided an opportunity for introducing this seemingly popular theme. Typical of a number of Byzanto-Romanesque examples is the very decorative pulpit in the Cathedral at Ravello, executed 1200 A. D. (Fig. 11.) The realistic southern school of carving is responsible for the life-like rendering of the lions. The torsionals (twisted columns) are resplendent with brilliant glass mosaic. Inlays of mosaic of a guilloche pattern embellish the parapet. This detail as well as the lectern eagle support and the columns with the striding lion

bases was of Hittite origin. The Prior's Door of Ely Cathedral, England (Fig. 12.), illustrates the introduction of the Hittite column form into English Norman work. The Prior's Door is a good example of that period of the English Norman during which there was a recrudescence of the Italianized Saxon of Eastern England.

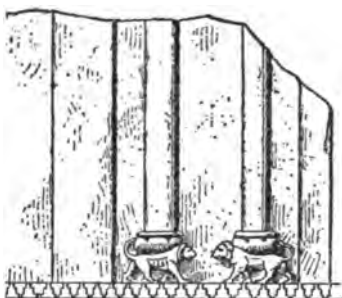
In Italy, again, the pulpit that Nicolas Pisano carved for the Baptistry of Pisa (Fig. 13.) gave Renaissance expression to the Ancient Hittite theme.

The reliefs illustrating the city of Kadesh (Fig. 14.) so frequently carved upon the monuments of Ramses II, together with the results of the excavations at Senjirli, and Egiuk, enable us to understand the general character of the Hittite cities. The pictures of the battle upon the walls of the Ramesseum show the capital, Kadesh, on an island in the Orontes river. The city, doubly moated, is approached by two draw bridges. A massive wall encircles the place. The main gateways are strengthened by increasing the thickness of the wall, heightening the towers and providing rooms for the housing of a special gate guard. (Fig. 15.)

The relief shows the city to have been built in the form of a circle or ellipse. This plan at once obviates the four danger points inherent in the rectangular city scheme. The



Hittite Relief Carving at Boghaz-Keuy. (Fig. 7.)

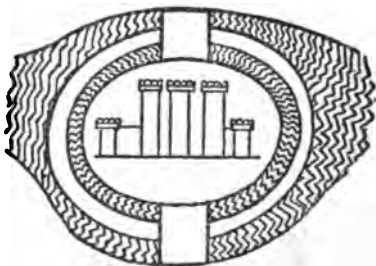


Assyrian Relief. The base of these columns is composed of a high torus, notched upon the top and supported upon the back of a striding lion. (Fig. 9.)

walls were surmounted by battlements and strengthened by auxiliary towers or buttresses, the top of which did not extend far above the main wall.

An interesting train of thought is started by a study of the Hittite basalt stere (Fig. 16.) excavated by Dr. Koldewey in the palace of Nebuchadnezzar at Babylon in 1899. The figure represents the god of the sky, controller of the lightning and thunder. The double-headed axe is the sign of his rank. From the Hittite source various nations borrowed the insignia. The Cretan ruins of the Minoans present many examples of its use. The photograph of the altar (Fig. 17.) in the court of the palace of Minos at Cnossus too shows instances and the Malonian coin (Fig. 18.) illustrates the continued significance of the symbol as an emblem of power.

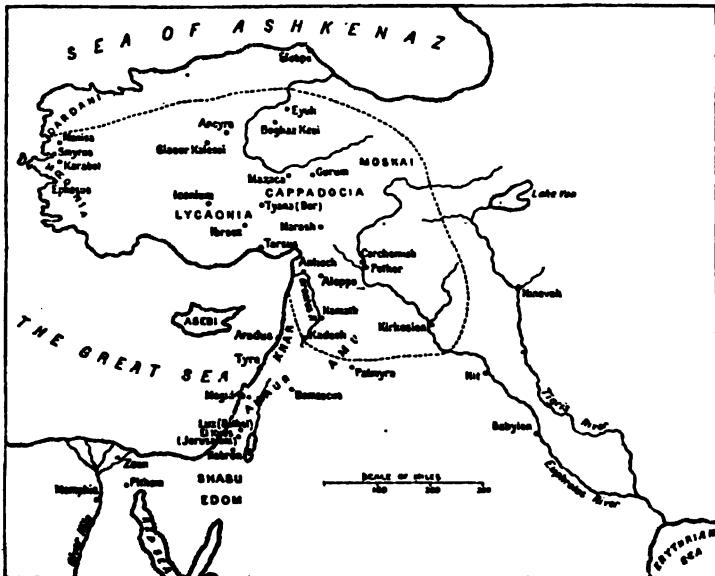
The Greeks of the Golden Age believed that the double-headed axe was the weapon of Heracles and was wrested by him from the Amazon Hippolyta, and given by him to the Lydian princess Omphale of whom he was enamored. The so-called Hittite seal (Fig. 19.) published by Dr. Ward in "Recent Researches in Bible Lands" pictures several features that appear in contemporary and subsequent arts. The figures of the two lions, *têtes affrontées*, proves the use by the Hittites of the composition familiar to all students of



City of Kadesh. Ramesseum. Maspero-Manuel. (Fig. 14.)

arts, in the Gate of the Lionesses at Mycenae (Fig. 20.). The animals are represented in low relief, standing on either side of an engaged Minoan column, their fore legs resting upon a high plinth. Phrygian reliefs at Arslan Kaia show the Mother Goddess between rampant lions and at Ayazaen (Fig. 21.), a colossal carving represents two threatening lions, their front paws resting upon the lintel of the tomb entrance, as though on a plinth. Between them rises a vertical engaged shaft apparently crowned with a capital. The absence of inscriptions renders the dating of the work uncertain, but what is significant is that the work exists in the region that was under Hittite domination from 1200 to 800 B. C. and the assumption is warranted that the form is a continuance of a more ancient Hittite type which had its origin in the naturalistic religion of that people.

On the seal (Fig. 19.) below the lions is an ornamental device inspired evidently by twisted ropes. The



Map of Hittite Region. From Recent Research in Bible Lands.
Edited by H. V. Hilprecht.

strands interlace about regularly spaced white fields. This striking lineal decoration, first met with on Hittite seals, was developed into the guilloche, a pattern borrowed by the Mesopotamians and Persians (Fig. 22.), refined by the

Greeks and thence passed on to modern art.



Hittite Seal (Fig. 19.)

The scattered fragments that have been gathered from the rubbish heaps of Asia Minor and ruins of Egypt oblige us to look upon the Hittites as the originators of an indi-

vidual and vigorous art, the effect of which has been lasting and widespread. Art history, in part, must be rewritten, and a place made for this virile nation. Important as their original contributions were, the greatest credit of the Hittites was in the fact that they were the mediating influence between Mesopotamia and Egypt in the East and Greece, Etruria, and Rome in the West.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS MAGAZINE.

(End of C. L. S. C. Required Reading for February, pages 181-254.)



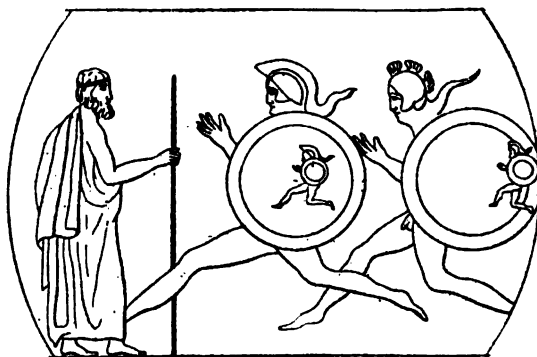
The Spirit of Greek Athletics

By Paul Shorey

Professor and Head of Greek Department, University of Chicago.

SPORT, competition, the cult of the body, exercise and training for efficiency or health are like causes producing like effects in every age. The Greeks were men before they were Greeks. A hard-headed realist might plausibly argue that the Hellenist's idealization of the athletics of the Greeks is a sentimental illusion. Their "records," if we reject obvious fables such as Phayllus' fifty-foot jump probably fell short of ours. The great meet at Olympia must in many ways have resembled a county fair with all the accompaniments of circuses and side shows and pick-nicking mobs. Cicero tells us that in his own day a really beautiful youth was a rarity in an Athenian gymnasium. Greek sculpture expresses an ideal. The coarser forms of fourth century and later statues are perhaps due not so much to degeneracy as to the progress of realism in art. Genuinely realistic portrait statues or photographs of Greek athletes would perhaps compare as unfavorably with the Apollo or the Doryphoros as does the average football hero of today with the square-jawed Olympian forms that woo the Gibson girl in the pages of *Life*. The school boys of the Greek cities of Asia Minor who in a recently discovered inscription are authorized to tour the neighboring towns with their trainers did not, we may suppose, differ appreciably from the nines and elevens that accompany the famous coaches of today on similar expeditions.

The one extant systematic Greek treatise on gymnastics, the work of the late litterateur Philostratos, would furnish the sceptic with many disillusionizing touches and realistic details. Philostratos, or the authority whom he copies, deplors the degeneracy of "modern" athletics. Nature is not to blame he says. She is as prolific of good material as she was in the Golden Age. It is the progress of luxury and new fangled and over-nice methods of training that are



The Race for Armed Warriors.

in fault. The older athletes maintained their vigor on a simple diet of cheese, coarse bread, and figs. The modern fevers his blood and excites his sensual passions by excessive indulgence in meat. To gratify the expensive tastes which these appetites develop he must make money, and contends no longer for glory but for gain. He is even ready to commit the impiety of selling out the victory which he has sworn to do his utmost to win.

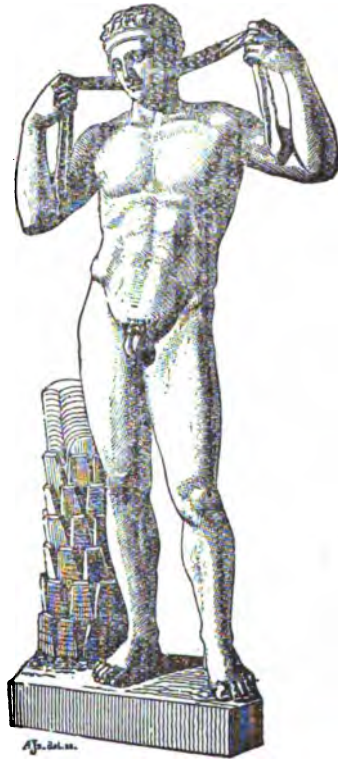
These complaints are doubtless echoes of much earlier ones. The Pre-Socratic philosophic poet Empedocles protests against the excessive honors awarded to victors in the games and affirms that his wisdom is better than "the strength of men or steeds." Long before Kipling's denunciation of the

"Flanneled fool at the wicket
And the muddled oaf at the goal"

the dramatic poet Euripides in a brilliant passage of his lost play, "Autolycus," satirized the idols of the athletic field as decorative inutilities, statues of the Agora, invincible in peace and invisible in war. Plato counts the systematic physical training of youth for health, beauty, and efficiency as half of education. He ranks "gymnastics," a term which he is one of the first to substitute for "boy-training," as preventive medicine far above the medicine which merely serves to patch up a rotten carcass. But professional ath-

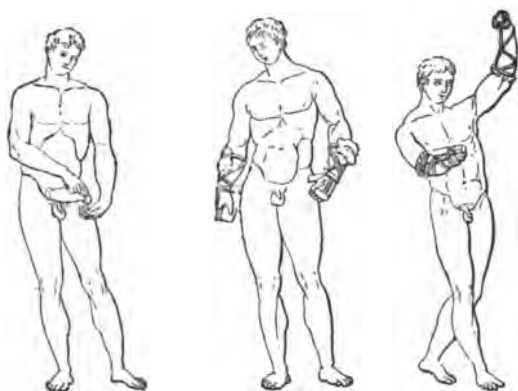
letics finds little favor in his sight. He has nothing but contempt for the over-fed heavy-weight who is trained for one special trick, and is liable to be laid up if he departs a hair's breadth from his prescribed regime. He demands for the soldier citizens of his republic a simpler and more flexible gymnastic that shall fit them for all the offices of peace and war and make their bodies the apt servants of their minds.

The author of the medical treatise on Diet attributed to Hippocrates says that their trainers teach athletes to break the law lawfully, to justify injustice, to cheat and steal and win by fair means or by foul. He is amazed at the folly of the speculators who have no eyes for any athlete except the one who happens to win, though the second or third man may be quite as good for all the real ends of life. And in later times the great physician Galen jealously distinguishes true medical hygiene from gymnastics, and gymnastics itself from professional athletics for which he proposes the name *Katabletics*, or the science of knocking down and out.



A copy of the *Diadumenos* of Polycleitos (restored).

And yet when the realist has said his say the ideal abides. The net outcome of athletics for the Greek was the *Apoxyomenos* and the *Diadumenos*, the odes of Pindar, the sophrosyne of the Platonic Charmides, the gracious form of Lysis in the "*Palaestra*," "Standing with the other boys and youths, having a crown upon his head like a fair vision,

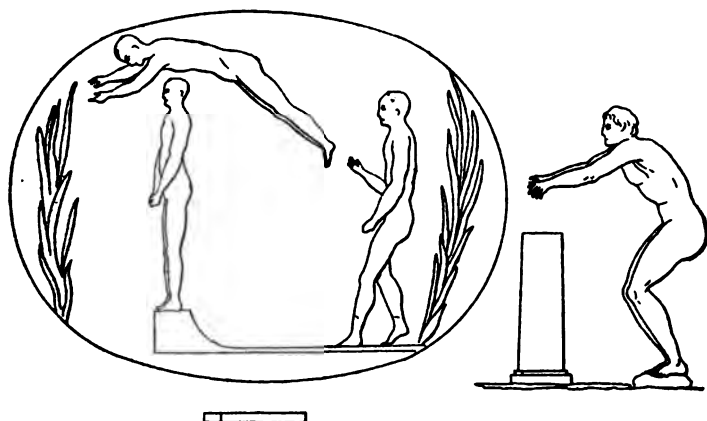


Boxers with Forearms Wrapped.

and not less worthy of praise for his goodness than for his beauty." That for the Greek was the after image of sensations which realism pronounces identical with our own. For us the after taste and memory image is the pink and yellow sporting extra. We may profit by contemplation of the difference, whether our philosophy of history be equal to explaining it or not.

The learned but slightly sentimental German historian of the subject Krause takes for his starting point these Greek conceptions of modest youthful beauty, the sound mind in the sound body, harmony with nature, and the symmetrical development of the entire man as he finds them expressed in Greek sculpture, in Plato, or in the later Greek essayists Lucian and Dion Chrysostomus. Professional athleticism he treats as a falling away from this conscious ideal. But in the order of historic fact both the excesses of athleticism and the corrective ideal were merely contemporaneous natural developments of the healthy animal life of the Greeks and the instincts of play and competition.

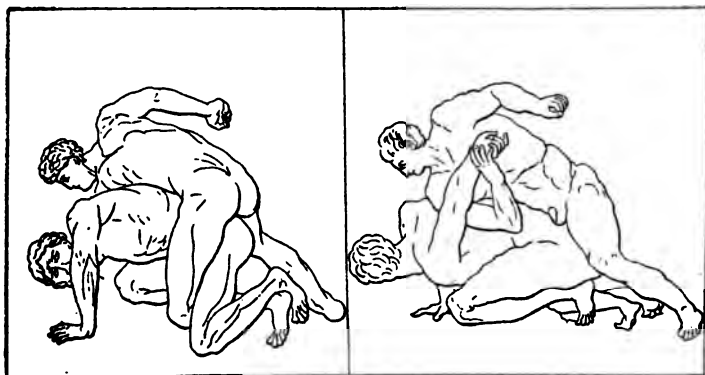
The Homeric heroes were too sane to be aware of their sanity. They had not yet attained to the self-consciousness of self-culture physical or mental. But they entered into the game of athletic competition with all the zest of healthy children. The army before Ilium amuses its leisure and cele-



The Contest in Tumbling.

brates the obsequies of the dead with contests in wrestling, boxing, racing and hurling the spear precisely as the Greek army of the ten thousand does in Xenophon's "Anabasis" five or six hundred years later. The Phaeacians entertain Odysseus with similar exhibitions including the leap and the cast of the discus not mentioned in the games for Patroclus, and challenge him to the trial in words which despite the protests of professors who think "their wisdom better than strength of hands" still might be truthfully carved at the gates of every American college: "There is no greater glory for a man while he lives than what he accomplishes by speed of foot and might of hand."

The human instinct of emulation and competition, which the austere moralists of the "new education" have been endeavoring to suppress as an unworthy motive and which President Lowell would revive and enlist in the service of scholarship, was peculiarly strong in the Greeks. The contest or *agon* with judges and prizes for the victor was the matrix not only of athletics but of nearly every form of literature and art. Legend represented the rivalry of the Homeric and Hesiodic schools of Epic in the form of an *agon* in which Homer and Hesiod recited their finest passages. In later times rhapsodists declaimed Homeric lays, and his-



A Wrestling Contest.

torians read chapters of their histories in competitions. A concert of music usually took the form of an *agon* between rival composers and executants. The representations of Greek tragedies were competitions for prizes awarded to both the best tragedians and the best actors. The tribes of Athens competed for the prize of the dithyramb with trained choruses. The oratorical masterpiece of the world, Demosthenes' "Oration on the Crown" was conceived by the author and accepted by the audience in this spirit. A Platonic dialogue, a tragedy of Euripides, a comedy of Aristophanes is essentially a debate and contest for victory between opposing ideals or the personages that embody them.

The four great festivals—the Olympian, Pythian, Nemean and Isthmian games—founded in the post Homeric centuries were only the most conspicuous manifestations of this spirit. There were local and minor festivals in every corner of Greece and her colonies inviting competition not only in athletics but in music and poetry and every form of dexterity and art. In the words of Pindar, "Yet other glories won they by Parnassos' brow, and at Argos how many and at Thebes, and such as nigh the 'Arcadians the lordly altar of Zeus Lykaïos shall attest, and Pellene, and Sikyon, and Megara, and the well-fenced grove of the Aiakidai, and Eleusis, and lusty Marathon, and the fair rich cities

beneath Aetna's towering crest, and Euboea. Nay over all Hellas if thou searchest, thou shalt find more than one sight can view." Many causes have been conjectured for the pre-eminence of the Greeks. One that perhaps deserves more consideration than it has received is the fact that for centuries of quiet growth their faculties were keyed to the highest pitch by this system of competitive examinations, and that the pert and nimble spirit of lusty youth was fostered and stimulated by an atmosphere of emulation which must have developed to the utmost all latent capacity. "I have hope," sings Pindar in his earliest ode, "that when the folk of Ephyra pour forth my sweet strains of Peneus' side, yet more glorious shall I make their Hippokleas for his crowns and by my songs among his fellows and his elders, and I will make him possess the minds of young maidens." And again: "Full many times at the yearly feast of Pallas have the maidens seen thee winner, and silently they prayed each for herself that such a one as thou, O Telesikrates might be her beloved husband or her son." The village lad who heard these words chanted in honor of a play-fellow by a trained chorus of his townsmen might well repeat the prayer of Pelops: "Now a great peril alloweth not of a coward; and forasmuch as men must die, wherefore should one sit vainly in the dark through a dull and nameless age, and without lot in noble deeds? Not so, but I will dare this contest, do thou give the issue I desire."



The Apoxyomenos, after Lysippos.

Beyond these local successes beckoned the vision of an Olympian crown which in Horace's phrase exalted the victors to the gods the lords of earth. To be an Olympic victor says Cicero, is among the Greeks almost a greater title to glory than it is at Rome to have been awarded a triumph. Krause enumerates the honors and rewards of the Olympionikes both at home and throughout Greece. They may be summed up in a combination from Pindar: "The glory of the Olympian games in the courses called of Pelops, where is striving of swift feet and of strong bodies brave to labor; but he that overcometh hath for the sake of those games, a sweet tranquillity throughout his life for evermore. . . . Of the pleasant things of Hellas they have no scanty portion to their lot; may they happen on no envious repentings of the gods. A god's heart, it may be, is painless ever; but happy and a theme of poet's song is that man who for his valiance of hands or feet the chiefest prizes hath by strength and courage won." Or as the brazen trumpet of Victor Hugo's rhetorical muse proclaims it:

"The athlete victor in the ring
His city greets with loud acclaim,
And men repeat and minstrels sing
Through all the world his deathless name
From where upon earth's western bourn
Old winter lies in frozen sleep
To where the coursers of the morn
Rise whinnying from the sounding deep."

Greek athletics then was the natural outgrowth of the delight in the strong symmetrically developed body fostered in this keen air of emulation. From this root sprang both the professional athleticism of later times and the protests of the poets and philosophers against its excesses. It is not historically speaking quite correct to regard professional athleticism as a degeneration from an earlier formulated ideal. Yet we are tempted to think of it in this way because those earlier centuries appear to us transfigured in the odes of Pindar where the consummation of perfect beauty is as so often the first herald of the decline. In these odes the background of professionalism discernible by the student



Bronze Statue of a Boxer found at Rome.



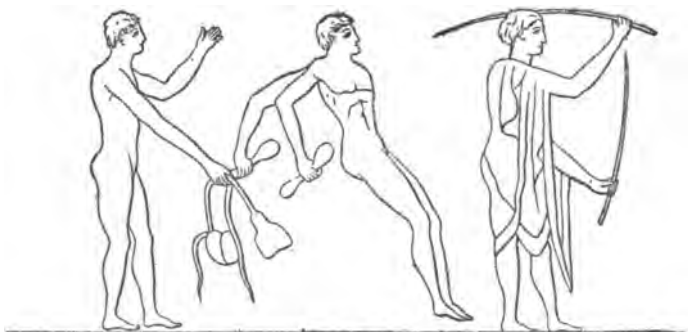
The Diskobolos (Discus Thrower) of Myron.

disappears in the dazzling radiance of absolute poetry. This poetry, of which the Hellenist finds it hard to speak temperately, the English reader must accept largely on authority, despite the beauty and faithfulness of Myer's prose translation from which our renderings are taken. How comes it that what in verbal harmony is incomparably the grandest and in splendor of diction very nearly the noblest poetry in the world was devoted, in Macaulay's petulant phrase, to the glorification of some foolish youth who had tripped up another foolish youth's heels at Delphi or Olympia? It would have been impossible at Athens where Aeschylus and Sophocles were already presenting on the Attic stage the problems of "Poor humanity's afflicted will struggling in vain with ruthless destiny."

It will be forever impossible in the modern world where, though the mob may "go wild," serious men have other themes of song than football heroes.

But Pindar the Boeotian, provincial, feudal, conservative, aristocratic bard came at the last moment when it was still possible to catch and preserve in the "words that outlast deeds" the spirit of that earlier, simpler, more childlike and in many ways more charming Hellas which the supreme glory of Athens was destined to cast forever into eclipse.

Some notion of that spirit the English reader may derive from the sympathetic interpretation of Greek sculpture in Walter Pater's "Greek Studies," and more particularly from the admirable chapter on the "Age of Athletic Prizemen." "Anticipating the arts," says Pater, "poetry, a generation before Myron and Polycleitus, had drawn already from the youthful combatants in the great national games the motives of those odes the bracing words of which, as I said, are like work in fine bronze, or as Pindar himself suggests, in ivory and gold. Sung in the victor's supper room, or at the door of his abode, or with the lyre and the fife as they took him home in procession through the streets, or commemorated the happy day, or in a temple where he laid up his crown, Pindar's songs bear witness to the pride of family or township in the physical perfection of son or citi-



Contestants.

zen, and his consequent success in the long or short foot-race in armor, or the pentathlon or any part of it. . . . 'Ample is the glory stored up for Olympian winners.' 'And what Pindar's contemporaries asked of him for the due appreciation, the consciousness of it, by way of song, that the next generation sought by way of sculptural memorial in marb'le, and above all as it seems in bronze.'

Or, perhaps, instead of quoting a modern, the better way is to reread some of the beautiful sentences in which Pindar's art has expressed the very quintessential soul of that Pre-Socratic Greece as it was before the twin serpents of rhetoric and dialectic had entered into the paradise.

"Now the boy was fair to look upon, neither shamed he by his deeds his beauty, but in the wrestling match victorious made proclamation that his country was Aegina of long oars where savior Themis who sitteth in judgment by Zeus the stranger's succour is honored more than elsewhere among man. . . . And I might tell how at Marathon he stole from among the beardless and confronted the full-grown for the prize of silver vessels, how without a fall he threw his men with swift and cunning shock, and how loud the shouting pealed when round the ring he ran, in the beauty of his youth and his fair form and fresh from fairest deeds. . . . O lady Aglaia, and thou Euphrosyne, lover of song, children of the mightiest of the Gods, listen and hear, and thou Thalia delighting in sweet sounds, and look down upon this triumphal company moving with light step under happy fate. . . . Now if this son of Aristophanes, being fair of form and achieving deeds as fair hath thus attained unto the highest of manly excellence, no further is it possible for him to sail the untraversed sea beyond the pillars of Herakles. . . . Spirit of beautiful youth, thou herald of Aphrodite's loves ambrosial who on the eyes of boy or girl alighting, with tenderly constraining hands dost handle one; but other otherwise—



The Victor in the Chariot Race.

it is enough if one not swerving from the true aim, in his every act prevail to attain to the fulfilment of his worthier loves. . . . Now he that hath lately won glory in the time of his sweet youth is lifted on the wings of his strong hope and soaring valor, for his thoughts are above riches." . . .

Yet in all this worship of beauty and joy of life we are not allowed to forget the moral:

"But if any man shall possess wealth and withal surpass his fellows in comely form, and in games have shown his strength to be the best, let such an one remember that his raiment is upon mortal limbs and that the earth shall be his vesture at the last."

And in one famous passage Pindar almost repeats the warning of the Preacher: "But know thou that for all these things God will bring thee into judgment." In the second Olympian ode the earliest Greek statement of faith in a judgment for sin he says: "Victory setteth free the essayer from the struggle's griefs, yea and the wealth that a noble nature hath made glorious bringeth power for this and that putting into the breast of man a deep and eager mood, a star farseen, a light wherein a man shall trust, *if but* the holder thereof knoweth the things that shall be, how that of all who die the guilty souls pay penalty." And the conclusion of the whole matter is: "With the help of God may I still love beautiful things striving only for the attainable in the bloom of my youth"—seeking only possible things in my life's prime, for to Greek feeling the love of the impossible, the desire of the moth for the star is a malady of the soul.

Such is the spirit of Greek athletics in its noblest poetic expression. But already in Pindar we discern a background of professional athleticism. It is implied in the frequent



Victors.

praises of the trainer, who is a bronze-grinding Naxian whetstone to sharpen a man's natural edge, and is ever resourceful in the invention of new "plays." "Beyond all others can Milesias declare . . . what method shall advance a man who from the sacred games may win the longed-for-glory." It also appears in the long lists of victories won by famous athletes: "Of garlands from these games hath Diagoras twice won him crowns, and four times he had good luck at famous Isthmos and twice following at Nemea and twice at rocky Athens. And at Argos the bronze shield knoweth him, and the works of Arcadia and of Thebes, and the yearly games Boeotian, and Pellene and Aegina where six times he won; and the pillar of stone at Megara hath the same tale to tell." Diagoras is clearly a professional. He makes the business of his life what should be the play of his youth. It will be noticed also that while at Olympia the prize is that crown of wild olive the moral symbolism of which is glanced at by Herodotus, expanded by Lucian and most eloquently set forth by Ruskin, at many of the local games the prizes had a pecuniary value. We have already met "silver vessels" and the "bronze of Argos" and the "works of art of Arcadia." At Pellene, says Pindar, "Epharmostos bore away a warm antidote of cold winds," i. e., a woolen cloak. Such opportunities were multiplied and the possible emoluments of the professional "pot hunter" increased by the establishment of hundreds of festivals by the potentates and

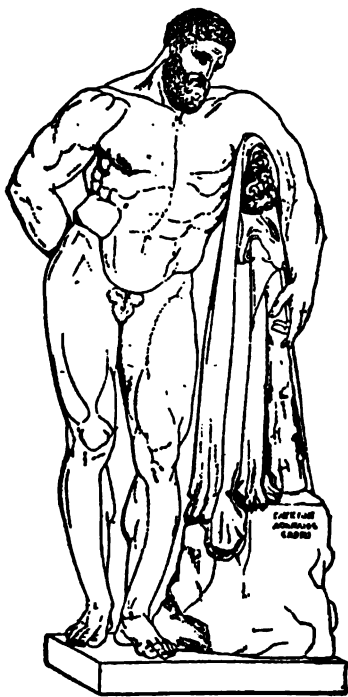


Victors.

Hellenistic cities of Alexander's Empire, and later in Roman times. The profession of *periodonikes* became extremely profitable, and the disinterested and ideal character of Greek athletics suffered correspondingly. The typical athlete of these later ages may be represented to the imagination by the brutal sitting boxer of the Museum of the Terme at Rome, or, we may conceive him in the guise of the heavy muscle-bound Farnese Hercules.

Yet much of this brutality must have been present from the first. Competitive athletics can hardly be made a lady-like pursuit. Boxing must always have been a rough game even before the Romans replaced the soft leathern strips of the Greeks by the hardened thongs or knuckle pieces of later usage. In the descriptions of Homer, Virgil, and Apollonius of Rhodes the combatants bleed profusely, and the defeated contestant is cruelly disfigured, and borne breathless or lifeless from the field. The *pancratation*, a combination of slapping and wrestling, which was virtually a fight to the finish on the ground, must have been little better than a prize-fight. The tales told of the older athletes by the Greek Baedeker of the second century Pausanias are quite shocking to the modern theory of sport, though no worse than our foot-ball practise. He accepts eye-gouging and finger breaking as matters of course. And one of the most brutal figures of Greek sculpture is the

bronze head of a victor found at Olympia. We need not be surprised then at the protests of the philosophers or that Xenophon a type of the cultivated Greek of the fourth century B. C. praises hunting above athletics as a means of physical development. Yet this same Xenophon puts in the mouth of Socrates one of the finest and most characterist-



The Florence Hercules, by Glycon.

ically Greek reasons for systematic gymnastics: "It is a disgrace for a man to grow old in self neglect before he has seen his own body as fair and strong as it was possible for it to become."

In any case the conformity of the ideal to the historic fact is a question rather for the archaeologist. As Emerson says: "Time dissipates to shining ether the solid angularity of facts." The Greeks above all other peoples had the gift of extracting from every human and natural experience its abiding spiritual significance. It is this that constitutes the enduring value of their history and literature, and it is by this that if we are wise, we will profit. Professor

Mahaffy's suspicion that the ancient Greeks were after all much like their modern namesakes must occur to every scholar who finds his Aristophanes verified at every street corner of Athens. Yet if it is the whole truth why have not the modern Greeks done for the world what their ancestors did?

Strangely enough the chief literary expression of the spirit of Greek athletics has come down to us from one who

was already in essentials a clever and brilliant modern Greek essayist, not to say journalist, the witty and versatile Lucian who lived in the second century after Christ. All modern discussions of the subject draw freely from his imaginary dialogue between the Athenian legislator Solon and the traveling Scythian Sage Anacharsis. The scene is an Athenian gymnasium. To the barbarian the conduct of the youths exercising there appears that of madmen: Some of them are "grappling and tripping each other, some throttling, struggling, intertwining in the clay like so many pigs wallowing."* His chivalrous sense of personal dignity is outraged by the maltreatment to which they submit. A Scythian if thus mauled would soon prove that he did not wear his scimeter for ornament only. His wonder grows when Solon informs him that the young men are training to make a still more startling exhibition of themselves before assembled Greece for the prize of a wreath of wild olive at Olympia or of parsley at Nemea. But before listening to Solon's explanations he begs to be allowed to find a seat in



The Doryphoros of Polykles.
From a copy (restored).

*The quotations are taken from the excellent translation by H. W. and F. G. Fowler.

the shade away from the burning sun whose pitiless rays beat on their unprotected heads. "I cannot make out," he says, "how you at your age instead of dripping like me, never turn a hair." Taking his text from this opening Solon discourses on the value of the training that has made his own old age thus hardy, and goes on to expound the Greek idea of complete education, the sound mind in the sound and beautiful body, and the symmetrical development of the entire man. These lads whose minds have been first kindled with music and arithmetic, whose souls have been made susceptible and sympathetic by the high or tender speeches of Attic tragedy, these lads "show no inert pasty masses of flesh, no cadaverous skinniness, they are not shade-blighted women; they do not quiver and run with sweat at the least exertion, and pant under their helmets as soon as a midday sun like this adds to the burden . . . our fellows are ruddy and sunburnt and steady-eyed, there is spirit and fire and virility in their looks." Though this training has not war for its prime object, it will make of them awkward customers when arms are put into their hands and the prize to be contended for is no longer a wreath of olives but the salvation of the fatherland, the preservation of the Greek city and all it holds "of complete human happiness, including individual freedom and political independence, wealth and repute, enjoyment of our ancient ritual, security of our dear ones, and all the choicest boons a man might ask of heaven." It is of these higher values that the spectators at Olympia or the Isthmus are thinking when they go wild with enthusiasm "looking at the men's courage and physical beauty, their marvelous condition, effective skill and invincible strength, their enterprise, their emulation, their unconquerable spirit, and their universal pursuit of victory."

In all this Lucian may have been drawing from earlier sources. In any case Syrian though he was, he had so completely assimilated the Greek spirit that in this as in not a few other matters he is its best extant interpreter.

The lessons our modern athletes may derive from Lucian's exposition of the Greek ideal are obvious, but not for

that reason superfluous. They have been admirably enforced by my friend and one time pupil Professor George Norlin in his fight for pure athletics in Colorado. But in less didactic moods he would doubtless concur with me in thinking that the chief value of Greek athletics for us is not to be sought in any edifying admonition or explicit moral. It is enough that by the transfiguration of athletics through art the Greek genius added to the few exquisite things in the world that are a joy forever, those two supremely beautiful things the sculpture of the Age of Pericles and the Odes of Pindar. Let us make the most of them. For in the phrase to which the twentieth century Thackeray has given fresh currency "it never can happen again."

Danae and Her Babe Adrift*

When, in the carven chest,
The winds that blew and waves in wild unrest,
Smote her with fear, she, not with cheeks unwet,

Her arms of love round Perseus set,
And said: "O child, what grief is mine!
But thou dost slumber, and thy baby breast

Is sunk in rest,
Here in the cheerless brass-bound bark,
Tossed amid starless night and pitchy dark.

Nor dost thou heed the scudding brine
Of waves that wash above they curls so deep,
Nor the shrill winds that sweep,—
Lapped in thy purple robe's embrace,

Fair little face!
But if this dread were dreadful too to thee,
Then wouldst thou lend thy listening ear to me;
Therefore I cry,—Sleep, babe, and sea, be still
And slumber our unmeasured ill!

Oh, may some change of fate, sire Zeus, from thee
Descend our woes to end!

But if this prayer, too overbold, offend
Thy justice, yet be merciful to me!"

—Translated by John Addington Symonds.

*Danae was imprisoned in a tower by her father Acrisius, in consequence of an oracle which predicted that he would be slain by his daughter's son. Nevertheless Zeus visited her in a shower of gold, and she bore a son, Perseus. She and her child were then shut up in a chest by her father, and thrown out to sea.

Perseus and Andromeda

THE Princess Andromeda stood trembling before her father. She feared him, for he was not only her father but a mighty ruler as well, Cepheus, King of Aethiopia. Just he was to his people, forgetting himself in ministering to his subjects, and it was because of this very justice that Andromeda faced him all aquiver. Through the still air came the ripple of lapping water, and the girl shuddered, for she knew that floods were rushing where no water should be, but warm and friendly sands. Then a more deadly sound crept into the presence room, the growl of raucous voices and the stir of an angry mob. Speechless, Andromeda stretched out her hands in supplication to the King, and when he shook his head, though his father heart was like to burst, she turned in imploring silence to the queen, her lady mother. Cassiopeia flung aloft her white arms and rent her gleaming tresses and wailed aloud.

"Mine the fault," she cried, "let mine be the punishment and spare this gentle child."

But Cepheus spoke sternly.

"'Tis true your vain boasting hath brought this grief upon us, for who can depreciate the gods unpunished? The Nereids were justly wroth when mortal beauty was praised above their own. They cried unto Poseidon for vengeance."

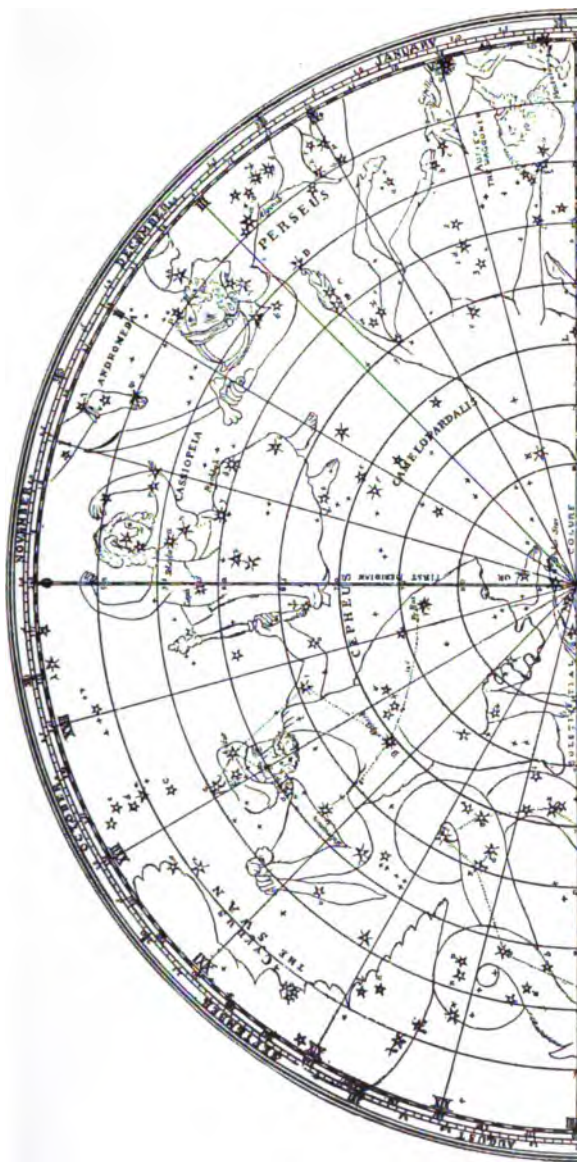
"An unjust vengeance did he send," retorted the queen bitterly: "a vengeance that touched me not, guilty of un wisdom, but all our people, devastating their land with floods and harrying their herds to fill the insatiate maw of the sea-monster."

Again the threatening roar of angry men swept in from the open, and the three looked from one to another in horror.

"They are seeking me—me," whispered Andromeda. "My life must still the reptile's rage."

Cepheus stepped down from his throne, and drew his daughter's head upon his shoulder.

"It is true, my child," he said. "Yours is the sacrifice



Constellations of Cepheus, Cassiopeia, and Perseus.

the gods demand; it is your duty to meet the call like a king's daughter. Be brave. Go forth and save your people."

The young maid turned away slowly, for her heart was heavy within her, and slowly she traversed the hall; but when she stood before the throng, standing knee deep in the rising eddies to await her, she tossed high her head with the courage of her race, and smiled and held forth her hands for a sign that she be taken away.

Now it fell that Perseus, the son of Zeus and Danaë, armed with the shield of Athene and the sword of Hermes, and shod with the winged sandals of that light-limbed god, was journeying through the air on his return from the dire adventure with the Gorgon. Medusa's head hung from his arm, wrapped in the cover of goat-hide, and the light reflected from the polished shield of the goddess glanced down upon the sands of the desert and the low-lying lands of the Nile, until the herds turned their heads up to the sky, and mothers cried to their children, "See, Phoebus is sporting with you!"

Perseus himself looked down on the countries beneath him, and when he came to Aethiopia he saw signs of distress and ravage, wasted farms and streams afield, and the grouping people disturbed and expectant. The shaft from his shield fell upon the cliff at the water's edge, and he saw there a maiden, beautiful and in sore distress, for she was chained to the face of the rock. The hero stayed his flight and sank to the earth, questioning why this woe had befallen one so fair. From Andromeda's own lips he learned of the trouble that had come upon the land, and how she, the daughter of Cepheus, awaiting her doom like the child of a king, was hanging there, a sacrifice to the destroyer. Listening, he loved her, and uttered words of comfort, but even as they spoke they heard in the distance a horrible sound that betokened the approach of death.

"On came the great sea-monster coasting along like a huge black galley, lazily breasting the ripple, and stopping at times by creek or headland, to watch for the laughter of



Head of Medusa. "Yet it is less the horror than the grace which turns the gazer's spirit into stone."—*Shelley*.

girls at their bleaching, or cattle pawing on the sand-hills, or boys bathing on the beach. His great sides were fringed with clustering shells, sea-weeds, and the water gurgled in and out of his wide jaws, as he rolled along, dripping and glistening in the beams of the morning sun."*

With a word of cheer to Andromeda, Perseus shot high into the air and then fell to the level of the tide, plunging his sword among the scales of the writhing, trembling mass until it floated still upon the surface of the water. He had saved the country and his love.

Great was the rejoicing in Iopa. With loud acclaim the people welcomed their preserver as the son-in-law of King Cepheus, and after the hero had turned the baleful gaze of Medusa upon Andromeda's cowardly suitor and his followers, the young couple lived long in peace and love and ever-present bliss. When Death took them for his own they went not to the dark regions beneath the earth, but they shine aloft among the stars. Of them Aratus wrote:

***Kingsley's "Heroes."**



Perseus and Medusa—Cellini.



Mercury, from base of Cellini's
Perseus.



Minerva, from base of Cellini's
Perseus.



Perseus and Andromeda.



Perseus and Andromeda, by Domenichino.

"Nor shall blank silence whelm the harassed house
Of Cepheus; the high heavens know their name,
For Zeus is in their line at few removes.
Cepheus himself by She-bear Cynosure,
Isid king stands with uplifted arms.

* * * * *

"Eastward from him, heaven-troubled queen, with scanty stars
But lustrous in the full-mooned night, sits Cassiopeia.

* * * * *

"She, too, o'er narrow shoulders stretching
Uplifted hands, seems wailing for her child.

"For there, a woeful statue-form, is seen
Andromeda, parted from her mother's side. Long I trow
Thou wilt not seek her in the nightly sky,
So bright her head, so bright
Her shoulders, feet, and girdle.
Yet even there she has her arms extended,
And shackled even in heaven; uplifted,
Outspread eternally are those fair hands.

"Her feet point to her bridegroom
Perseus, on whose shoulder they rest.
He in the north-wind stands gigantic,
His right hand stretched toward the throne.
Where sits the mother of his bride. As one bent on some high deed,
Dust-stained he strides over the floor of heaven."



Nereid on a Sea-Monster. Wall painting.



The Characters of Theophrastus

Theophrastus was one of the favorite pupils of Aristotle and upon the death of his master succeeded to the presidency of the lyceum in Athens, a school which had under his leadership as many as two thousand students. He was highly successful as a teacher of philosophy and as a writer. His books were numerous—over two hundred being attributed to him. Of these, some few, largely of a philosophical and scientific nature, have survived.

Amongst these remains, are certain literary fragments which are known as "The Characters of Theophrastus." These are a series of general portraits, pictures of types of character with which Theophrastus had become familiar in his life in Athens. The characterizations are, in every case, short, typical, and essentially true to human nature. Some of the titles indicate the nature of these brief essays, such, for example, as "The Dissembler," "The Flatterer," "The Coward," "The Tactless Man," "The Mean Man," "The Suspicious Man," etc. It will be noticed that the character types are not such as to be admired. Indeed, it was the theory of the philosopher that one should not picture a good character but should picture only those which presented certain defects so that the reader might profit by the exposure of another's weakness.

The character studies have an important place in history or literature aside from their intrinsic excellence. In the sixteenth and seventeenth centuries in France and England, they excited numbers of imitators, amongst the chief of which in England may be mentioned Bishops Hall and Earle, Sir Thomas Overbury, and Samuel Butler. Though some of the characters of these English writers are

interesting it is safe to say that none approaches in excellence the Greek original. The work of these writers is, however, important in that it has its place in the development of the novel form in English literature. For from these early character suggestions later developed such essays as those of Addison and Steele in the "Sir Roger de Coverley" papers, and from these last it was but a step to the novel of the middle of the eighteenth century.

There are a number of translations of Theophrastus in English. That of Jebb, published by Macmillan & Company in 1870, is accompanied by a Greek text and by copious notes. It is like all the work of Jebb, excellent. The translation from which the five following characters are quoted is, however, a more recent one, made by Professors Charles E. Bennett and William A. Hammond of Cornell University, and published in 1902. This little volume which is intended not merely for scholars but for the general reading public, is compactly printed in an attractive form and is accompanied by but a few foot-notes to explain points not intelligible to the general reader. The merits of the translation may be easily guessed by one who is unfamiliar with the Greek original for it has been the aim of the writers to give a modern and colloquial tone to these analyses of types, which, though characteristic of ancient Athens, are equally characteristic of our civilization today. The essays therefore, in this translation, have a modern quality which makes them truly delightful. The five quoted, typical of the thirty which comprise this collection, are reprinted by permission of the publishers, Longmans, Green & Company.

The Flatterer

Flattery is a cringing sort of conduct that aims to promote the advantage of the flatterer. The flatterer is the kind of man who, as he walks with an acquaintance, says: "Behold! how the people gaze at you! There is not a man in the city who enjoys so much notice as yourself. Yesterday your praises were the talk of the Porch. While above thirty men were sitting there together and the conversation

fell upon the topic: 'Who is our noblest citizen?' they all began and ended with your name." As the flatterer goes on talking in this strain he picks a speck of lint from his hero's cloak; or if the wind has lodged a bit of straw in his locks, he plucks it off and says laughingly, "See you? Because I have not been with you these two days, your beard is turned gray. And yet if any man has a beard that is black for his years, it is you."

While his patron speaks, he bids the rest be silent. He sounds his praises in his hearing and after the patron's speech gives the cue for applause by "Bravo!" If the patron makes a stale jest,, the flatterer laughs and stuffs his sleeve into his mouth as though he could not contain himself.*

If they meet people on the street, he asks them to wait until master passes. He buys apples and pears, carries them to his hero's house and gives them to the children, and in the presence of the father, who is looking on, he kisses them, exclaiming: "Bairns of a worthy sire!" When the patron buys a pair of shoes, the flatterer observes: "The foot is of a finer pattern than the boot;" if he calls on a friend, the flatterer trips on ahead and says: "You are to have the honor of his visit;" and then turns back with, "I have announced you." Of course he can run and do the errands at the market in a twinkle.

Amongst the guests at a banquet he is the first to praise the wine and, doing it ample justice, he observes: "What a fine cuisine you have!" He takes a bit from the board and exclaims: "What a dainty morsel this is!" Then he inquires whether his friend is chilly, asks if he would like a wrap put over his shoulders, and whether he shall throw one about him. With these words he bends over and whispers in his ear. While his talk is directed to the rest, his eye is fixed on his patron. In the theater he takes the cushions from the page and himself adjusts them for the comfort of the master. Of his hero's house he says: "It is well built;"

*"A piece of witte bursts him with an overflowing laughter, and he remembers it for you to all companies." Earl's Micro-cosmographie, "The Flatterer."

of his farm: "It is well tilled;" and of his portrait: "It is a speaking image."

The Tactless Man

Tactlessness is the faculty of hitting a moment that is unpleasant to the persons concerned. The tactless man is the sort of person who selects a man's busy hour to go and confer with him. He serenades his sweetheart when she has a fever. If an acquaintance has just lost bail-money on a friend, he hunts him up and asks him to be his surety. After a verdict has been rendered he appears at the trial to give evidence. At a wedding where he is a guest he declaims against womankind.

When a friend has just finished a long journey he invites him to go for a walk. He has a faculty for fetching a higher bidder for an article after it has been sold; and in a group of companions he gets up and explains from the beginning a story which the others have just heard and have completely understood. He is anxious to give himself the trouble to do what nobody wants done, and yet what nobody likes to decline.

When men are in the midst of religious offerings and are making outlay of money, he goes to collect his interest. If he happens to be standing by when a slave is flogged, he tells the story of how he once flogged a slave, who then went away and hanged himself. If he is abitrator in a dispute, he sets both contestants by the ears just at the moment when they are ready to settle their differences. When he wants to dance he takes a partner who is not yet merry.

The Exquisite

Exquisiteness is a striving for honor in small things. The exquisite when invited to dinner, is eager to sit by his host. When he cuts off his son's hair for an offering to the gods, no place but Delphi will answer for the ceremony. His attendant must be an Ethiopian.* When he pays a mina† of money he makes a point of offering a freshly

*Among the Athenians, Ethiopian slaves were evidently highly prized.

†About \$18 of our money.

minted piece. If he has a pet daw in the house, he must needs buy it a ladder and a brazen shield, that the daw may learn to climb the ladder carrying the shield.

When he has sacrificed an ox, he winds the head and horns with fillets, and nails them up opposite the entrance, in order that those who come in may see what he has been doing. When he parades with the cavalry, he gives all his accoutrements to his squire to carry home, and throwing back his mantle stalks proudly about the market-place in his spurs. When his pet dog dies, he raises a monument to the creature, and has a pillar erected with the inscription: "Fido, Pure Maltese."‡ In the Asclepieion§ he dedicates a brazen finger,** polishes it, crowns it with flowers and anoints it every day with oil.

And he has his hair cut frequently. His teeth are always pearly white. While his old suit is still good, he gets himself a new one; and he anoints himself with the choicest perfumes.

In the agora he frequents the banker's counters. If he visits the gymnasia, he selects those in which the ephebit†† practise; and, when there's a play, the place he chooses in the theater is close beside the generals.

He makes few purchases for himself, but sends presents to his friends at Byzantium, and Spartan dogs to Cyzicus, and Hymettian honey to Rhodes; and when he does these things, he tells it about town. Naturally, his taste runs to pet monkeys, parrots, Sicilian doves, gazelles' knuckle-bones, Thurian jars, crooked canes from Sparta, hangings inwrought with Persian figures, a wrestling-ring sprinkled with sand, and a tennis-court. He goes around and offers this arena to philosophers, sophists, fighters, and musicians, for their exhibitions; and at the performances he himself comes in last of all, that the spectators may say to one an-

‡This breed of dogs is still known to dog-fanciers.

§The temple of Asclepius (Aesculapius).

**Fingers or hands of marble or metal were common among the Athenians as votive offerings.

††Young men between eighteen and twenty years of age, who were in training for the duties of citizenship.

other, "That's the gentleman to whom the place belongs."

And, of course, when he is a prytanis^{††} he demands of his colleagues the privilege of announcing to the people the result of the sacrifice; then putting on a fine garment and a garland of flowers, he advances and says: "O men of Athens, we prytanes have made sacrifice to the mother of the gods;^{§§} the sacrifice is fair and good. Receive ye each your portion." When he has made this announcement, he returns home and tells his wife all about it in an ecstasy of joy.

The Garrulous Man

Garrulity is incessant heedless talk. Your garrulous man is one, for instance, who sits down beside a stranger and after recounting the virtues of his wife tells the dream he had last night, and everything he ate for supper. Then, if his efforts seem to meet with favor, he goes on to declare that the present age is sadly degenerate, says wheat is selling very low, that hosts of strangers are in town, and that since the Dionysia* the weather is good again for shipping; and that, if Zeus would only send more rain, the crops would be much heavier, and that he's proposing to have a farm himself next year; and that life's a constant struggle and that at the Mysteries† Damippus set up an enormous torch,[‡] and tells how many columns the Odeon has, and "Yesterday," says he, "I had an awful turn with my stomach," and "What day's today?" and "In Boëdromion§ come the Mysteries, and in Pyanopsion the Apaturia, and in Poseideon the country Dionysia," and so on; for, unless you refuse to listen, he never stops.

The Affable Man

Affability is a sort of demeanor that gives pleasure at the sacrifice of what is best. The affable man is the kind of

^{††}One of the committee of fifty which, in rotation, were charged with the administration of affairs at Athens.

^{§§}Cybele.

*The festival of Dionysus.

†The religious celebration held in honor of Demeter (Ceres).

‡Ancient works of art often exhibit representations of votive torches. They are usually depicted as wound with serpents.

§Various months of the Attic year.

person who hails a friend at a distance, and after he has told him what a fine fellow he is, and has lavished brimming admiration on him, seizes both his hands, and is unwilling to let him go. He escorts the friend a step on his way, and as he asks "When shall we meet again?" tears himself away with praise still falling from his lips.

When summoned to court he wishes to please not merely the man in whose interest he appears, but his adversary too, that he may seem to be non-partisan; and of strangers he says that they pronounce juster judgement than his townsmen. If he's invited out to dinner he asks his host to call in the children, and when they come, he declares they're as like their father as one fig is like another, and he draws them toward him, kisses them, and sets them by his side. Sometimes he joins in their sports, shouting "Strike!" and "Foul!"; and sometimes he lets them go to sleep in his lap in spite of the burden.



The Vesper Hour*

Conducted by Chancellor John H. Vincent

Industry and Religion: Their Common Ground and Independence**

By Graham Taylor

INDUSTRY and religion, with education, state and solve the problem of human life when on common ground. Apart, much more in antagonism, they prove existence to be a tragedy. For what is industry? In human terms, it is the base-line, the rootage, the very condition of existence. And religion, with education, is the sky-line, the atmosphere, the horizon of life, which makes it more than meat and the body more than raiment, and without which life is not worth the living.

Now, apart from religion and education, and the human value with which they invest toil, its processes, and its product, we have a body without a soul, lungs without any air to breathe, eyes without any light to see through, earth without atmosphere or sky. On the other hand, religion and education without industry give us only disembodied spirit, life on earth without the conditions of an earthly existence.

Throughout this discussion we have in mind the essentials of industry and religion, not their organizations. We are considering their over-arching ideals and their undergirding motives, which hold the constituency of each together; not the Church or other ecclesiastical expressions of organized religion, not the organizations of either employing capital or employed labor. As such, then, have religion and industry anything in common? What have they to do with each other? Is there any common ground where they

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

**From "The Social Application of Religion: Merrick Lectures, 1907-8." Cincinnati: Jennings and Graham: 1908.

can, and ought, and must stand together, if these two essential functions and ideals of human life are to fulfill their part in the order of existence?

In the foreground of our discussion lies the portentous fact that the religions of the Western world are entering the second industrial century of human history. What that means we have scarcely begun to imagine. But the first century of modern industry stands in the clear. The nineteenth century was ushered into history by the whirl of the power-loom, which had then just fairly got to work. When the hand-loom ceased to beat the measured tread of all the centuries gone by, and the power-loom began to set the pace of modern life, then medievalism ended and times altogether new began. So much more rapid and radical than any other change through which civilization has ever passed was the transformation wrought by the introduction of machinery, the concentration of capital, the establishment of the competitive order, and the subdivision and organization of labor, that the appearance of these new factors among men is recognized as "the industrial revolution." More than anything else which had yet been introduced into the world, they began to weave human life itself, not only into a new pattern, but into a new texture. In less than thirty years the new machinery virtually revolutionized the world's life and began to change the very face of the earth.

We are far enough away from that abrupt break with the past to inquire whither we are being borne on the still rising tides of the new times. Whither away is modern industrialism bearing human life upon its resistless streams of tendency? From the course it took through its first hundred years, we can discern at least the direction of the channels through which its swift and tumultuous tendencies are forging their way into the times that are to be.

With the French Revolution the individual began to gain a new independence. That mighty revolt against the order of life which had for centuries merged the one man in the mass, forever broke up the ancient solidarity. Out of the death of feudalism came the birth of democracy. The

democratic individual was being born politically, when machinery appeared to give him a new world to conquer. All the inherent and attendant forces of machine-production conspired to intensify the independent individuality of those who exploited the tools of production. Even the many more who were left to work with their bare hands, without either the material or the machinery for producing their own living, were individualized as never before. The serf was no longer tied to the soil. Liberty of movement came in for the first time with the world market, and the labor could go where there was the greatest demand for it. The individual became the new unit of society.

No sooner had the type of this new individual unit been fairly and firmly set than the same forces immediately began to put together those who had been separated from their groups. The industrial process of reintegration set in. The forces resident in or centered about machine-production and the subdivision of labor began to assert their superiority to the domination of the very individuals who created and until recently controlled them. The tendency of this new industrial society has been more and more from individual independence to the interdependence of man upon man, craft upon craft, class upon class, nation upon nation. Before the century was half over, industrial life swept away from unrestricted competition to a combination of capital and labor as inevitable and involuntary as the pull of the moon upon the tides. From the personal maintenance of the freedom of contract, the wage-workers were driven to the only possible exercise of that right by collective bargaining. Politically, the trend has been from local autonomy and State rights to national and international consolidation. Socially, whole racial populations have been blended more and more in huge cosmopolitan, composite citizenships. The irresistible ground swell and tidal movement of the present quarter century has been away from individualism toward a new solidarity.

Yet beneath all the overlying turmoil and friction, injustice, and menace attending this rapid and racial adjust-

ment, there is certainly developing a larger liberty at least for the class, a rising standard of living for the mass, a stronger defense against the aggression of one class upon another and a firmer basis and more authoritative power to make and maintain peaceful and permanent settlements of industrial differences. More slowly but surely they are developing legal forms and sanctions which not only make for justice and peace between employers and employees, but for the recognition of the rights and final authority of that third and greatest party to every industrial interest and issue—the public.

The Christian religion is inextricably identified with these human factors of the industrial problem. Its destiny is inevitably involved in these irresistible tendencies in our industrial democracy. Nor for the first time is the power of the Christian ideal and faith being tested by its ability to solve the problems it has raised. For Christianity has ever intensified, if it did not create, the industrial crisis which attended its birth and its rejuvenescence. The Christian evangel has all along held the ideal overhead and the dynamic within the heart which has inspired a divine discontent. Every now and then the Gospel strikes the earth under the feet of the common man, and he rises up and demands to be counted as one. Old John Wycliffe's categorical imperative, "Father He bade us all Him call, masters we have none," inspired "Piers Ploughman," the first great labor song; John Ball, whose field preaching was a declaration of rights; and Wat Tyler, who led the peasants' strike. Many another labor movement has inscribed no more nor less upon its banners than the Swabian peasants had upon theirs: a serf, kneeling at the cross, with the legend, "Nothing but God's justice." The progress of the democracy has often halted in passing the Church and listened at its oracles, to hear whether it could express Christian principles in terms of industrial relationship; whether it would let the worker be the man its free Gospel and its free school have taught him to know himself to be.

Protestant Christianity has from its very birth been persistently faced with the demand for the economic justice and industrial peace promised by the prophets and proclaimed by the Christ. By culminating in the correction of theological errors and ecclesiastical abuses, the Reformation of the sixteenth century must be admitted to have fallen short, however excusably, of the great moral and social results which would have been its legitimate consummation if its splendid beginnings could have been carried on and out. For it was made possible, more perhaps than by anything else, by the social discontent of the oppressed peasantry. Luther's protest found its most fertile soil in those suffering from the oppressive industrial conditions under which people had been robbed and beaten to the point of revolt. The economic side of the great Reformation is yet to be written. So far it has received due emphasis in the radical literature of writers avowedly inimical to Christianity.

At the rise of the evangelical movement in the eighteenth century, the Wesleys had no sooner raised that standard of reality in religion than they found themselves face to face with this same imperative industrial problem. The Methodist chapels and class-meeting trained both the leaders and the mass of the working people for their trade union movement, which was one of the incidental and most far-reaching results of the revival in England. The rise of the great middle classes to their activity in social reforms is due to this same evangel which brought the sunrise of a new day out of the leaden skies of eighteenth century England. Further, the rise of the factory system suddenly put the Christianity of the nineteenth century to the test of its supreme crisis. It was the evangel of the Seventh Earl of Shaftesbury, of Frederick Denison Maurice, and of Charles Kingsley, which, more than the Duke of Wellington's battalions, saved England from the revolution threatened by the Chartist movement to the evolution which has sanely and surely developed the magnificent municipal and social progress of Great Britain in the last quarter century.

The present crisis in industrial relationship tests the capacity of the Christianity of the Churches to adapt itself to the modern conditions of life and marks the point at which it will either make another great advance or suffer a sharp decline. It must find terms of economic and industrial relationship in which to express and impress its sanctions, if it is to survive, much more guide and dominate life in this industrial age. And our system and methods of industry must find terms of religious spirit and fellowship in which to justify their claim to be forces making for righteousness and for the progress of the race. This interdependence of religion and industry states the problem of finding common ground on which they make each other possible and a religious industrial life actual in this age of the world. There are at least three human interests upon which both industry and religion set their value. At these three points the industrial and religious valuation must either find a common denominator or be fatally exclusive of each other; in their valuation of each single life, in the standard of living, in the emphasis they lay upon union through sacrifice as essential to progress.

Upon each human life religion has ever placed a divine valuation. In both the Jewish and Christian faiths God identifies Himself with each single self, by creating man in His own image and likeness, and by standing in between each life and either self-neglect or the aggression of others. When the king of Israel was self-convicted of blood-guiltiness in sending a common soldier to his death, he cried out, as though he had struck at the very life of God, "Against Thee, Thee only, have I sinned." The Roman who was capable of coining the sentiment, "Nothing that is common to man is foreign to me," was also capable of divorcing his wife because she did not expose to death the girl baby born in his absence, so disappointed was he that the child was not a boy. Yet at that very time Christianity began to invest every life with such a divine sanctity that the law of every Christian nation has ever since gotten in between even the mother and the unborn babe. In America we put a valu-

ation upon every child so great that we can afford to make the school tax heavy rather than to have any boy or girl grow up uneducated. The right to life is so sacred that every community in Christendom assumes the burden of providing food, clothing, and shelter to every helpless person, no matter how useless to self or others such an one may be. More than by any speech, symbol, or act of man, the cross of Christ sets God's estimate upon the value of every man, woman, and child. And it has imposed upon the religious conscience that sense of the worth of a life which is expressed in what we call "the burden of the soul."

How, then, does the industrial valuation of the same life accord with the religious value of the soul? Our economists, indeed, estimate each able-bodied workingman's life to be worth at least two thousand dollars to the working wealth of the nation. But in shameless inconsistency with these estimates of our religious ideal and economic valuation stands the industrial depreciation of the value of a human life. Let the price-mark on a life be set by the overwork of women, with which the courts are interfering to protect the common welfare from the deterioration of their offspring. Let the insatiable waste of child labor be measured by the instinct of self-protection which forces nations to protect themselves from the industrial depletion of the very stock of the race. Let the frightful industrial casualties in America sound the depths of our own disregard for human life and safety by the never published lists of the dead and wounded, disabled and missing, which in some industries exceed the casualties of the deadliest battlefields of our worst wars. Let our conscienceless heedlessness of the grievous burden imposed by the bread-winner's death be arraigned by our refusal to distribute that burden of supporting the dependent families of the slain or disabled workers as it is distributed in other lands between the owners of the industry, the taxpayers of the State, and the wage-earners.

Now, what makes work-a-day life a tragedy is the hopelessly inconsistent disparity between the valuation

which the industries and the religion of the same people put upon the same life. The claim of religious people to love the soul seems the cruelest hypocrisy when identified with the heedless carelessness for the very life of the same person. It would seem that to make good its claims to bearing the burden of souls, religion must find concrete measures of industrial protection in which to express its care for the lives of men. And yet until very recently the working people of America have been left alone by the influential constituencies of the Churches to make their hard and heroic struggle for self-protection. First in the field, hardest at work has organized labor been to protect the religious and educational sanctity of each working life, to regulate or suppress child labor, to shorten the hours and improve the conditions of women's work. But the efforts of others should not be forgotten. The splendid initiative of the Earl of Shaftesbury in placing the factory acts on the statute books of England two generations ago has led men and women from all classes ever since, and never more than now, to unite to protect and enhance the value of life in such concerted movements as the National Child Labor Committee, the Consumers' League, the Visiting Nurses' Association, and voluntary agencies to coöperate with factory inspectors, truant officers, and juvenile courts in the enforcement of just and humane legislation. Thus the sanctions of religion and education are being translated in terms economic and industrial by every protected piece of machinery which keeps the fingers on the hand and the hand on the arm; by all the hygienic and sanitary conditions provided for in our shops; by all the efforts for industrial insurance; by all the life-saving appliances and conditions on the waterways and on the railways of the land, and wherever safety is in peril in the working world.

The standard of living affords another common ground on which religion and industry are found to be interdependent. In raising the standard of living to be compatible with the value of life, both industry and religion realize their ideal. By holding over every one's head the ideal of what a

human life was meant and made to be, religion lifts the standard of that life, creates a divine discontent with anything less and lower, and stirs men to struggle singly and together to maintain and advance a rising scale of living which comes to be as dear as life itself. The response of industry to this ideal of religion is the demand for the opportunity to earn such a livelihood as will make the realization of that ideal possible. The struggle of working people to raise and maintain their standard of living is due to the best that is in them and not to the worst. "If this is the kind of a man or woman religion and education teach me to be," the worker naturally concludes, "I should be given the chance to earn the living of such a man or woman." Interpreted in human terms, "the standard of living" means the rest which the son of a working mother thinks she should have in her old age, the exemption which his wife should have from wage-earning in order to mother his children, the schooling his boy or girl should get before going out into the working world. The rising standards of living are due to the ideal which religion has taught us all to have of manhood and womanhood, fatherhood and motherhood, wifehood and childhood. Employing industries, which have too long and too widely united to hold down and retard the rise in labor's standard of living, have more and more to their credit unselfish efforts and achievements in lifting the standards of labor's livelihood and opening to ever increasing multitudes the opportunity and means of realizing it. Both among employers and employees the struggle to achieve the rising standard of living for the class and the mass should be sanctified by religion. It should be no small part of our personal and collective religious aim and effort both to protect our fellow-men from lowering the standard of their living and help them raise it, and keep it rising, above a mere living wage, as far as the conditions of the trade or craft will allow. Until we thus translate our religious love of soul into our economic care for selves, religion will mean little to those who are living in an industrial age.

A third common ground on which religion and industry are seen to be interdependent is defined by the fact that both have taught men to sacrifice in order to unite for the common good. Have we not been teaching, drilling, disciplining our men, women, and children, at home, at school, and at Church, by their loyalty to family, party, patriotism, and faith, to sacrifice self and stand together for the common good of all or any of them? Have we not invested with patriotic and even religious sanctity those who sacrifice themselves for "their own" folk, fatherland, or faith? Now, then, do these virtues suddenly become vices, these heroes and heroines all at once become sordid conspirators when they combine, take everything dear to each, risk all and stop short of the loss of nothing, in united action to save their own or their fellow workers' standard of living? They may do so in unwise or even unjust ways, but we submit that what is by common consent considered wholly meritorious in every other sphere for self-sacrifice can not be wholly reprehensible in that of industrial relationship, where it is hardest and costliest to exercise the virtues of altruism. What is attributed to the very best in men elsewhere can not be attributed to the very worst in man here. The "union" of laborers can not differ, per se, morally and as an economic necessity, from a combination of capitalists or the communion of members of the same religious faith. If at this age of the world, combination is necessary to success, where is the justice in forcing these competitors of ours to do their business with us as though they lived in that former age of the world when each one could mind his own business without combining with others?

It looks, then, as though the industrial world has outgrown our moral sense, as though our ethics are hopelessly belated. For we seem to want to make our profits under the modern method of combining all available resources, while at the same time insisting that our fellow workers shall deal with us under the old, outworn, and discarded system of individual industry. That is, we want others to do unto us as we are not yet willing to do unto them. It looks as

though some of us were being tried and found wanting. Of "times that try men's souls" we speak as though they were to be dreaded and yet belong to the "heroic age," but when we look back upon them from some safe distance we are generally forced to confess that the "times" were not more out of joint than that the "souls"—our own or others'—needed to be tried.

These war times in industry are indeed to be dreaded, but, like all great crises that turn the course of history or personal experience, they too are heroic. But the heroism should not be confined to the strikes and lockouts of the irrepressible conflict. Industrial peace should have its victories at the hand of religion, no less renowned than war. The cross and its sacrifice, if they are to mean anything in this industrial age, must be translated by religion into terms of industrial conciliation, intercessorial mediation, and sacrificial service, which will bring the pact of Christ's own peace in human brotherhood out of fratricidal strife.

Industry has its cross as surely as religion. There is no way to the crown for either other than the passion of sacrificial service. Sacrifice, not only for self, but for others, is the only way by which either the strong or the weak can be crowned with that equality of opportunity which is the God-given right of manhood. Until industry takes up its cross with the self-sacrificing passion of religion, neither labor nor capital, employee nor employer, can really come to their own. Unless religion transforms its cross into terms of economic value and of industrial relationships, it can never hold its supremacy over human life in an industrial age. They must unite if either is to realize its ideal or function in human life. For they are interdependent, and only on the common ground of their community of human interests can they ever bring "the new heavens and the new earth" which God has promised to man through them.



LECTURES, ADDRESSES, AND CONFERENCES.

Rev. Dr. D. W. Howell, General Secretary of the C. L. S. C., and Miss Meddie O. Hamilton, Field Secretary, are available for a number of Lectures and Conferences in connection with Circle and Club work. Some of the writers of the C. L. S. C. Courses are available for lectures on liberal terms. For list of subjects, dates, and other particulars address Chautauqua Institution, Chautauqua, New York.

A THOUGHT FOR THE NEW YEAR.

"The Greeks said grandly in their tragic phrase,
"Let no one be called happy till his death."
To which I add, "Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labor done."

—E. B. Browning.

To the Members of the Class of 1910:

It is my privilege to send holiday greetings to the members of the Gladstone Class and to remind them of the bonds which hold us together. Are we not all engaged in a common task of personal culture? Has not our reading made more vital our motto, "Life is a great and noble calling," a phrase which so well describes the attitude of the man whom we honor in our class name?

We are peculiarly fortunate in that the centenary of the birth of the Grand Old Man of England is being celebrated on December 29th of this year. Our attention is therefore drawn to the character and career of the greatest statesman of the nineteenth century and to the contributions of England to politics, literature, art and life, some understanding of which we gained in our first year's study. Our study in English, American, and Continental European fields has prepared us to appreciate in this last year all that the Classical era meant to the world.

The new year is always the time for new resolutions. If any of us have fallen by the wayside let us take up the study with renewed courage. Lone readers can feel the en-



Arthur E. Bestor,
President of the C. L. S. C. Class 1910.

thusiasm of others everywhere working on the same problems. Let all of us determine to join our classmates, if possible, at Chautauqua or at one of the other assemblies in the Recognition Day next summer so that our commencement may be a fitting climax to four years of earnest and profitable association and study together.

With best wishes for the New Year,

Sincerely yours,

Arthur E. Bestor

Chicago, Illinois.

1909 CLASS PICTURE.

The memorial which by its beauty or its utility makes appeal or gives help to a large number of people is the memorial of most worth. The Class of 1909 is the custodian of such a loving offering, a thing to be admired by all who look upon it, in the picture which Miss Mary E. Peebles of Portsmouth, Ohio, has given for the adornment of the class room in Alumni Hall in memory of her sister, Miss Margaret J. Peebles. The picture is a brown Copley print, "The Voice of the Pines," a cut of which is shown in this Round Table. The artist is Douglas Volk of Pittsfield, Massachusetts. With a simple frame in admirable taste this picture is a valuable addition to the attractions of the room as well as a reminder to all who enter it of the lovely spirit of the woman whose memorial it is.



The Voice of the Pines
by Douglas Volk, Pitts-
field, Mass.

THE C. L. S. C. IN CUBA.

The Class of 1912 is happy to claim another "consular" member, Mr. Henry P. Starrett of the American Consulate at Havana, Cuba. Mr. Starrett sends two photographs which give a vivid impression of the picturesque and sunny land in which he lives. He writes:

"So many good things have been said about the Chautauqua Course that I can hardly add more. However, this year's course has been most interesting to me and I am looking forward with pleasure for the material for the Classical Year. The past year I have studied alone but I shall use every endeavor to form a circle for the coming year and I have that much faith in the merits of the course to know that I shall have the least trouble in so doing."



A Residence Street, Havana, Cuba.



A Boulevard, Havana, Cuba.

MATERNAL SOCIETY.

In connection with the magazine series on "Woman in the Progress of Civilization" inquiry has been made by different readers in substantially the same form as this question:

"Will you please state at what time in history the period of what was called 'Maternal Society' according to George W. Cooke, was?"

The obvious reply is that the author explicitly states and has indicated in more than one way that the development of various civilization does not by any means follow a chronological statement. Mr. Cooke has answered the question in more detail at our request, as follows:

"I suppose it is inevitable that some of those who have never read along the lines I am opening up to them will be puzzled by some of my statements. The limits of the articles will make this necessary, at least to the extent of not entering into details. In my first article I tried to meet this very situation by several references to the Bible, showing what several statements and incidents there really mean in the light of this new information; but space compelled the cutting of everything of that kind out.

"The conditions of Maternal Society now exist in many parts of the world, and have in all centuries since the very beginnings of civilization—not in the same places or among the same peoples, of course. It is simply a stage in social development. I have no doubt the Hebrews passed through it, as the Egyptians certainly did. The Pueblo and Zuni Indians in our own Southwest are now in that stage, as are many other Indian tribes. At least half the native Australians are in the beginnings of that type of society, many peoples of Oceania are there or were, as are many in Africa, and some in India and other parts of Asia. That is, a fourth or third of the people now living are in that stage or passing out of it, at the present time. Our own forefathers passed out of it thousands of years ago, in what are called prehistoric times, but left many traces of its existence."

THE NEW BOOKS OF OUR CLASSICAL YEAR.

Greece and Rome make the hyphen between the eastern world and the West. They touched Asia in war, in colonization and in trade, they met Egypt, fleet to fleet and man to man. They imported Asiatic luxury and ferocity with Asiatic perfumes and panthers, and Egyptian gods with papyri and the slaves who penned the rolls. Then Oriental manners and thought united with the customs and philosophies of the two peninsulas, filtered through western Europe even to Britain, and crossed the water to the western hemisphere. So it is especially appropriate that this Classical Year of ours should unite the Orient and the Occident

in its reading course. It is equally appropriate that our volume on Rome should follow that of Greece, as the Romans, men of affairs, were influenced by the Greeks, thinkers and lovers of beauty. The Romans, original in economics and in legislation, were content to borrow their esthetics. It was not until they were saturated with Oriental color and Greek form that they developed an art more distinctive than the perpetuating of the features of the popular man of the moment. They were practical and energetic. The stir of the Forum and the street is vivid in Mr. Fowler's book. You are going to feel it.

As for the "Friendly Stars"—does not the very name give you a sense of comradeship? It is among the possibilities of the near future that the Martians, looking down from their planet upon the earth, may see a mass of upturned, eager faces, and, asking "Who?" and "Why?" may receive answer, "They are C. L. S. C. readers greeting the friendly stars." Then Mars will glow more benignantly than ever, and Halley's Comet as it rushes by will wave a salute, and all the observers will feel as if the wide stretches of the sky were but spaces added to their own dooryards.



HOMER AND CARLYLE.

After reading Homer, while we still feel the spell that his wonderfully virile pictures have cast upon us, and are thinking over the freshness and beauty of his not very complex characters, it is well to turn for comparative reading to another picture cut from history at an epoch almost within our own times; a picture far more terrible than that of the siege of Troy, but painted by a hand that has known how to mix his colors with a brilliancy and depth to which Homer was a stranger.

"Homer's Epos," says Carlyle, "is like a bas-relief sculpture; it does not conclude but merely ceases." Carlyle adds a chapter at a period when it is no longer the stealing of another man's wife for her physical beauty, but a cause much deeper and more complicated as well as higher

and purer which is the animating principle of the scene—that call of “Liberty, Fraternity, Equality,” which stirred dumbly in men’s breasts till it ceased to be dumb and broke out in the French Revolution. Carlyle takes this theme, but he no longer carves a “bas-relief sculpture in cold stone.” Abandoning the chisel he dips his brush in the warm paint of human thought, and produces a canvas filled with coloring of a vividness and beauty which Homer’s sculpture cannot approach. Homer dealt with the actions of men; Carlyle paints the spirit which was the life of those actions. “Oh, Man, it is not thy works, which are all mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in that can have worth or continuance,” and again, “Good is grapeshot, messeigneurs, on one condition, that the shooter also were made of metal! But, unfortunately, he is made of flesh; under his buffs and bandoleers your hired shooter has instincts, feelings, even a kind of thought.” And Carlyle deals with these instincts and feelings and thoughts, not with driving of a spear through shield and corslet and cunningly wrought casque. Read and see if Carlyle’s “French Revolution” does not form a worthy corollary and continuance to Homer’s Epos, and one, perhaps, better suited to our present development.



1909 LETTER CIRCLES.

The following letter has been sent to many members of 1909. If there are any who have not received it but who wish to join letter circles they may do so by addressing Mrs. Waldron as below:

Dear Classmate of 1909:

We are so sorry you could not be at Chautauqua this summer and enjoy with us its privileges and enjoyments. We are so interested in you, that we should like to hear from you and what you are doing in the C. L. S. C. work this year. We are forming letter circles for our mutual enjoyment and profit. Would you not like to hear from ten or twelve of the Class of 1909, concerning their experiences at Chautauqua and their C. L. S. C. work?

If you would, please send your name and address with a two-cent stamp at once to Mrs. Mary H. Waldron, Newbern, Tenn., and we will put you in a letter circle.

Following is the list of secretaries of the letter circles of the Class of 1909:

Mrs. John G. Mackay, 429 N. Fairmount Ave., Pittsburg, Pa.; Miss Caroline Tufts, 1502 C Ave., Cedar Rapids, Ia.; Mrs. L. L. Ottaway, Westfield, N. Y.; Mrs. Cora Blacklege, Beaver, Pa.; Mrs. C. T. Austin, 2208 N. Delaware St., Indianapolis, Ind.; Mrs. Royal Ridgeway, 124 E. Crocket St., Fostoria, O.; Mrs. Evelyn Frost, Belfast, Me.



C. L. S. C. MOTTOES.

"We study the Word and the Works of God."
"Let us Keep Our Heavenly Father in the Midst."
"Never be Discouraged."



C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY — November, second Sunday.	SPECIAL SUNDAY — July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1	



OUTLINE OF REQUIRED READING FOR FEBRUARY.

FIRST WEEK. JANUARY 29-FEBRUARY 5.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization." Chapter V. "Women and Domestic Economy."
 In the Required Books: "Social Life at Rome." Chapter I. Topographical: Rome's Situation on the Tiber.

SECOND WEEK. FEBRUARY 5-12.

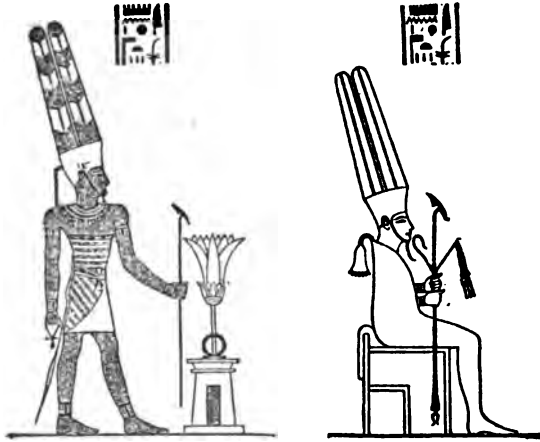
In the Required Books: "Social Life at Rome." Chapter II. The Lower Population. "The Friendly Stars." Chapters I-III.

THIRD WEEK. FEBRUARY 12-19.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt." Chapter V. A Bird's-Eye View of Thebes: Karnak and Luxor.
 In the Required Books: "The Friendly Stars." Chapters IV-VI.

FOURTH WEEK. FEBRUARY 19-26.

In THE CHAUTAUQUAN: "Historic Types of Architecture." Hittite.
 In the Required Books: "Social Life at Rome." Chapter III. The Man of Business. "The Friendly Stars." Chapters VII-IX.



1. Ammon-Ré.



2. Anubis.

3. Atum.

4. Khnum.

The Chief Egyptian Gods.



5. Harakhtis.



6. Hathor.



7. Cow-headed Hathor.

8. Harendotes
(Horus)

9. Isis.

10. Isis, suckling the
infant Horus.

The Chief Egyptian Gods.



11. Maat, goddess of truth.



12. Min; behind is the curious shrine of the god.



13. Nephthys.



14. Osiris; behind the god is the fetish of Kmt-wet, god of the dead.



The Chief Egyptian Gods.



15. Ptah.



16. Sekhmet.



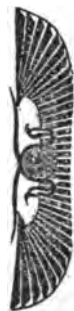
17. Seshet, writing the king's name on the sacred tree of Heliopolis.



18. Sobek.



19. Thout.



20. The winged Sun.

The Chief Egyptian Gods.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

FIRST WEEK.

1. Review and discussion of "Woman in the Progress of Civilization." Chapter V. "Women and Domestic Economy."
2. Roll Call. "Characteristics of the Gilds." (See Cheyney's "Industrial and Social History of England;" Gross's "The Gild Merchant;" E. R. A. Teligman's "Two Chapters on Medieval Gilds;" Coman's "Growth of the English Nation;" Thatcher's "History of Medieval Europe.")
3. Review and Discussion of "Social Life at Rome," Chapter I. "Rome's Situation on the Tiber."
4. Map Talk, illustrating the author's walk through the city.
5. Reading from Virgil ("Aeneid," book VIII.) describing Aeneas's experience in Rome.

SECOND WEEK.

1. Quiz on new words and phrases in "Social Life at Rome," Chapter II, "The Lower Population."
2. Review and Discussion of the above chapter.
3. Roll Call. The Brightest Stars and the Planets. (See Warren's "Recreations in Astronomy.")
4. Review and Discussion of "The Friendly Stars," Chapters I-III.
5. Summary of article on Greek Athletics in this number.

THIRD WEEK.

1. Review and Discussion of "A Reading Journey through Egypt," Chapter V. "Thebes: Karnak and Luxor."
2. Paper. "The Worship of Amon at Thebes" (Breasted's "History of Egypt" and "History of the Ancient Egyptians;" Maspero's "Struggle of the Nations," Chapter V; Erman's "Life in Ancient Egypt;" Baedeker's "Egypt").
3. Roll Call. Quotations from poems for children about wonders of the sky. (See Eliot's "Poetry for Children;" Stedman's "American Anthology;" Lucas's "A Book of Verses for Children.")
4. Review and Discussion of "The Friendly Stars," Chapters IV and V.
5. Reading of the Story of Perseus and Andromeda in this magazine.

FOURTH WEEK.

1. Review and Discussion of "Historic Types of Architecture," Chapter V. "Hittite."
2. Roll Call. "Animal Symbolism in Early Christianity." (See "Beast Imagery" by A. K. Welch in *Nineteenth Century*, vol. 54, p. 501, and *Living Age*, Oct. 17, 1903; De Forest's "Short History of Art;" Taylor's "Classical Heritage of the Middle Ages;" Mrs. Clement's "Handbook of Legendary Art.")
3. Review and Discussion of "Social Life at Rome," Chapter III.
4. Paper. "Hannibal and Rome." (See Leighton's "History of Rome;" Rotsford's "History of Rome;" Morris's "Hannibal;" Smith's "Rome and Carthage;" Dodge's "Hannibal;" How's "Hannibal and the Great War between Rome and Carthage.")
5. Readings from the Library Shelf in this number.
6. Review and Discussion of "The Friendly Stars," Chapters VII-IX.

C. L. S. C. Round Table

TRAVEL CLUB.

FIRST WEEK.

1. Paper. Brief outline of Theban history. ("Egypt" in the "Encyclopedia Britannica;" Baedeker; Breasted; Edwards' "Pharaohs, Fellahs, and Explorers,").
2. Map Talk. Advantages of Thebes' Position. (Maspéro's "Dawn of Civilization," Chapter VI.)
3. Roll Call. The Wonders of Thebes (Baedeker).
4. Paper (illustrated by tracings to be handed about). Egyptian Soldiers and Arms (Maspéro's "Dawn of Civilization," Chapter VI, and "Struggle of Nations," Chapter III, and "Manual of Egyptian Archaeology;" Breasted; Erman's "Life in Ancient Egypt;" Edwards.)
5. Oral Report. The Horse in Egypt (Maspéro's "Struggles of Nations," Chapter III; Breasted; Wilkinson's "Manners and Customs;" Erman; "The Horse in History" by Basil Tozer.)
6. Reading from "Thebes; her Ruins and her Memories," by D. Hunter in *Cosmopolitan*, November, 1900.

SECOND WEEK.

1. Paper. Sketch of Reign of Ramses III. (Lenormant and Chevalier's "Ancient History of the East," Chapter III; Breasted; Erman; Petrie's "History of Egypt;" Edwards.)
2. Roll Call. Gods Worshipped at Thebes. (Baedeker; Erman.)
3. Paper. The Worship of Amon at Thebes. (Breasted; Maspéro's "Struggle of the Nations," Chapter V; Erman; Baedeker.)
4. Contest. Recognition of deities illustrated in this number.
5. Quiz on descriptions of Karnak and Luxor in Maspéro's "Struggle of the Nations," Chapter III; Duncker's "History of Antiquity," Chapter VII; Petrie; Edwards.)
6. Reading from George Ebers' "Uarda."

THIRD WEEK.

1. Paper. Tomb Robbing and Economic Troubles in Decadent Thebes. (Breasted; Maspéro's "Struggles of the Nations," Chapter V.)
2. Reading from "Reconstruction of Karnak" in *Living Age*, Apr. 23, 1904.
3. Paper. Rise of the Priesthood. (Breasted; Erman.)
4. Roll Call. Events connecting Egypt and the Nations that have passed the Ram-headed Sphinxes.
5. Paper. The Sphinx in Art and Literature. (Maspéro's "Manual of Egyptian Archaeology;" Erman; Edwards; poems, "The Sphinx Speaks," by Saltus, and "The Sphinx" by Brownell.)
6. Synopsis of "Destruction of the Hypostyle Hall in Karnak," in *Scientific American*, Dec. 31, 1899.

FOURTH WEEK.

1. Paper. The Libyans and Thebes. (Breasted; Baedeker; Erman.)
2. Reading from the Bible, "Shishak, King of Egypt." (I Kings, XVI 25, and II Chronicles, XII.)
3. Summary of "Limitations of Egyptian Art" in *Edinburgh Review*, Oct., 1909.
4. Roll Call. References to Theban Art and Architecture in "Historic Types of Architecture" in *THE CHAUTAUQUAN*, Sept. and Oct., 1909.

5. Paper. The Obelisk in Paris, London, Rome, New York (Baedeker's "Paris," "London," "Central Italy and Rome," "United States;" other guide books; Edwards; "Complete History of the Romantic Life and Tragic Death of the Beautiful Egyptian Queen Cleopatra and all about her Needle;" "Negotiations for the Obelisk in Central Park," by E. E. Farman in *Century*, Vol. 2, p. 879.)
6. Reading from "Theban Life and Art in the Light of Recent Discoveries," F. H. Herrick in *Nation*, June 23, 1904.



ANSWERS TO SEARCH QUESTIONS ON JANUARY READINGS.

1. Cornelius Tacitus was a famous Roman historian, born about 55 A. D. He served as praetor and as consul. 2. Though originally a set of regulations governing inheritances the term "Salic Law" is generally applied to the law which excluded women from the throne of France. 3. In the medieval epics Arthur is placed in Britain; Parzifal was born in France but becomes a knight of the Round Table in Britain; Roland carries on his exploits in France as one of Charlemagne's paladins; Ogier is a Dane by birth, but also becomes a paladin of Charlemagne.

1. In no one place is Ulysses' house described, but bits of description making a vivid whole may be picked out of fourteen of the twenty-four books of the *Odyssey*.

1. Lycopolis was the chief seat of worship of the god Wep-Wat who was represented as a wolf (lykos in Greek). 2. There was a legend that Joseph and Mary stayed at Lycopolis during their sojourn in Egypt. 3. Denderah was the capital of the Sixth Nome (or province) of Upper Egypt.



REVIEW QUESTIONS ON REQUIRED READING FOR FEBRUARY.

A READING JOURNEY THROUGH EGYPT. CHAPTER V. THEBES: KARNAK AND LUXOR.

1. What are the surroundings of Thebes? 2. Sketch the history of Thebes to the Eighteenth Dynasty. 3. Under what circumstances were the temples built? 4. How does Homer describe Thebes? 5. What does Nahum say of the city? 6. How were Luxor and Karnak related to Thebes? 7. Why is the entrance to the temple of Luxor lacking in impressiveness? 8. What are the interesting facts about the Luxor obelisks? 9. Describe the plan of the temple as seen from the pylon tower. 10. What is the architectural importance of the form of this temple? 11. What is the present occupant of Ramses' court? 12. What historic circumstances are recalled in connection with the avenue from Luxor to Karnak? 13. Explain the general plan of Karnak. 14. How is the great temple a summary of the history of the Empire? 15. What are the reliefs outside the south wall? 16. Give some idea of the size of the great hall. 17. Descriptive of what monarch's reign are the reliefs outside the north wall? 18. How does this temple reflect the life of the period in which it was built?

WOMAN IN THE PROGRESS OF CIVILIZATION. CHAPTER V. WOMEN AND DOMESTIC ECONOMY.

1. How were women related to feudalism? 2. What social force was opposed to feudalism? 3. Explain the persistence of communal conditions. 4. What was the communal system? 5. What institutions opposed it? 6. What is the drawing power of village and town life? 7. Describe the growth of classes. 8. Distinguish between serfdom and slavery. 9. What caused the disappearance of serfdom? 10. What was the status of the woman serf? 11. What knowledge had the peasant woman? 12. How were the needs of villages supplied? 13. Explain the expansion of fairs into towns. 14. How did the towns secure their independence? 15. What was the origin of the guilds? 16. What was the status of such city combinations as the Hanseatic League? 17. What were the economic foundations of feudalism and of city life? 18. Explain the rise of the *bourgeois*. 19. Show how the towns were vitally dependent on the peasants. 20. Describe the opposition between the merchant-gild and the crafts-gild. 21. What was the status of women in the guilds? 22. What has been the effect of machine production upon women's labor and child labor? 23. What was the education of different classes of girls in Germany in the Middle Ages? 24. How did commerce advance academic education? 25. Compare the political with the economic condition of women during the medieval period.

HISTORIC TYPES OF ARCHITECTURE. CHAPTER V. THE ART OF THE HITTITES.

1. What suggestion of Hittite influence is there in early art? 2. What historic knowledge is there of the Hittites? 3. What connection between the Hittites and Greece is noted? 4. Describe the ruins at Senjirli. 5. What examples of the use of animal forms as a constructive element in architecture show Hittite influence? 6. Describe the Hittite cities as illustrated in the pictures of Ramses II. 7. Discuss the double-headed axe as a symbol. 8. Where are to be found instances of the use of lions following Hittite examples? 9. How is Hittite art a link between the East and the West?

SEARCH QUESTIONS ON FEBRUARY READINGS.

1. What is the correct name of Luxor? 2. Where may Homer's mention of Thebes be found in our edition of the Homeric Stories? 3. When was Cornelius Gallus in Egypt? 4. Where is Shishak mentioned in the Old Testament? 5. What was the purpose of the Crusades and when were they undertaken? 6. What was the Hanseatic League? 7. Who was Pentaour? 8. Who was Nicolas Pisano?

NEWS FROM READERS AND CIRCLES.

"Talk about enthusiasm," exclaimed Pendragon, himself exhibiting a fair imitation of the emotion in question, "we are fortunate in our Field Secretary, Miss Hamilton, for she is filled with it. Here is what she says of her season's work:"

He slipped a letter from its envelope and read as follows:

"The Winona-Warsaw Circle was promised at Winona Lake Assembly. Dr. Rigdon, the head of educational matters, said to me,

'This is just what I want to bring various classes together; I want to get in touch with people whom I do not reach in my immediate work.'

"The first regular meeting was held in the Winona Hotel parlors Tuesday evening. The prominent religious, educational and social leaders are members, together with many inspiring folk who are hungry for that which Chautauqua gives. They elected Dr. Jonathan Rigdon, president of Winona College, as president of the Winona-Warsaw Circle, and Judge Royce of Warsaw as secretary.

"Dr. Rigdon presided most happily and kept the circle alert with interest and rippling with laughter over his well turned remarks.

Judge Royce, in a ten-minute review of the 'Maternal Institutions,' brought out the essential points and drew most interesting Biblical parallels; many saw for the first time how it was that Abraham could marry his half sister Sarah. The general discussion of the article which followed proved most interesting.

"Dr. Hunn, head of the department of classical languages, Winona College, reviewed the first seventeen pages of 'The Greek View of Life.' This was made so vital and interesting that by unanimous vote Dr. Hunn was asked to review the next week's lesson. The discussion which followed this was so animated, that it took the decisive word of President Rigdon to remind us that there were other courses in the evening's feast.

"Dr. Rigdon and Professor Esary were to review the first books of Homer, but since I was present they wished me to use the rest of the evening, which I did, using the 'Idylls of the King' to give them a study of Epic Tendencies to stimulate interest in the Homeric epics. They decided to give most of the next Tuesday evening to the Iliad.

"Of this meeting the *Winona Review* of October 22 says: 'The Chautauqua Literary and Scientific Circle held its regular weekly meeting in the parlors of the Winona Hotel Tuesday evening, Dr. Rigdon presiding. Professor Esary was the star speaker of the evening, giving a comprehensive review of the early history of Egypt. This was much enjoyed. Mrs. Cook of Warsaw gave an excellent review of the seventh book of the Iliad. Mrs. Knapp gave a brief sketch of the eighth book and Dr. Rigdon discussed the ninth. Professor Platt's dissertation upon the Greek view of death was also noteworthy, his personal views upon the subject being interesting. The discussions were enjoyable. Judge Bowser, Dr. Rigdon, Judge Royce, Professor Lugenbel treated the subject from the ethical and artistic standpoint. The speakers next Tuesday evening will be Judge Bowser, Mrs. H. H. Myers, Mrs. Bogle, Mrs. Bebb, and Mrs. Frazer.'

"That's a splendid beginning for a circle," commented some one across the Table.

"Isn't it! And it is only the beginning of Miss Hamilton's report, too," and Pendragon continued his reading.

"The Washington Circle of Kansas City, Kansas, begins the year with fifteen regularly enrolled members who meet every Tuesday evening in the Washington Avenue M. E. Church parlors. The president is Claud L. Peterson, a law school senior, who contributes the following account of the work and the attitude toward the readings:

"We are following the plan of programs in THE CHAUTAUQUAN with the exception of a few special evenings, as follows: October 26, paper, "The Greek Comedy." "Free-for-all" discussion on life of Aristophanes, and then reading and discussion of "The Birds." Other evenings, for which we have not yet fixed the date, are reading of the "Prometheus Bound" of Aeschylus; reading of the "Cyclops" (Shelley's translation) of Euripides; reading of parts of the "Oedipus Coloneus" of Sophocles, accompanied with discussions of the lives of the poets and of the Greek tragedy. Our idea in reading these plays is to derive a clearer notion of the Greek view of life, death, punishment for sin, etc.

"Then in connection with our travel journey through Egypt in which we are studying THE CHAUTAUQUAN articles with Prof. Breasted's book, "A History of the Ancient Egyptians," we are to have a lecture on "Modern Egypt" by Judge Winfield Freeman, to which the public is to be generally invited. This is as far as we have got in our plans so far, but probably will have other programs of special interest later on. The circle is very much alive, I think, and all agree that the books this year are especially interesting and on a more scholarly plane than ever before. At the present time, the beautiful translation we have of the Iliad seems to be the favorite. I think that every one of this year's books as we read it will seem the best, being, as they are, of such uniformly high class. I forgot to mention, I believe, that we only place the names of people on our roll who are enrolled as regular Chautauqua members at Chautauqua, N. Y.'

"The Circle of Topeka, Ind., under the leadership of Rev. David S. Jones has begun work with ten members.

"I had a letter from Fairbury this morning saying that a circle of young women (fourteen members) had organized for C. L. S. C.. They are very enthusiastic. They find it rather hard as they have always devoted themselves to cards, they told me while there, but wanted to do something worth while. Their mothers are very grateful.

"The older circle which enrolled with me at Pontiac Assembly drove away with a motor full of books. Pontiac is doing fine work. The general Chautauqua Circle, of which Dr. John H. Ryan, the pastor of the Methodist Church, has been the leader for eleven years, is filled with energy. Three new members, two of them teachers, were enrolled this week. The Superintendent of Schools is lending his coöperation. The social side is active. In studying the Homeric poems Dr. Ryan's method draws in each individual, for to each member in turn is assigned a book of which to give a summary. On the south side a new circle has been formed with twelve active members, and husbands who 'assist' in the French sense—that is, are present. Each member plans for an evening's entertainment, and as the meetings are held at the different homes the element of hospitality receives especial emphasis."



"A summer of results, I call that," approved the delegate from Chicago. "I am interested in the last sentence of that report. Our circle has long held debate as to whether we should meet at each other's houses or in some fixed place. What do you think is best?" "Meeting places are like Welsh rarebits," declared Pendragon; "they agree with some people and don't with others!" "The place that is suitable depends on the people who are to suit it." "Exactly. If your circle is made up of a group of intimates living in the same neighborhood like that at Pontiac, nothing could be pleasanter than a series of gatherings at one another's houses." "That wouldn't do at all for us," said the Chicagoan. "We are all good friends but we live all over the city, and it is far more convenient for us to have a central place of meeting. We hire a room down town that is equally accessible for everybody." "Or equally inaccessible," laughed Pendragon, "like the location for the country churches upon which all the 'deestricks' compromise." "Miss Hamilton's report spoke of two other meeting places," said the Kansan. "Our Washington Circle meets in the church parlors. There are a good many reasons why that suits every member better than any other arrangement." "Many circles prefer that," commented Pendragon. "It is particularly fortunate where the circle is large, or where it originated in some group of church friends." "The Winonans seem to like their hotel." "A hotel is a sufficiently neutral spot," approved Pendragon, "and I heard of a circle the other day which met in a lawyer's office—so that the atmosphere might smooth disputes, I take it." "If the circle isn't too large I think a library is the ideal spot," cried the delegate from Massachusetts with appropriate ardor. "A great many circles seem to think so," said Pendragon. "I have letter after letter—here is one that just came from Tipton, Iowa—telling of

the pleasure that is found in being surrounded by books, and the convenience of having them just at hand for reference. Almost all the Carnegie libraries are equipped with rooms to be used in just that way."

"You know we gave you the story of our library last year," reported the delegate from Wellsville, New York, Miss Carpenter, "and I am happy to say that the cornerstone was laid during the summer and in another year we hope to send to the Round Table photographs of the completed building."

"Here is a somewhat novel altruistic experiment by a Chautauqua Circle," said Pendragon, as he opened a letter from the Circle at Allentown, Pennsylvania. "The President writes: 'We have had organized a sort of club under the supervision of the circle. Have had two clubs comprising the school children above a certain age, representing both boys and girls. Hired a room and fitted it as a gymnasium. This has been in charge of two of the school teachers who were members of our circle. The members of these clubs gave several local talent plays to help the finances.'"

"It's some time since you have heard from Kokomo, Indiana," said a speaker, "but if you lived in our town you couldn't have escaped us. We have a circle, a Round Table and a Students' League, all of which are flourishing, and not content with these we last year added a summer Chautauqua! Our circle is carrying on the regular work under excellent leadership. The Students' League is the social feature of our organization and meets once a month with an interesting program based on the year's work. Many attend who are unable to meet with the study circle and all Chautauquans are eligible to membership. It numbers some seventy-five. Then the Round Table is for graduates with seven seals or over. It has had some fifty members and has just been reinforced by twenty more, seventeen of whom are 1909's and received their diplomas at our Assembly this summer. Each diploma bore seven seals! You can see that it is a growing force in the community. It publishes a year book and holds regular monthly meetings. We are gradually training the town!"

"This season's crop of new circles is beginning to be reported," announced Pendragon. "Here is one of fourteen members just started at Fontanelle, Iowa; and if all the readers in the group reported by Mrs. Louis M. Snitzer are as vivacious as their secretary they will have an active season." "I am most delighted," he read from Mrs. Snitzer's letter, "to inform you of a most enthusiastic circle organized on October 4 in this little city of Beaver, Pa., with twenty-four members. We meet every Monday evening at the home of our president, Mrs. J. L. Holmes. We look forward to a pleasant and profitable winter. The course is most delightful this year."

"Undoubtedly they will arrange some good original programs," prophesied a delegate. "That reminds me," said Pendragon, "I wonder how many circles celebrated Milton Day. If there are any who had a special program on December 9 they should lay it on the Round Table for the benefit of their fellow-members. Send them in, secretaries, so that we may enjoy them with you."



Review Questions on C. L. S. C. Book: "Social Life at Rome."

CHAPTER I.

1. Why was Aeneas' entrance into Rome at a fortunate spot?
2. Why was Rome at a point of strategic advantage with regard to the whole peninsula of Italy?
3. What are the disadvantages of Rome's position?
4. What Latin authors wrote of Rome?
5. Account for the size of Rome's population in the time of Cicero.
6. Follow on the map the walk which the author takes through the ancient city.

CHAPTER II.

1. Locate on the map the parts of the city occupied by the lower population.
2. Into what three classes was the free population divided?
3. How were the poor housed?
4. What were the reasons, economic and political, why the importation of corn was undertaken by the State?
5. Describe the Roman water supply.
6. What was Cicero's attitude toward the artisan and trading classes?
7. What were the good and bad uses of the gilds?
8. What is said of the competition between slave and free labor?
9. Name the chief industries and occupations of the free Roman artisans and laborers.
10. What two reasons made the condition of the lower classes especially hopeless?

CHAPTER III.

1. What was the basis of the equestrian order?
2. What does our knowledge of Atticus tell of business opportunities of the time?
3. Of what was the wealth of Cicero's time the result?
4. What laws prove the financial changes?
5. Describe the public business undertakings.
6. Explain the business of the *argentarii*.
7. How do the affairs of Cicero and his brother illustrate the recklessness of the period?

CHAPTER IV.

1. Who composed the governing aristocracy?
2. What diverse effects had Greek influence on Roman character?
3. Illustrate by well-known examples the manners and education of the aristocracy.
4. In what way were Panetius, Posidonius, Scaevola, and Sulpicius influential?
5. Discuss Roman Epicureanism.
6. Recall the life of Caelius.

CHAPTER V.

1. What was the significance of the *confarreatio*?
2. Describe the marriage ceremonies.
3. What was the position of the Roman nation?
4. What domestic changes produced the Roman society of Cicero's time?
5. Recall Terentia, Pomponia, Clodia, Sempronia, Praecia, Turia.

CHAPTER VI.

1. What was the Roman attitude toward the education of young children? 2. What is known of the education of Cicero's son and nephew? 3. Compare the old Roman education with that after the Punic Wars. 4. What was the Greek influence? 5. Why was so much attention paid to arithmetic? 6. What were the studies of the advanced schools? 7. Discuss the assumption of the *toga virilis*. 8. Why was so much stress laid on oratory?

CHAPTER VII.

1. From what sources was the slave population drawn? 2. What condition in the last two centuries B. C. not only created a demand for both skilled and unskilled labor at Rome but also supplied the demand? 3. What were the chief centers of the slave trade? 4. By what means was the slave population increased? 5. Discuss the relation of slave to free labor in the city. In the country. 6. What was the legal position of the slave? 7. What were the political results (1) of the masters' sole responsibility for the slaves? (2) Of indiscriminate manumission? 8. Consider the moral effects of slavery upon the (1) slaves; (2) owners.

CHAPTER VIII.

1. How was the religious element combined with the human in household life? 2. What were the architectural positions of the atrium and the peristyle? 3. Describe the country houses of Scipio Africanus, Scipio Aemilianus, Hortensius, Cicero. 4. What was the social effect of the restless life of Romans of importance?

CHAPTER IX.

1. How did the Romans divide the day? 2. How did inadequate artificial light affect Roman habits? 3. What well-known examples testify to the custom of early-rising? 4. How did a well-to-do Roman pass the morning? 5. What were the *prandium* and the *siesta*? 6. Describe the bathing accommodations. 7. How was a *triclinium* arranged? 8. Recall Cicero's entertainment of Caesar at Cumae.

CHAPTER X.

1. What were the *feriae*? 2. Describe the festival of Anna Perenna. 3. Where were the Lupercalia and the Saturnalia? 4. Explain the origin, extension and character of the *ludi*. 5. Of what did the sports consist? 6. What was the condition of the Roman stage in Cicero's day?

CHAPTER XI.

1. What was the state of religious feeling and observance at this time? 2. Account for the decay of the priesthoods. 3. Why was the worship of foreign gods introduced? 4. How did Cicero look upon religion? 5. What was the relation of the *jus divinum* to the *jus civile*? 6. What was the attitude toward religion of Lucretius? Of Virgil? 7. Outline the history of Stoicism in Rome. 8. What was Varro's contribution to religious thought? 9. Trace the evidences of superstition (1) in the belief of omens; (2) in the groping after a belief in immortality; (3) in the sense of sin bringing punishment from the gods upon the pre-Augustan period.

Talk About Books

SHAKESPEARE AND HIS CRITICS. By Charles F. Johnson, Litt. D. Houghton, Mifflin & Co.; Boston. 1909. Pp. 379. \$1.50 net.

Shakespeariana has become a literature in itself. The criticisms, textual, dramatic, and aesthetic, of Shakespeare's work would fill a large library; so it is now necessary to have guide books with which to lead the student swiftly and safely through the tangle. The Baedeker among such useful aids is surely the volume "Shakespeare and His Critics" by Charles F. Johnson, Professor Emeritus of English in Trinity College, Hartford. The book, which is virtually a history of Shakespearean criticism, quotes and summarizes the characteristic comment of all schools of criticism native and foreign from Shakespeare's own time to that of today. Professor Johnson's discussion of the theories upon which the schools of criticism have been at odds is not the least valuable part of the work. In short it is a highly useful volume indispensable to all students of English literature.

SELECTIONS FROM EARLY AMERICAN WRITERS, 1607-1800. By William B. Cairns. The Macmillan Company: New York. Pp. 493. Price \$1.25.

This book represents one of the most notable types of publishing activity during the last ten years; that is the reprinting of material which would otherwise be difficult, if not impossible to obtain. For students of English Literature, Prof. Cairns' book stands midway between the complete and exhaustive eleven volumes of selections by Stedman and Hutchinson, and the compendious volume covering the whole period, edited by Prof. George R. Carpenter. For the average student of the early period it is a very complete accompaniment to any good history, and it probably differs no farther in its proportions and in its omissions than any good book would from the choice of the average teacher. It is impossible to arrive at an absolute standard of what is best at this early period; up to date this is the best and most complete single volume of selections issued.

LIFE IN ANCIENT ATHENS. By T. G. Tucker, Professor of Classical Philology in the University of Melbourne. New York. The Macmillan Company. 315 pp.

Intensive study is one of the modern educational notes, and Mr. Tucker's book is an example of its value. He has limited his discussion of life in Athens to the city itself, and to a certain time its "most characteristic or classical period." This compression has resulted in a presentation whose clear and direct detail is convincing of its accuracy. The sequence in which the author takes up the divisions of his subject is admirably logical. The soil, climate, and products of Attica and the situation of Athens, all having their influence upon the life of the Athenians, are laid down as a basis of explanation of the arrangement of the town and the habits of its citizens. The classes of these citizens, their employments and

amusements, their housing and eating, their dress and their ceremonies—all are told with an accuracy that stamps the source of the information as original. The education of boys and the training of soldiers and sailors, the duties of the citizen in courts and assemblies, and the customs connected with burial are described with a vivacity that makes excellent reading. Perhaps no section of the book is more interesting than the observation on the Athenian's attitude toward religion—which he did not regard as a guide determining moral conduct—and toward his fellow-man. "In the intellectual and artistic virtues it is probable that the world has not advanced an inch since Athenian times," says Mr. Tucker. "But in the moral attitude of men towards their fellows and themselves there has theoretically been a conspicuous advance." The ancient Athenian was essentially modern, and for us this paradox makes no small part of his charm.

A LORD OF LANDS. By Ramsey Benson. Henry Holt and Co., New York. Pp. 326. \$1.50.

A LITTLE LAND AND A LIVING. By Bolton Hall. The Arcadia Press. New York. Pp. 304. \$1.00.

These two books have to do with the doctrine of a return to the country for city folk who do not prosper nor seem likely to prosper where they are. The former suggests what may be done with a "small" farm of forty acres, the latter with more intensive cultivation on a plot of three, four, or five acres. Either book is capable of stimulating new desires in a person of the class aimed at if he will read it; and neither is so romantic as to conceal the difficulties involved. Ways and means are set forth in a helpful manner in each. The Benson book dresses up its wisdom in the humor and attractiveness of cleverly written fiction (barring the wordy preface which should be read last of all). The other book may be said hardly to dress up its wisdom in any way. It is neither a logical treatise nor an orderly narrative—professes to be neither one nor the other—but throws in facts, examples, and arguments as they apply to different regions, different kinds of soil, different crops, different sizes of farms, and different classes of individuals, helter skelter. Where computations are made and the results tabulated, either arithmetic or proof reading seem now and then to have been at fault. All this is regrettable. It does not, however, by any means argue that the book has small value. Whoever has seen or heard of "Three Acres and Liberty" knows that the author has the fruits of experience, of thought, and of practical judgment to offer, with a pervasive and contagious sentiment of real enthusiasm. The values are present in this later work, the regret being only that they should be discredited at all by lack of more careful handling.

Whoever cherishes even faintly the dream of soiling his hands by doing work of his own choosing on his own piece of earth, will do well to read both of these two volumes.



Upper Colonnades in Queen Hatshepsut's Temple at Der el-Bahri, Thebes. (See "A Reading Journey through Egypt," page 363.)

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No. 3.



WHAT will Congress do at the present session for the relief of the people and the "clinching" of the Roosevelt reform politics? This is the great question which all sections of the country are eagerly discussing and upon which the correspondents at the capital have been speculatively seeking to throw light. President Taft is committed to the progressive policies, and there is much to be done. There are the questions connected with the conservation movement, especially in its anti monopoly aspect (the prevention of "grabbing" of water sites and oil land, for example), and the questions of further trust legislation, additional railroad legislation, employers' liability, labor injunctions, the increasing cost of living, the threatening strikes and the means of enforcing arbitration without violating constitutional liberties.

Congress is in one respect exceptionally free to devote time and attention to these related questions. The tariff, all agree, will not be revised again to any considerable extent for some years to come. The small tariff commission is investigating foreign customs and rates, and incidentally obtaining information concerning the cost of production abroad; there is a sort of tacit understanding that the information being gathered by this body will serve as a basis for a more scientific and more liberal revision of the tariff. But just now there is no likelihood of any attempt at change, although the dissatisfaction with the new tariff is wide and deep. On the other hand, Congress cannot take up the complex question of currency and banking reforms because the national currency commission that has been studying the

subject at home and in Europe is not ready to report or to make definite recommendations. There is a vague tendency toward a Central Bank of the United States, of somewhat different functions and a different complexion from those of our historic central banks, but nothing has been even informally presented for discussion by the commission. Thus Congress is in a position to attack the "burning" problems above indicated. But will it do so?

There is a general feeling that it will not—first, because the business community is opposed to further "agitation," and secondly because of the admitted complexity of the questions that are pressing for solution. If little is done by Congress, the administration will be blamed by many, for Mr. Taft's methods are already being compared with those of his more strenuous predecessor and the conclusion is being reached by "insurgents" or progressives of the militant sort that the constant use of "the big stick" is needed to secure legislation in the interests of the people. Already magazines are canvassing their readers to determine whether they are satisfied with the Taft administration as far as it has gone, and already there is talk—whether founded or unfounded—of "conspiracies" on the part of ardent Rooseveltians to discredit Mr. Taft and prepare a spectacular "return from Elba." By this is meant the starting of an agitation for the nomination and election of Mr. Roosevelt to the presidency in 1912.

In conjunction with these developments there was the agitation that has forced Congress to undertake an investigation of Secretary Ballinger and his land policy, it being charged that he has favored monopoly rather than conservation, and the demand for an investigation of the sugar trust and other corporations that have defrauded the government in the payment of customs duties. Again, there is a demand for an investigation of the causes of the increasing cost of living, on the theory that the tariff and the trusts are largely responsible for that disquieting phenomenon. Finally, there is much dissatisfaction in and out of Congress with what is called "the rule of Cannon and Aldrich," the respective

leaders of the dominant party in the two houses, who are accused of obstructing progressive legislation. Thus there is much unrest in the country, and particularly in the West. The Republicans are told every day by correspondents and editors that they will be defeated in the next congressional election if they fail to continue and extend the Roosevelt policies, and many of their own representatives candidly repeat the warning.

There is little likelihood of open rupture in the present House between the anti-Cannon insurgents and the supporters of the Speaker, but the truce between them is of the armed kind, and any delay or failure in what is known as the progressive program will be vigorously used in argument as a weapon against the conservatives. This program by the way, includes postal savings banks and a parcels post. Mr. Taft has strongly advocated a postal savings bank system, but the bankers of the country, with few exceptions, are bitterly opposed to the innovation, and they have considerable influence with the committee chairman and leaders in Congress. That question may perhaps furnish the first test of strength between the progressives and the conservatives.



The American Physical Type and Immigration

There are moral and mental traits which the whole world recognizes as American. Our environment, our institutions, our economic conditions, our history are collectively credited with the development of these traits. Philosophers have predicted a splendid, unique American type as the result of the free mixture of races and stocks which is encouraged by our laws and policies. But is there already an American physical type? The tentative and cautious conclusions of Prof. Franz Boas of Columbia University, who has made an investigation for the national immigration commission of the physical characteristics of 26,000 children of immigrants in New York, point to an affirmative answer.

The investigations seem to show that a change of type takes place in the first generation of children of foreign parents on our soil. Even the shape of the head undergoes a striking change. The children of the long-headed Sicilians, for example, are more round-headed, while the children of round-headed Jews from Roumania or Russia are more long-headed than their parents. There is, in other words, a marked tendency in all children of foreigners in America to an intermediate head form.

It does not follow, of course, that climate and physical environment change the shape of the skull. The mixture of types, intermarriage of races, would probably account for that observed tendency, and this question of mixture has not yet been studied by our anthropologists. In fact, Prof. Boas himself suggests that the children of immigrants in the middle and far west should be measured and studied—and in rural sections as well as in cities and towns—and that the effect of intermarriage should be particularly inquired into. Meantime the tentative conclusions are suggestive enough as far as they go, especially when we reflect that food, habits of life and work, the amount of sunshine enjoyed, and like factors, undoubtedly influence physical structure and complexion. Immigrants in America live better—and certainly in every way differently—than at home, and the new conditions and forces which face them, and to which they must adapt themselves, may produce physical differences in their offspring even apart from the question of marrying into other races and types. In commenting on the Boas report, the *New York Evening Post* says, not too seriously:

If there is something about the air of America that makes Americans, and makes them so quickly, a new light is shed both on the story of our past and on the prospects of our future. Such national traits, for example, as the stoical endurance of hardships, which is common to us with the North American Indians, find an explanation over and above that furnished by the experiences of pioneer life; and that power of welding heterogeneous elements into one homogeneous national body, which has been the marvel of all observers, may be counted on for the future with more confidence than ever. That this power rests primarily on the influence of the national spirit we shall have no reason to doubt, but it will be extremely interesting and import-

ant to learn to what extent the physical environment is to be regarded as aiding in the production of the result.

But we must not forget that if America changes immigrants, they in turn change America. There is action and reaction.



The White Slaves and the Social Evil

In recent years a determined campaign has been waged by the federal government and a number of private organizations against what is known the world over as "the white slave traffic." The phrase fitly describes the international traffic in unfortunate, immoral, and degraded girls who live lives of shame and vice in vile resorts and who do not even command the wages of their sin. This traffic is illegal and criminal, but its suppression has been found to be almost impossible under existing statutes and division of authority. International conferences are held annually to discuss and recommend measures designed to prevent the exportation and importation of such victims; immigration laws have been gradually made to cover the traffic; states and municipalities have legislated and acted against the terrible evil; still, its dimensions are even now appallingly great, and the profits it yields to procurers and panders are sufficiently large to tempt constant and repeated violations of the most stringent laws. Penitentiary sentences have not proved as deterrent as might be expected; vigilance on the part of immigration inspectors has been cunningly evaded; police officials, high and low, in big cities have been bribed and corrupted by the captains of the unspeakable traffic. Further measures, national, international, and local are necessary, and the present Congress is certain to enact them to the extent of its authority.

Indignation and concern have been aroused by a special report on the subject that was made in December by the national immigration commission after an investigation in some fifteen cities. Though the report is not as sensational and "black" as recent wholesale indictments by magazine contributors were, the facts set forth are sufficiently alarm-

ing. There are no huge trusts in the white slave traffic, but there are organized bodies of traders and systematic methods of circumventing the law. The unfortunate women are cruelly exploited, maltreated, beaten, robbed of most of their earnings. The number imported is estimated at several thousand a year, and they come from every country in Europe, as well as from Japan and China. Many girls are of American birth, and they are frequently forced into prostitution by fraud, strategy, pretended philanthropy. The commission says on this phase of the subject:

Those who recruit women for immoral purposes watch all places where women are likely to be found under circumstances which give them a ready means of acquaintance and intimacy, such as employment agencies, immigrant homes, moving picture shows, dance halls, sometimes waiting rooms in large department stores, railroad stations, manicuring and hair dressing establishments.

This statement shows how difficult the problem is and how many agencies and forces must combine to fight the white slave traffic successfully. The commission has made a number of recommendations to Congress, and in addition there is the novel proposal to prohibit the transportation of white slaves in interstate commerce and punish severely all who knowingly aid or abet in the sending or bringing of immoral women from place to place, or harboring them later.

It is manifest that the traffic cannot be suppressed unless the states, the municipal police departments and the authorities work together harmoniously toward that end. Unfortunately in many cities corrupt politicians and policemen will not easily be persuaded to reform and give up the filthy revenue which they obtain from the trade in white slaves. It will be necessary for private anti-crime and anti-vice organizations to watch the local authorities in some of the misgoverned cities and force them to act under the laws of the state and nation.

Finally, it is important to bear in mind that the war on the white slave traffic is not a war on the social evil itself, which presents a much more difficult and perplexing problem. The discussion of how the social evil, as old as history, should be dealt with so as to minimize its physical

and moral pollution is totally distinct from the question of suppressing an organized criminal international traffic in victims of lust or of misery and ignorance, a traffic conducted by sordid, brutal, shameless men for gain only. That this traffic can be suppressed hardly admits of doubt.



A National Academy of Arts and Letters

It is not generally known, perhaps, that we have had in the United States, for some five years, a National Academy of Arts and Letters, with a membership representing the highest artistic culture and achievement. This academy—modeled, of course, upon the famous French Academy of “immortals”—was created by a larger body, called the American Institute of Arts and Letters, and originally had only seven members, all of whom were elected by the members of the Institute. The first seven voted others in, and the enlarged body admitted still others, so that today there are thirty members in the academy. The limit is placed at fifty, as against the forty French “immortals.”

The aims or objects of the academy are these: To advance the interests of art and letters in the country by meetings, discussions, and the pursuit of the highest ideals; to elevate the general taste; to render service, if called on, to the government in matters of art, etc. So far, it is true, the Academy has had no recognition from the federal government, and even the intelligent public has shown little interest in its career, but such institutions grow slowly, especially in “individualistic” countries, where governments are not expected or encouraged to do anything for art and “the life beautiful,” beyond erecting handsome buildings perhaps. State and municipal art commissions have, however, been created in recent years to supervise the construction and decoration of public buildings, pass on designs for monuments, bridges, memorial halls, statues. It is true that the average practical politician treats these art commissions with scant respect, but governors and administrative bodies have learned to value their advice and guidance.

However, a national academy of arts and letters would

not with us depend on official encouragement or patronage to the same extent as is the case in Europe. Its authority would be moral and indirect; the men who composed it, if eminent and entitled to high respect, would be listened to by thousands of culture-seeking readers and observers. They might "crown" books, as the French academy does, recommend plays to managers, discuss proposed spelling reforms, and do various things within their proper sphere of activity which would compel recognition purely on their merits.

A bill, by the way, for the incorporation of an American Institute of Art and Letters—the membership of which is much larger than that of the academy, being placed at two hundred and fifty—has been offered in Congress. It provides for the legal existence of such an organization and for its right to receive gifts and bequests. No favors are asked of the government and no powers sought to which exception could possibly be taken. It is probable that the bill will pass, but that will not affect the career of the academy. What both institutions have to fear is ridicule and misrepresentation; what both have to avoid is the election to membership of men who, though politically prominent or otherwise popular, and addicted to writing, have no real claim to distinction as creators of work of permanent worth. Democracy does not mean the exalting of mediocrity; it is not incompatible with admiration for intellectual and artistic genius. An academy that should admit men of no exceptional power, originality, style, imagination, would have no reason for existence and no hope of usefulness and beneficial influence.



Civil Pensions and Old Age Pensions

President Taft, Secretary MacVeagh, Dr. Eliot and others have lately advocated a system of civil pensions in the federal service. The President is "strongly convinced that no other practical solution of the difficulties presented by the superannuation of civil servants can be found than that of a system of civil pensions." What Mr. Taft had in mind chiefly was the difficulty of getting rid of govern-

ment employes who, though faithful and honest, are inefficient and routine-ridden owing to advanced age or poor health. There is no legal obligation to keep them in their positions, but no department head has been bold enough, or cruel enough, to discharge them for superannuation. It is felt that the result is bad for the entire federal service, which needs new blood, alert intelligence, adaptability to modern requirements.

If there were in force a system of civil pensions, as there is of military and naval pensions, there would be no ground for retention of superannuated employes. The heads would feel that the employes marked for discharge would be insured against destitution and misery.

There are, however, very serious objections to civil pensions. The admitted abuses of the military pension system furnish the strongest ones, but there is to be considered, too, the unwillingness of the mass of taxpayers, whose own old age is anything but secure, to pay such pensions. Further, state and municipal employes would also demand old-age pensions, and with equal justice. And what of the workmen employed in government offices and government yards?

The advocates of civil pensions point to the practice of other countries, of railroads and of some large industrial corporations, which have voluntarily established old-age pension systems in the interest of efficiency rather than from philanthropic motives. There is no doubt that the practise is a growing one. The example of the corporations that have led the movement is sure to be followed by others, actuated by similar motives. The government as employer will not be able to lag behind private corporations, educational institutions, etc. On the other hand, the larger question of old-age pensions for all industrial workers will inevitably enter upon a more practical phase as a result of a definite civil pension proposal. Under our constitutional system the nation cannot pay pensions to private citizens. The state legislatures are equally debarred from enacting general pension legislation. But constitutions are amendable, and purely legal obstacles never stand in the way of re-

forms which public sentiment earnestly supports. In England the principles of self-help and "let alone" did not prevent the adoption of universal old-age pensions at the expense of the national treasury; and today the conservative party not only accepts the law but promises an extension of its benefits—larger payments or a lower age limit. In France old-age pensions have been promised by all the liberal and progressive groups. In the United States, where the feeling is naturally strong that men and women who earn wages or salaries should provide for their old age by saving and investing certain portions of their income, by joining lodges or trade unions, or by taking advantage of annuity policies, general old-age pension propositions enlist no ardent political support. A bill to create a "home guard" of men of sixty-five and to pay them small pensions has been introduced in Congress with the sanction of labor organizations, but no one expects it to pass. Its purpose is doubtless "educational."



The Postal Deficit and Press "Subsidies"

The Postoffice Department reports a deficit of over \$17,000,000 for the last year. The deficiency has steadily grown from a few millions to the present sum, and the department feels that "business prudence" suggests that the sources of the deficit be definitely located. Investigation, it appears, has shown that the government loses about \$22,000,000 a year on rural free delivery and about \$64,000,000 on what is called second-class mail matter—newspapers, weeklies, magazines, and like publications. There is also loss on books, and the franking privilege has been greatly abused.

It is generally agreed that the department ought to be self-supporting, and that each class of mail matter should pay what it costs, unless the government, as part of a deliberate policy, chooses to help or subsidize certain branches of educational activity. Few would abolish, restrict or arrest the extension of rural free delivery. This service is very young and has developed in twelve years from a small ex-

perment to a branch costing \$35,000,000 a year. Of course, it would be politically imprudent for any party to oppose its further development, but aside from this Congress and the executive fully appreciate its social, moral and industrial benefits. Mr. Hitchcock, the postmaster general, says about it in his latest report:

It brings the farms and villages into closer communication with commercial and educational centers. It encourages the improvement of country roads. By making rural life more attractive it stimulates agriculture. No doubt it is partly responsible for the increase in farm values. Owing to the marvelously rapid growth of this service, however, it is but natural that defects have developed. The cost of rural delivery is probably much greater than it should be.

There remains the enormous loss on second-class mail matter. It is asserted that the government pays nine cents a pound for matter for which it charges only one cent a pound. If this is true, it follows that the public treasury subsidizes the daily and periodical press of the country to an extent realized by few. Is this subsidy proper and desirable? Should it be paid in order that education by means of newspapers and magazines might be promoted? Are its benefits to be regarded as of the same character as the benefits of rural free delivery? Opinions differ on the point, but it is important to note that the existence of the alleged heavy subsidy is vigorously denied by editors and publishers. Some declare that they are in no need of a subsidy and would not accept one; others criticize the methods of the postoffice and attribute the loss on second-class matter to overcharges by the railroads for carrying such matter. Thus *The Outlook*, dealing with some sentences in the President's message, says:

If the Government is paying an average of nine cents per pound to the railways for carrying newspapers and periodicals, it is paying too much. The President says that the average haul of magazines is 1,049 miles. The first-class passenger fare from New York to Chicago on the Erie Railway is \$18. The distance is 1,000 miles. To transport a first-class passenger weighing 200 pounds from one of these cities to the other would cost only nine cents a pound, and mail-bags do not have seats, aisles and other conveniences of air, light and space. The rate of the United States Express Company between New York and Chicago—1,000 miles—is \$2.50 a hundred pounds, and the United States Express Company has never been accused of doing business at a loss. It is true that these analogies are not mathematically accurate, but they are accu-

rate enough to be very significant. If, as the President says, it costs the Postoffice Department nine cents a pound to carry periodicals between New York and Chicago, there seems to be something the matter with the relations of the Postoffice Department to the railways.

It is true, however, that the railroads do not get the whole nine cents in question, and it is possible that they get too much while the government gets too little from the publishers. All the facts ought to be carefully ascertained, and then there will be an opportunity for Congress and the administration to decide once for all whether it is right and desirable to subsidize general education by carrying papers, weeklies and magazines at less than cost. Meantime admitted abuses—franking, waste through bad methods, politics in appointments—might be attended to in the interest of economy as well as of improved service.



Preserving Niagara Beautiful

It is to be hoped that neither Congress nor the people have lost interest in the question of preserving Niagara Falls. There has been little public discussion of it in recent months, but the agitation over the excessive diversion of water for power purposes and the threatened destruction of the impressiveness and beauty of the cataract was not a vain effort. It led, it may be remembered, to the appointment of a committee of landscape architects with instructions to report on the best means of saving the falls.

That committee recently submitted a report to the Secretary of War and he concurred in its conclusions or recommendations. These include the acquisition by the federal government of a strip of property connecting with the state reservation at one end and extending the whole length of the gorge, embracing the talus, the cliff and a tract of land not less than one hundred yards wide, to be converted into a permanent national reservation. The committee finds that the buildings within the strip can be moved back or destroyed with little hardship to private or corporate owners, and that the vegetation can be restored in a short time to its original condition. In short, the whole area can be

saved to the people of the state and nation—and of the world—at no great cost, and if so saved the improvements that would remain nearby would add to the natural advantage of the unique spot the great advantage of accessibility. As to the diversion of the water and the danger to the great falls, agreement with Canada should further regulate the matter, without any substantial injury to industry and the supply of cheap power. The War Department has approved the plans while leaving the details and the policy to the judgment of Congress. There has been of late great need of economy in public expenditures, and Congress is to make a heroic effort at this session to avoid superfluous appropriations; but the preservation of Niagara wonderful and beautiful is surely no superfluous or sentimental undertaking. The nation cherishes the reservations it has already created, yet none of them is so accessible to millions of men and women of small means as Niagara Falls, and a measure for the establishment of a national park there would meet with hearty and cordial support. Moreover, there is danger in delay, and Congress should act promptly, alike in the interest of true economy and of scenic beauty and popular appreciation of natural glory.



Little Belgium and the New King

Leopold II, the king of the Belgians, was not a ruler who reflected glory on his country, though in some respects he was remarkably modern and progressive. His notoriously immoral and profligate life, his greed, his relations with speculators and frenzied financiers, his responsibility for the horrors of the Congo rubber industries—horrors that shocked the world and led to international protests and movements—inevitably overshadowed his few virtues—his democratic bearing, his respect for constitutional limitations, his sympathy with modern tendencies in science, art and industry. But in these days of ours kings no longer play their former parts; the great national, social and economic movements cannot, as a rule, be either greatly retarded or greatly accelerated by them. Leopold of Belgium

reigned long and witnessed remarkable progress in his country's wealth, population, culture and reform, but his own share in the work represented by such progress was not large. Belgium has been an industrial center from time immemorial, and her population is intelligent, active and progressive. Once the battle ground of Europe, Belgium has for many decades enjoyed external peace and security, the great powers having guaranteed her neutrality by treaty. During the Franco-Prussian war of 1870 she was in danger of invasion and aggression, but her own tact, coupled with the benevolent friendship of England, preserved her integrity and independence. What the future may have in store for her, the wisest of statesmen cannot undertake to forecast. Pan-Germanism, the destinies of France and Austria, will have much to do with the determination of the future status of Belgium. It is significant that she is not content now to trust to the guaranty of her neutrality, but is contemplating the strengthening of her army for defensive purposes.

Belgium is a constitutional monarchy, and the ministry is responsible to the elected representatives of the people. Her electoral system, however, is antiquated and anti-democratic. There is manhood suffrage, but it is qualified by plural voting, education and property conferring one or even two additional votes. This gives a great advantage to the conservatives and reactionists. In the chamber of deputies the strongest representation is that of the Catholics or clericals; the other parties are: the Liberal, the Socialist, and the Christian Democratic. The socialists have great influence with the workingmen, who are strongly organized and markedly radical, not to say revolutionary. There is much advanced factory and mining legislation in Belgium, and coöperation flourishes. There is little emigration, owing to high wages and steady employment. But racial, linguistic and intellectual differences are acute, and government in Belgium is no easy task. Franchise reform and compulsory education are vital issues, and they have led to an alliance of the "leftist" groups against the clericals.

The new king of the Belgians, Albert I, the nephew of the late king, is esteemed as a quiet, liberal-minded, progressive man. He will doubtless promote the colonial and domestic reforms which Belgium needs. The Congo is now under the control of parliament and the nation, and while outrages and cruelties are still charged against its administration, which is more interested in rubber than in the physical welfare of the natives, it is generally expected that abuses will be eliminated gradually out of decent regard for the opinion of civilized mankind and for the honor of Belgium, which is proud of her cities, her artistic treasures, her industrial status. The late king's private pecuniary interest in the Congo stood in the way of humane reforms even after his sovereign and despotic control over the rich possession had been surrendered. The new king is neither a speculator nor a promoter.

NOTE AND COMMENT.

ARCHAEOLOGY IN ROME—FINDS SHOWING HOW PAGANISM AND CHRISTIANITY OVERLAPPED EACH OTHER.

Having completed his series of investigations along the course of the Via Sacra, Commendatore Boni is now engaged in exploring a building at the side of the Summa Sacra Via, near the Arch of Titus, which presents an interesting example of the way in which paganism and Christianity overlapped each other in the early Middle Ages of Rome.

The site of a famous temple of Aesculapius, on the Island of the Tiber, is now occupied by the Church of San Bartolomeo. Under the altar of this church, built about the ninth century on the ruins of the temple, is an ancient well, which was undoubtedly connected with the rites of the incubatio, when patients sought the aid of Aesculapius to heal their diseases. Curiously enough, part of the site of the old temple is now occupied by the hospital of the Fate Bene Confraternity. Pausanias relates that grateful patients, healed by Aesculapius, used to throw coins into the sacred well at the Oracle of Amphiaraus at Oropos in Attica. It would be interesting to find coins, perhaps, in such wells in Rome.

Justinian built, out of the stone which remained over from St. Sophia, the Church of "St. Mary of the Well" at Balukli, near Constantinople. This well, discovered at the time of Leo the Great (or, perhaps, he should be better called Leo the Butcher to distinguish him from Leo the Pope,) was already celebrated for the miraculous cures effected by its waters. Even today holy wells are to be found in Ireland surrounded by votive offerings, and in Cyprus, Crete and some places in Greece as well. It seems more than likely that the careful preservation of this well in St. Cesario has a similar significance, and that some tradition of its healing properties accounts for the staircase which gives access to it, if not even for the building of the church itself.—Rome Correspondent, *London Times*.



VI. Individualism in the Renaissance*

By George Willis Cooke

THE Renaissance was the result of many causes, partly economic, in some degree political, and to a large extent intellectual. The growth of manufactures and commerce, the increase of money, the establishment of banks and the use of capital, the beginnings of the modern epoch of discovery and invention, the emancipation of the serfs and the enlargement of the class of wage-earners, all helped in the abolition of feudalism, the destruction of the gilds, the securing of individual ownership of land, and the entrance upon the modern era of industrial and social life. The extension of commerce, the building of free cities, and the promotion of manufacturing by the gilds were large incentives to the new developments, though the results they produced finally led to the destruction of the cities and the gilds. The discovery of the sea-route to India, the new world on the other side of the globe, and the inflow of vast wealth from America, were also most stimulating causes of the new awakening of the human mind.

The political changes were also of considerable importance. One effect of feudalism was the division of each country into many practically independent fiefs or dukedoms, principalities and free cities; and to make the central

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Queen Elizabeth of England.



Bianca Capello, Grand Duchess
of Tuscany, 1587.



Madonna Laura.



Vittoria Colonna.



Michael Angelo Buonarroti



Erasmus.



Giovanni Boccaccio.



Petrarch.



Christine de Pisan.



Christine de Pisan Presenting Her Book to Charles VI of France.



The Three Virtues, Reason, Honesty, and Justice urging Christine de Pisan to write a Book of Moral Instruction for the Guidance of Women. From a Manuscript of 1405.

government of the weakest possible nature for effective purposes. Under these conditions the empire grew weaker and ceased to serve any important purpose. For a long period it was little more than a tradition continuing merely in name the Roman political unity of the civilized world. Out of the feudal conditions arose the modern nations, based on territorial unity, a common language, similar economic needs, and a developing community of political ideals. As each of the modern languages was developed, the tendency was to unite politically those who spoke it under one national existence, with one king, and common institutions and laws.

Attention is usually fixed upon the intellectual causes of the Renaissance; but these could not have proved effective without the coöperating economic and political incentives. Even in the time of Dante there had come an awakened interest in Latin literature, and in the great writers in that tongue, especially Cicero and Augustine. Although Latin was the language of the church, the laws, and every

form of learning, the great writers had been largely ignored, and even forgotten. The intellectual curiosity of Petrarch led him to search out the works of Cicero and other Roman writers, and to arouse a fresh interest in them. He was also attracted to Greek, which he could not read. Teachers were brought from Constantinople, Greek was eagerly mastered, and the great writers from Homer to Plutarch were read with an astounding curiosity and delight. The result was not merely a revival of learning, but a revolution in thought.

The Renaissance began and was fully developed in Italy; but it gradually passed northward to Germany, France, England, and other countries. In Italy its results were largely intellectual, working themselves out in antiquarian interest, in familiarity with the classics, in the creation of a new literature, as well as in a fresh artistic interest in architecture, painting and sculpture. It helped to perpetuate the free cities, to divide and distract the tendencies toward political unity, and to make impossible the formation of an Italian state. In France it gradually prepared the way for uniting the warring feudal territories into one kingdom, and for the creation of a French nation. In Germany it made ready for the reform of religion, and for that revolution which it involved.

The chief intellectual effect of the Renaissance was found in the evolution of new social motives and principles of conduct. It emphasized the worth of fame as an incentive to personal effort, and as a means for the perpetuation of individual worth. It gave a new and higher form to love than that emphasized by chivalry, refined it from much of its sensuality, and secured for it a more intellectual and spiritual character. Dante's love for Beatrice, Petrarch's for Laura, and Boccaccio's for Fiammetta, grew out of that of chivalry and the Troubadour's, and was of its very substance; but it showed the way to a more refined affection of the sexes, and to a juster recognition of the merits of women. The recovery of Greek literature led to the study of Plato and to a new and more spiritual form of platonic

love, not always free from defects, but certainly not so sensual as that which went before in the age of chivalry.

If the Renaissance is to be summed up in the briefest possible statement of its chief characteristics, it may be expressed in the one word—Individuality. The same causes operated in Italy and western Europe as in Greece and Rome to produce the social and political results of personality. In Greece as in Italy there was an age of tyrants or despots, the growth of city-states, an economic life based on slavery or serfdom, and individuality for the few, not for the masses. In Rome as in Italy there was individual ownership of land in vast estates, the rise of a small class of men to intellectual freedom, and the largest liberty for women of wealth and high social position. Italy differed from its predecessors, however, in not being isolated, and in being able to pass on its achievements to younger and more progressive countries, already in existence.

In Italy, and then in the northern countries, a democratic spirit was aroused, first shown in the cities, several of which became republics. This tendency was expressed through or dominated by the despots, who came into control of the cities; but it was likely at any time to burst out into a revolutionary quickening of the spirit of freedom. The demand for liberty was often bold and unequivocal; but it was dominated by all opposing interests, and was held in check by church and state, which used excommunications and armies alike to subvert what opposed their tyrannies. Reason also began to assert itself, and heresy was a characteristic of the time as never before. Men began to think, to exercise the personal right of inquiry, and were no longer wholly satisfied with tradition and authority. As early as the twelfth century the teachings of the church were called in question; and men were desirous of knowing the meanings of nature and the actual declarations of reason. Prisons and the stake could not permanently silence this spirit of investigation, which went on growing and becoming more powerful, aided now and again by the despots and even by liberal-minded men in the

church. As never before women joined in these intellectual demands, and were to be found by the side of many inquirers, their chief support.*

In the more northern countries the Renaissance became religious and moral, as well as intellectual and artistic. The whole of human life was aroused with new interest and motives. Not only were the classic literatures the cause of a rising tide of fresh life; but the Hebrew language and literature demanded new considerations; and there was aroused a keen desire to restore Christianity to its pristine purity and vigor. The New Testament was studied with a more inquisitive and appreciative interest, and the early church writers were turned to with a freshened insight into their teachings and their spirit. These tendencies showed themselves in demands for reform, and in various attempts to correct the defects of belief and practise. After two or three centuries of erratic efforts of this kind, from England to Bohemia, that later phase of the Renaissance known as the Reformation came to a definite issue in the sixteenth century. It was an application to religion of the personal and national movements; and it worked out its results in connection with the development of individualism and the enlarged conception of the state.

The most fundamental of all the social changes which began in the Renaissance was that from communism to individualism or from status to contract. The medieval age inherited from the period of clan society the conception of the social group as the basis of all political and religious organization. Society was regarded as an organism; the body as the state, the soul as the church. Each social group had its place in this organism, and performed the functions thus allotted to its nature. In the same manner, the individual was regarded as a member of a great organic whole, and especially of that particular organ of the body or soul in which he had his own personal existence. Apart from

*The reader is referred to J. Burckhardt, "The Civilization of the Renaissance in Italy," translated by Middlemore, pp. 129, 147 note, 395-401, where it is believed this statement is abundantly justified.

the organism this special organ had no existence, and of itself it could accomplish nothing, because it had no real life of its own. Therefore, the individual was born into that social group, that social state, to which he properly belonged, and from which he should not seek to withdraw. This condition of status or class was based on heredity, and was regarded as permanent.

With the growth of individuality it was seen that a person ought to hold such place in society as he is best fitted for on account of his natural or acquired abilities. This thought found practical recognition in the conviction that a man is not wise because he is born a prince or strong because his father is a blacksmith. The result was that very slowly men came to accept the principle of individual worth, that personal capacity is the standard of excellence, not family or heredity or birth. As in Rome, so in the medieval age, the family ceased to be the unit of state, and each individual came to have recognition with reference to his own rights and duties. He became, in other words, a responsible member of the state, and was held accountable for his own acts, and for no others. The result was the abolition of the clan conception of crime and its punishment, and of the lingering remnants of the *wer geld*.

The clan principle of the blood feud, and the tribal extension of it known as the *wer geld*, gave way slowly, changing gradually into the conception of contract. At first a man who had committed a theft or other crime brought his neighbors to make assertion to prove his innocence. Then it became customary for them to make a pledge that he would fulfill his obligations, that is, they became responsible for him. At last such pledging took the form of a written contract. In this manner the blood-feud as a condition of status grew, after many centuries, into the great social and legal principle of contract. This change marks the growth of the clan to the modern state. It is what Sir Henry Maine meant when he said that status gave way to contract, meaning that the social group disappeared as the primary unit of the tribe, and was superseded by the indi-

vidual as the basis of the state. He did not mean, as most other writers have not meant when they have emphasized the growth of individuality, that woman took her place with man in this development of personality as a phase of social evolution. Such a change undoubtedly began in the Renaissance, but its progress was slow, and its ultimate consequences are by no means as yet fully determined.

This new recognition of individuality in the Renaissance, not only disintegrated feudalism, the gild, and the communal ownership of land; but it brought to woman an enlarged sphere of thought and activity. As in Rome under the empire, however, it was only the women of the nobility and the wealthy class who shared in any considerable degree in this increased liberty. The women of the humanists, as those are called who devoted themselves to the revived classical studies, shared with the men in the new enthusiasm and in their literary interests. This tendency was distinctly individual in its character at first; only the bolder and more independent, or those most favored by circumstances, joined in this new movement. As the Renaissance progressed, however, it may be said that all the women of the leisured classes came to share more or less effectively in this opportunity for culture.

One of the most interesting phases of this movement was the effect it had upon men with reference to women. In his little book on the vulgar tongue or the vernacular speech of his country, Dante said that he made use of the common speech with a view to the needs of women and children, as well as men without learning; therefore he wrote in Italian. Petrarch, on the contrary, having a great eagerness for fame, wrote in Latin, with the result that most of his writings are now little known or read. There were others who shared with Dante in his desire to speak to the common people; and with this new purpose the modern literatures began, with Boccaccio in Italy, Rabelais in France, Cervantes in Spain, and Chaucer in England. It is worthy of notice that many of the writers who represent the Renaissance spirit gave women a recognition never before accorded them in

any previous epoch. Boccaccio not only wrote a book of famous men, but also one of famous women. Erasmus, the great scholar of the Renaissance, also wrote of and for women, though not with entire approval of the proposal that they should be placed on a basis of equality with men in educational opportunities. He said that the wise man is aware that nothing is of greater advantage to the morals of women than worthy knowledge. He commended their study of Latin and their familiarity with the classical literatures. Even Rabelais made Pantagruel say that women have "aspired to this glory and celestial manner of good learning."

For the first time in literary history woman became a subject for serious interpretation, discussion and criticism, on any considerable scale. We find now not merely a Xenophon, Plutarch, Jerome, or Methodius writing about some special phase of woman's life for the edification or admonition of men; but men writing for women, as well as women for women and for men. We find books all the way from the medieval letters of Geoffrey de la Tour-Landry to his daughters, in which he inculcated the ascetic notions about women of the fourteenth century, to the treatise of Cornelius Agrippa on woman as the superior of man. The knight of Tour-Landry was sufficiently interested in the training of women to write a book for their benefit; but he had not rid himself of the notion that women are weak, sensual, and prone to evil. He retained the ascetic's view of marriage, and he did not advise intellectual studies or employments for his daughters.

On the other hand, Agrippa believed that women are better and more capable than men. His was undoubtedly the first of all books advocating the natural superiority of women. It was published in 1530, a century and a half later than that of the knight of Tour-Landry; and marks the progress, though he may exaggerate it, that had taken place in the interval. In writing of the nobility of the feminine sex, and the supremacy of women over men, Agrippa had reasons to offer quite as legitimate as those usually presented for the contrary conclusion, if not to the same extent

traditional in their nature. His chief argument was that the difference of sex is one of body, and not of soul. As to the soul, men and women are alike; but in all else, Agrippa contended, women are superior. Woman is superior because created in an ascending scale that places her after and above man; she was created in Paradise while he was not, and she was made of better material because taken from his side and not from the dust of the earth. He also maintained that it is the tyranny of men that keeps women in subjection, that hinders them from the necessary educational opportunities to enable them to bring forth as complete artistic or intellectual products as those of men. He also said that women are treated by men as the conquered by the conquerors, not by any divine necessity, nor for any substantial reason; but according to custom, fortune, and the tyrant's opportunity.

Extreme as are these opinions, it is not wholly surprising that once the idea had been accepted of woman's excellence, it should be enforced with the boldest arguments. Agrippa was not alone in accepting this point of view; he was followed about 1630 by one du Boscq, who, in a French book on perfect womanhood, advanced arguments quite as unusual. He said that women have excelled in all kinds of knowledge, not merely in the past, but in the present. He said that women in his own day had written on the hardest and most difficult subjects with eminent success. He knew many women gifted in logic, philosophy, poetry, and the arts, as well as in the classics and the modern languages. The conversation of women such as these serves as a school for the most studious and capable, "so that many excellent authors consult them as if they were oracles, holding themselves happy in their approbation and praise."

Condescending Nearly all the leading humanists had a kindly, and even an appreciative word for women. As we have seen, Erasmus held that they should have an education similar to that of men. He spoke with great admiration of the studious women he met with in England, especially in the household of Sir Thomas More. It was More's opinion that educa-

tion may agree equally with both sexes. Nicholas Udali, the great English school-master, said that in his time women showed as great capacity as men for Greek and Latin, and for all kinds of art and literature.

Such praise of the intellectual capacities of women would seem to make it necessary, as well as desirable, that they should be given the same educational opportunities as men. However, no such result followed, except in individual instances. None of the universities were opened to women, with the possible exception of Bologna, in which women studied law, and even lectured in that faculty. Although several women in England endowed university foundations, no school of any kind was provided for women.

In Italy the first of the great humanist teachers, Vittorino da Feltre, for many years connected with the University of Padua, when he opened his private school in connection with the Gonzagua family in Mantua, in 1423, admitted two or three young women of that lordly house. These women followed the same studies and by the same methods as their brothers and friends, and showed an equal capacity for mastering the studies pursued. In their intercourse with learned men, and in their correspondence, these women proved that they had fully profited by their opportunities; and yet they were thought to have departed from what was proper to their sex. The result was that all of them finally sought refuge in convents, for even in Italy, land of the humanist movement, learning was not yet free to women, if they had regard to social position and reputation. However, in the next century many women in Italy were devoting themselves to culture. The women of the ruling families, of the princely merchants, and of the prosperous humanists, as a rule, received the same education as men, with the disadvantage that the universities, being devoted to professional training, were not free to them. It must be recognized, too, that by no means all men favored this enlargement of the intellectual opportunities of women. Wit and sarcasm were directed against women with nearly as much freedom as in Greece. There could be selected as

long and equally unflattering a series of quotations as has been made from Greek writers, directed against the sex, its weakness, and its presumptions. The difference was that the Renaissance gave women many enthusiastic flatterers, as well as a large number of substantial opportunities not known in Greece.

The whole number of women during the Renaissance period who gained a place of permanent recognition in connection with culture, literature, art, or otherwise, is too long to make even the repetition of their names possible. It is to be noted, however, that they appeared in all countries of western Europe, in considerable numbers, and as representative of a wide range of interests. One of the most important of these women was Christine de Pisan, born in Venice, who spent her life in France, where she was the first woman to make of literature a profession. Writing during the first part of the fifteenth century, she made herself famous as poet, essayist, and biographer. Even now her name occupies an honored place, both in the literatures of France and England.

Another Venetian woman, writing in the earlier fifteenth century, Gaspara Stampa by name, left us a little book of precious verse, born of her disappointment in love which led to her early death. Victoria Colonna, daughter of a famous family, wife of a great captain, intimate friend of Michel-angelo, has, because of these circumstances, become famous. Her own personal merits are even more worthy of attention, while her knowledge of art and statesmanship, and her abilities as a poet, though by no means of the first rank, have made her widely known as one of the most interesting personalities of the later renaissance era.

The new tendencies were shown in the life of Anne of Brittany, queen of Charles VIII and then of Louis XII. She called the women of the nobility to her side, taught the young women of her court, and formed a salon of the best women and most intelligent men. She patronized scholars, encouraged literature, and protected those of inquisitive spirit. She not only gave direction to intellectual life, but

improved domestic manners and social intercourse. A little younger was Marguerite, sister of Francis I, and queen of Navarre. She thoroughly imbibed the Renaissance spirit, was inquisitive as to all subjects of study in her time, protected those who were accused of heresy to the full extent of her ability, and was sympathetic with the revolutionary spirit in religion. A poet of some ability, a prose writer of wide interests, her *Heptameron* has taken its place among the most characteristic products of the era when it was written.

Many other women deserve mention, not because they were great thinkers or writers, but because they helped to shape the new social and religious movement. Several of these women, such as Victoria Colonna and Marguerite of Navarre, were deeply influenced by the reform spirit in religion, gave fullest encouragement to its leaders, and realized whither it led. Victoria and Marguerite did not withdraw from the old church; but many other women gave themselves heart and soul to reform.

The Reformation was not merely a continuation of the Renaissance; but in considerable degree had an earlier and a different origin. It was a recovery of that stream of tendency found in the Jewish and Christian scriptures, and in the early church. It was a return to that vital religion which finds its source in the intercourse of the soul with God in personal experience. This emphasis upon individual insight and experience linked the Reformation with the Renaissance, and gave them real connection, though they differed widely in many other respects. In this period of personal experience in religion the reform put men and women on a basis of equality, as subjects of such experience. In all other directions, especially in those of morals and intellectual effort, it continued women in a position of inferiority.

Luther was a typical reformer in his abandonment of the ascetic ideal, and in his acceptance of nature as a determinative influence in religion and conduct. He gave vigorous emphasis to the importance of family life, the happy union of man and woman in marriage, and the nurture of

children. Some of his teachings were coarse, and expressive of his strong revolt against the old asceticisms. He accorded to women no chivalric admiration, no ideal superiority; but boldly emphasized their functions as mothers, domestic toilers, and the comforters of men. And yet, low as was this conception of woman's place, Luther desired that all women should be educated sufficiently to enable them to read the Bible, and to accept intelligently the teachings of the church. Luther said that "spontaneity, free thought, and free inquiry are the basis of Protestantism;" and he clearly taught that these should characterize women as well as men, according to personal duties and opportunities. Accordingly, we find Luther advocating the education of all boys and girls. The world has need of educated men and women, he said, to the end that the men may govern the country properly, and that the women may rightly bring up their children, care for their domestics, and direct the affairs of their households. He made no distinction between boys and girls as to the need of education, and none between men and women as to their right to teach.

The school-master of the reformers was Comenius, who sought to make education universal, who insisted that there should be a school by the side of every church and for all children. His plan was that of a mother-school in every home, a public school for all children in every village, a grammar-school in every town or county, and a university in every province or state. The first two of these should be open to girls, but not the others. The village school was intended to teach children "to read German, to write well, to reckon so far as ordinary life will require, to sing common melodies, to learn certain songs by note, as well as the catechism, the Bible, a very general knowledge of history, especially of the creation, the fall of man, the redemption, a beginning of cosmogony, and a knowledge of tools and occupations." This statement of what Comenius proposed to have taught in the village-school indicates the nature of the education given to girls in Protestant countries before the nineteenth century, though it can be by no means as-

sumed that it was everywhere in the earlier part of this period, anything more than an ideal.

When the reform movement was over, the fierce wars caused by the separation of the churches finally ended, and the normal conditions assumed which shaped the several states towards modern conditions, it came about that no adequate provision had been made for any kind of higher education for girls. The program proposed by Luther and Comenius was not adequately carried out in any country. The reaction which led to the counter-reformation in Catholic lands, showed in some respects a more adequate recognition of the needs of women than appeared anywhere among Protestants. Not only was the old church reformed within itself, according to its ascetic and authoritative ideals; but the most extensive effort was made for the education of the people in such a manner as to retain their permanent allegiance. Especially was this the case in France, where there began the first systematic movement for the higher education of girls. The first treatise on the subject was that of Fénelon, published in 1680. He was opposed to the conventual theory and practice, was a believer in the human nature of women as well as of men, recognized that women need secular as well as religious studies, and saw that they ought not to have their sex characteristics emphasized. Fénelon had a large influence on general education, and he more especially originated the woman's movement in that field of human effort. He was followed by Madam de Lambert, Jacqueline Pascal, Madame de Maintenon, and many others, who realized in practice what he had proposed. Conventual schools for girls greatly flourished in France during the seventeenth century; but they were more religious than educational. However, in 1686 Madame de Maintenon founded St. Cyr on secular lines, which were soon changed for those largely monastic. Women were here educated for home, for practical life, and for piety.

The highest intellectual achievement of women in the seventeenth century was the salon of the Marquise de Rambouillet, which began in 1608, and continued for more than

a half century. It was caricatured by Molière, though he did not recognize its real merits. Its excesses were exaggerated in the writings of Mademoiselle de Scudéry, who joined with Molière in bringing it into disrepute. Madame de Sévigné was its woman of greatest intellect and its writer of greatest ability. Whatever its faults, and they were many and excessive, this salon brought together all the literary men and women of France, created social life in connection with literary interests, gave women a taste for literature, art and science, and began the movement which finally developed into the French Academy. Continuing similar movements begun in Renaissance Italy, and passed on to other countries, it helped to give women an influence in the intellectual world. It was a mission of sympathy and appreciation, but even as such it was not unworthy of just recognition.

Do
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The awakening of thought known as the Renaissance had its results for women as well as for men, though in a far lesser degree. The women it influenced directly were few in number, and not of the classes who labor and feel the severer burdens of life. Nevertheless the woman who entered into its spirit, and profited by its larger freedom and new opportunities for culture, had an influence which reached widely and produced ample results. In no preceding age were there so many women eager for education, aroused with curiosity as to knowledge, and willing to make social sacrifices for the sake of culture. The attitude shown by these women was one of receptivity, and was rarely one of creativeness. They were sympathetic with the labors and accomplishments of scholars, and in that manner gave a distinct character to the Renaissance movement.

In no small degree the Renaissance was artificial, with an emphasis upon interests aside from those of the daily life of men and women. It was especially an age of pedants, antiquarians, and book-worms. The women who entered into its interests suffered from this defect; and the claims made for them by their masculine friends frequently have a pedantic and artificial expression. It would too often ap-

pear that they did not belong where they found themselves, because of a fashion of their class in the time to which they belonged. Yet there was good red blood in this movement on the part of women that made for health and vigor. Almost for the first time in history women showed that they were aware of the significance of personality, that they were alive to human issues as they related to them individually. This was to have great results for the future, though in the immediate present its effects were limited and not wholly promising. Most important of all was the fact that men invited women to individual expression, and gave them generous encouragement for whatever of initiative and freedom they manifested.

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VI. Temples and Tombs of Western Thebes*

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IT is to be hoped that every visitor at Thebes who is not dragged hither and thither by an inflexible itinerary, leaving him no will of his own, will spend many a long afternoon sitting in the shadow of the Karnak hall, until the impression of the place has sunk forever into his soul. May good fortune also decree a moon during the term of his stay, that he may stand among those columns by moonlight, or climb the pylon and look down through them as they merge into the vast shadows of their own forms. But the day comes at last when the dahabiyeh is worked above the end of the island opposite Luxor and moored on the lonely western shore for convenience in visiting the western ruins.

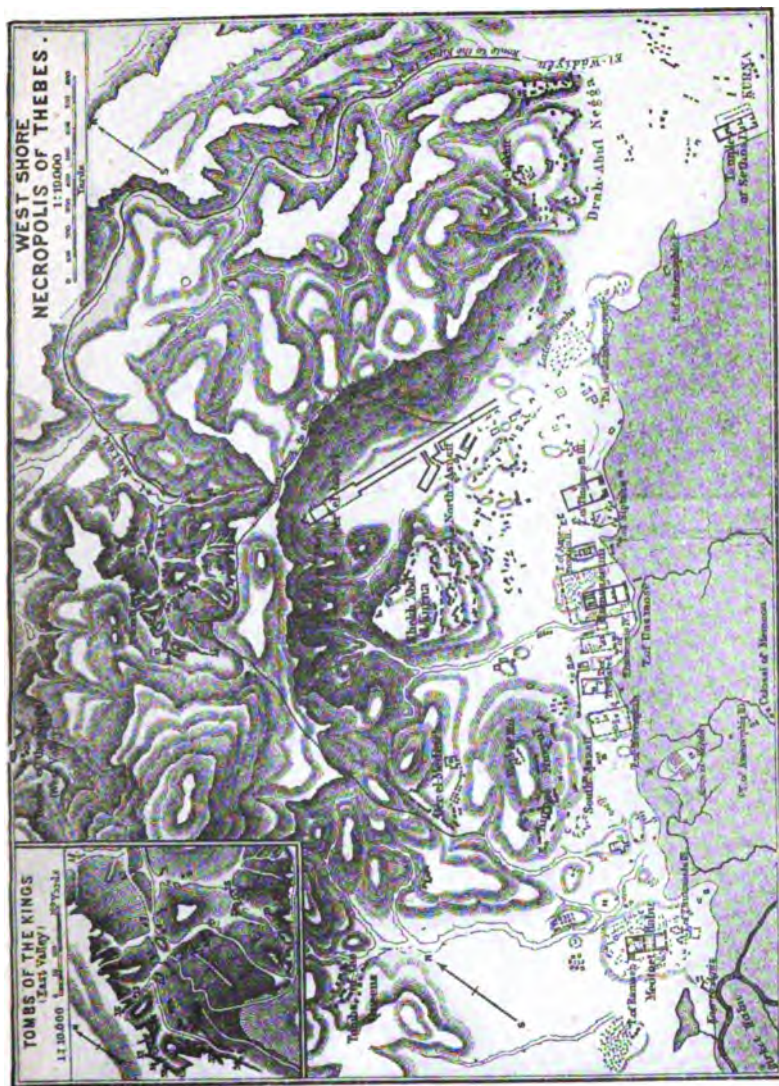
There are no carriages to be had on the west side, and no roads on which to use them if there were. Our first day here therefore finds us astride of the donkeys trotting along the dyke of the Fadiliyeh Channel. The turbid river rolls between us and the colonnades of Luxor, pricked out now in black against the splendor of the gorgeous sunrise. Further north a distant glimpse of the Karnak pylons is framed in jet black palms. The whole sweep of eastern Thebes in

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Earlier articles of the series were: I. "The Nile Dwellers and Their Lands," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January.

long black silhouette rises beneath rich hues of the morning sky. As we turn away from the river the imposing range of cliffs that flanks the western plain is touched with the glory of the dawn, as we saw them on our first morning in Thebes. Through the fragrance of fresh lentil fields and wide stretches of beans, or patches of millet we ride on and presently, tipped with morning light, we discover the grim giants of the plain, the two colossi of Memnon. Surely nothing so lonely, so mournfully impressive of the futility of past greatness, has survived in Egypt. Two thousand years ago, in Graeco-Roman times, men had forgotten the author of these vast figures, and because the northernmost uttered a cry when the rays of the rising sun smote upon it, they thought it must be Memnon, son of the Dawn. Many tourists of that day came to see it, and to hear the cry, and scores of them have left records of their visit scratched upon the legs and base of the great statue. Among them was the emperor Hadrian, who came here in 130 A. D., and during his reign no less than thirty visitors have left their inscriptions upon it. Scarred and weather-worn, the faces betray little trace of the features; but behind them once stretched a vast temple, the greatest work of art ever erected in the early world, before Greek times. It was the work of Amenhotep (Amenophis) III, the most splendid of the emperors, and these statues rose before the pylon as portraits of the builder. Later Pharaohs, poor and decadent, used the sumptuous temple as a quarry for building materials for their own structures, and thus it disappeared, leaving only the two colossi looking out over the plain now these three thousand three hundred years.

We turn westward now and in ten minutes we have reached the desert, or the wide reaches of sand that have driven over the cliffs from the desert behind, and now lie in a broad fringe along the base of the cliffs. Sharply defined against the pale yellow of the limestone cliffs is the mass of Medinet Habu, with all its towers and contours accentuated in the morning light. Here is the best preserved temple we have yet met. It is furthermore a more



Necropolis of Thebes.



Prospect from the Western Cliffs Across the Plain of Thebes. The
Ramesseum at the left.
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The Plain of Western Thebes and the "Memnon"-Colossi during the Inundation.



The Colossal Statues of Amenhotep III (known as the "Memnon"-Colossi) on the Western Plain of Thebes. The Western Cliffs and Tombs in the Background.



Head and upper Trunk of Prostrate Colossus of Ramses II at the Ramesseum.



A Colonnade of Seti I's Temple at Kurna, Thebes.



Earliest Known Naval Battle (Twelfth Century B. C.) Depicted on Walls of Ramses III's Temple at Medinet Habu.



Philistine Captives from a Relief in the Medinet Habu Temple, Thebes.



Towered entrance (at the left) of the palace of Ramses III before his Medinet Habu Temple at Thebes. The entrance on the right is Ptolemaic.



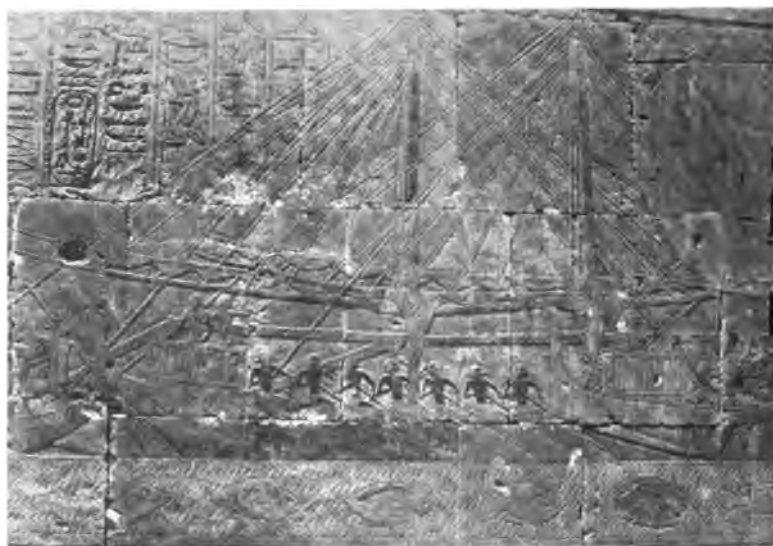
Ruined Halls against the Cliffs in the Rear of Hatshepsut's Temple of Der el-Bahri.



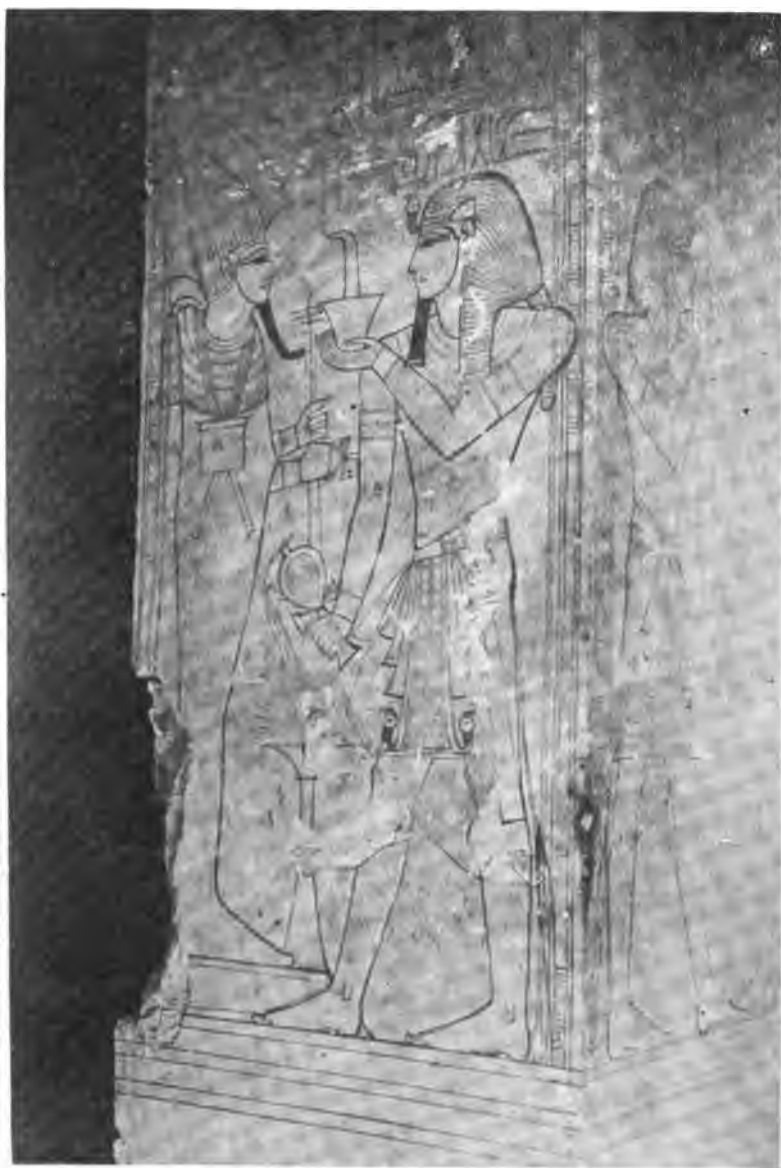
Relief scenes from the Record of Queen Hatshepsut's Expedition, on the Walls of her Temple at Der el-Bahri, Thebes. Above, weighing of gold; below, myrrh-trees.



Queen Hatshepsut's Leader and His Soldiers on Her Expedition to Punt. Reliefs in Der el-Bahri Temple, Thebes.



Two of Queen Hatshepsut's Ships Landing in Punt. Reliefs in Der el-Bahri Temple, Thebes.



Sculptor's Preliminary Drawing on Interior Pillar of Seti I's Tomb,
Thebes.



A Corner in the Valley of the King's Tombs, Thebes.



The Ramesseum, with the Cemetery Cliffs of Western Thebes, showing tomb door



Head of Amenhotep, Son of Hapu, a Great Theban Architect of the Empire.



Figure of Seti I from the Walls of His Tomb.



Entrance Passage of a Royal Tomb, Valley of King's Tombs, Thebes.



Entrance of a Royal Tomb, Valley of King's Tombs, Thebes.

coherent building than any we have seen, because it is throughout the work of one king. Unlike all the others on the east side too, this temple has preserved much of the royal palace which was connected with it. A massive crenellated tower with an enclosure wall before it, all of stone masonry, formed the entrance to the palace and the temple at once. Above the entrance are the consols or stone brackets supporting the balcony where the king once appeared to show himself to his people at the celebrations of his triumphs, which we shall find commemorated in the temple behind. The palace, being built of sun-dried brick has fallen, but extensive ruins encompass the wide court behind the stone entrance tower. Glimpses into the life of the palace are still discernible upon the walls in the chambers of the tower, where the reliefs depict the king in hours of relaxation, feasting or playing at draughts with the ladies of his household. We pass through the gateway under the tower, and behind the court rises the enormous pylon of the temple built by Ramses III the last of the emperors, at a time of rapid and hopeless decline; the architecture of the building is heavy and sluggish. There are none of the splendid, soaring lines which we found at Luxor.

We wander on through the courts into the rear halls of the sanctuary, and then we discover that the place has more than architectural interest. Here about us are the victories of the king's fifth year against the Libyans, recorded and pictured on the walls. Advancing toward the front again we are following the growth of the building as time passed and the king's means increased enabling him to enlarge the temple from rear to front. We next find the great war of the eighth year against the people of the Mediterranean; then the second Libyan war in the twelfth year and finally the Amorite war in Syria, which is not dated. The temple is a veritable chronicle, a historical volume, put together chapter by chapter. And what a volume! The tide of southern immigration which carried the Greeks into Greece, and the Cretans into Palestine to become the Philistines of Hebrew story, was threatening to overwhelm the

Egyptian Empire, when Ramses III ascended the throne. From one frontier to another he hurried, hurling back the invaders over and over again by sea and land till the danger was averted. Thus the waters of that westward-moving flood of people which brought our own forefathers into Europe, have left their wave-marks on this southern temple. It is not without a thrill that we pass along four hundred feet of reliefs that fill the eastern wall, and realize that here Europe emerges for the first time into history. With reverence we follow the pictured wall, stopping often but longest at the high relief where is depicted the first naval battle on salt water, of which we have knowledge. It is the action off the coast of Syria, in which Ramses III defeated a fleet of the Cretan Philistines in the days of the Hebrew Judges.

We might spend more than one day with Ramses III at Medinet Habu, but now we mount the waiting donkeys and skirt the scarred and weather-beaten face of the cliffs of Kurnet Murrai nearly a mile to the ruins of the Ramesseum, lying open and glowing with the light of blazing noontide. As we go we are passing along a line of mortuary temples of the emperors, once extending from Medinet Habu at the south end of the line, to Kurna at the north. We shall be able to survey them all more impressively from the summit of the cliffs. The dragoman who has gone on before us has spread lunch on a fallen architrave, as we ride into the shadow of the Ramesseum colonnades, and we are able to recall the history of the place as we dispose of the repast.

The purpose of this temple, like that of the now vanished building behind the Memnon Colossi, as also of Medinet Habu and the others on this plain, was different from that of the temples in eastern Thebes. They were the mortuary chapels of the emperors. Behind such a chapel in the Old Kingdom rose the Pharaoh's tomb, that is his pyramid. It was so before the rise of the Empire here at Thebes. Then as the pyramid failed utterly to protect the royal body, its construction was abandoned and a tomb hewn from the cliffs took its place. At first it was behind the chapel built against this face of the western cliffs but later

in a lonely and isolated valley behind them, a place now known as the "Valley of the Kings' Tombs," which we are yet to visit. This temple of the Ramesseum as its name implies, was the mortuary temple of Ramses II, and although now desolate and forsaken, it was once maintained by rich endowments established by the king for its support after his death. The vaults in which its income of wine, oil, honey, grain, vegetables, fine linen, gold, silver and costly stones was stored, still survive behind the building. To this day you may pick up there the seals from wine, honey or oil jars, still bearing the name of Ramses II, just as when they were broken off by the temple-steward for use in the Pharaoh's household, in the days when the Hebrews were sojourning in the land.

It is all in a melancholy state of ruin now. Some of the colonnades still stand at the rear, and they display lines as fine and elegant as those of the Eighteenth Dynasty of Luxor. A few weather-worn Osirid pillars, displaying the aquiline nose of Ramses' well known face, serve to mark the limits of the second court, while the lower half of the pylon defines the front of the first court. Between the two, directly across the central aisle or axis of the temple, lies the vast head of a colossus of the builder. In the year 1300 B. C. it towered grandly above the pylons, and might have been seen far across the plain. It is twenty-one and a half feet across those gigantic shoulders; it was nearly sixty feet high when complete, and weighed eight hundred tons, the whole being cut from a single block of granite brought from the first cataract. The French expedition of Napoleon I, found no less than eighteen of these colossi on the west side of the river alone, though they were not all as large as this one. What has become of them is illustrated in the fate of this one. It has been slowly carried away, as piece by piece was fractured off to furnish material for hand-mills for grinding household flour in those neighboring villages. Although it lies outside the margin of the desert, and in a number of details fails to correspond, yet it can hardly have been any other than this lonely giant, which inspired the lines of Shelley:

I met a traveler from an antique land
Who said: "Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamp'd on these lifeless things,
The hand that mocked them and the hand that fed:
And on the pedestal these words appear:
'My name is Ozymandias, king of kings:
Look on my works ye mighty and despair.'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away."

Here to be sure the wreck of the superb temple has much more to tell of him whom the fallen colossus depicts. On both the pylons at front and rear of the great court, in most vivacious relief, is the heroic figure of Ramses in the course of his prodigious exploits at the battle of Kadesh, of which we have seen a portion of Luxor. All the scenes of march, camp, attack, repulse and victory are here depicted, and colored as they were in the bright hues of life, they once made a brilliant panorama across the temple front.

Behind the Ramesseum rises the hill of the Sheikh Abd el-Gurna, pierced with scores of tomb openings, or doorways giving access to chapels excavated in the face of the cliff. In long rows they can be seen far across the eastern plain of Thebes. Here slept the great of ancient Thebes. The detritus and weathering from above have slowly covered them with desolate sand and rubble, making a desert where once, before each tomb entrance, the lords of Thebes laid out tree-shaded gardens, in which the dead might divert themselves in the hereafter. Each of those doors leads into a chapel excavated in the face of the cliffs. A shaft in one corner of the chapel descended to the mortuary chamber or sepulchre where the mummy lay. Upon the walls of the chapel were, and still are in many cases, brightly painted reliefs depicting the deceased in the various duties of the

government office which he may have held. Here then is another source for the life, the government and the career of ancient Egypt in the days of imperial Thebes. We may step into yonder tomb and study the organization of a great state, as we read from the wall the duties and manifold activities of the grand vizier, the Pharaoh's prime minister. Again we find long lines of Semitic and other Asiatic captives depicted on the walls, or the reception of northern envoys, heavily laden with tribute for the Pharaoh. Some of these are from Asia, some are from the Mycenaean or Minoan states of ancient Crete, centuries before it sent forth the Philistines whom we have just seen at Medinet Habu. These scenes are in the tomb of the Pharaoh's treasure. Entering another door we see great works of industrial art and architecture pictured on the walls, the erection of obelisks, and the story of the building of the huge river barge over two hundred feet long, on which the obelisks of Thutmose I were floated down from the first cataract. The next chapel was that of a general in the Pharaoh's Asiatic wars at the height of the Empire, and here he tells the story of his life in campaign after campaign, a vivid picture of the arduous and hazardous career of an Egyptian commander under the Empire. Here lies or lay the partisans of the great queen Hatshepsut, and as we enter chapel after chapel belonging to these men, we find their names carefully erased throughout each tomb. There they stand today, grim, gaunt witnesses of the vengeance that overtook them when they fell.

Could we pierce through the ceiling of any of these chapels, we should presently emerge into another chapel above. A shaft through the floor would penetrate into a chapel below, and on either side we should find other chapels equally near. The Egyptians themselves, so thickly had they occupied these cliffs had great difficulty at last in finding space for further tombs; until the whole cliff resembles a vast sponge. Past these long lines in range upon range we push on, and presently rounding the promontory of Shekh Abd el-Gurna we look across an imposing bay in the cliffs.

Nature has here furnished a vast and roofless apse into which the hand of man has thrown a sanctuary rising in terrace upon terrace, against a back of plastic cliffs, deeply sculptured by the weather into fantastic mazes of dazzling yellow, pale browns, and deep dark shadows. Against such a background as this played back and forth the rhythm of the colonnaded terraces, accentuated with rich and varied color by the cunning hand of the painter, and framed in the luxuriance of tropical verdure, above which towered the glittering, gold-covered shafts of gigantic obelisks. Nowhere in all the world has such a setting been employed with such consummate taste and skill. This was the mortuary temple of Queen Hatshepsut and her father Thutmose I. Her architect and personal favorite, Senmut, deserves a place among the great architects of the world; but here in the cliffs behind us, we have just passed his tomb, where his name as that of a partisan of Hatshepsut, has been savagely hacked out. The holy of holies at the rear of the temple, on the topmost terrace, is excavated into the face of the cliffs, against which the last and uppermost terrace abuts. Behind the holy of holies is the sepulchre in which the queen and her father were buried. This sepulchre is not, however, accessible from this side of the cliffs. Behind the cliffs lies the Valley of the Kings' Tombs, from which a long gallery was pierced seven hundred feet into the rock, until a point behind this temple was reached, and there the sepulchre, as we have said, was excavated. Just as in the pyramid, the ruler was here entombed behind a temple facing eastward. This temple was, however, the beginning of a separation between the royal tomb and the temple belonging to it, and hence arose the mortuary temples distributed along the plain like Medinet Habu and the Ramesseum, the tombs belonging to which are far away in the Valley of the Kings' Tombs.

We ascend the terraces, with their long colonnades, behind which the walls are sculptured in beautifully wrought and brightly colored reliefs, depicting the events or achievements of the queen's life. Here in a long line are the suc-

cessive incidents of her miraculous birth as offspring of the sun-god, by whom she was destined for the throne; yonder is the wonderful series of pictures recording her remarkable expedition with a fleet of five ships, to Punt, the land of myrrh and perfumes and aromatic gums, at the south end of the Red Sea, the Ophir of Solomon's day some six hundred years later. Here is the fleet making sail from Thebes, and after it has passed the canal in the eastern Delta from the Nile to the Red Sea, the length of which has also been safely traversed, we see the vessels making landing on the shores of Punt. The reception of the Egyptian commander by the chief of Punt, and his family, especially his preposterously corpulent wife, the village of the Puntites with houses on piles accessible only by ladders, the busy traffic on the shore, the loading of the vessels with all the produce of Punt, especially myrrh, and what is more with the myrrh-trees, which approach in long lines; the departure, the safe arrival at Thebes again, the reception by the queen, the measuring and the weighing out of all the good things brought back in the treasurer's office,—all this is pictured here with such vitality and detail, that even the fish in the waters of the Red Sea can be identified by natural scientists with species still living in those waters. On these walls too we find the same evidences of hostility observable in the tombs of her supporters, for wherever her partisans appear here, their names and figures have been laboriously expunged from the walls and furthermore the figures and name of the queen herself have received the same treatment. When we recall her gigantic obelisks at Karnak, and the reliefs on the lowermost terrace depicting the transportation of these or other obelisks; the expedition to Punt to secure the trees which she planted in this temple, and especially the character of the temple itself as a work of art, it is evident that in spite of the systematic violation which her works have suffered, she has nevertheless left enough to vindicate her position as the first great woman in history.

We have now gained our first impressions of the glories of Thebes. We ride back in the twilight across the

broad plain where the western city once spread, passing under the somber figures of Memnon towering into the gloom, their dusky contours massed in vast black mystery against the blazing stars. It is then that the fullness of such a day is touched and transfigured with the ineffaceable impression of a mantle of night, enveloping a scene of once palpitating life,—life in its greater aspects of an ancient world of masterful impulses, everyday making conquest of great things which should brighten all the future of the race,—an ancient world now silent and forgotten, but living still not only in these now deserted ruins, but also in the things which it wrought into the life of the race for all eternity.

More prosaic and less elusive are the impressions received from the same scene, when the next day we climb the cliffs above Der el-Bahri and for the first time survey from the heights the whole plain of Thebes. In the cliffs beneath our feet, though we cannot see them now, we know are the last resting places of the lords and governors, the commanders, architects, artists, priests and statesmen, who made Thebes and the imperial Theban age. Along the foot of the cliffs from Medinet Habu in the south to Kurna in the north stretched in an imposing array that noble line of temples, where the mortuary ritual of the dead emperors, who slept behind these cliffs, was regularly celebrated. Of all these only Kurna, the temple of Seti I, the Ramesseum of his son Ramses II, and the group of Medinet Habu in the far south still stand, while the dominating figures of the two Memnon colossi betray the former place of the sumptuous temple of Amenhotep III, the only one of the Eighteenth Dynasty temples which has left any considerable trace. No city of the Orient ever possessed such a group of buildings as these, and seen from below against the gaunt masses of the cliff on which we stand, they must have made a spectacle such as the modern world has never looked upon. As their pendants on the other shore were the mighty mass of the Karnak group, and the superb colonnades of Luxor. With the brilliant hues of the polychrome architecture, with col-

urns and gates overwrought in gold and floors high above the rich green of the nodding palms and tropical foliage which framed the mass,—all this must have produced an impression both of gorgeous detail and overwhelming grandeur of which the sombre ruins we have seen offer little hint. We recall the wide gardens which joined the temple groups,—gardens through which led long avenues of sphinxes from temple to temple, and also from the stone quays along the river back to the temples on each shore. Surrounding the architectural masses enveloped in the deep green of the temple gardens, were the splendid royal palaces, and the gorgeous chateaux of the nobles, about which were grouped the immense quarters of the vast city, stretching its huge bulk across the plain with miles of busy streets, markets and bazaars, the whole forming such a prospect from these heights as we have perhaps painted in fancy in reading the Arabian Nights, but no modern eye shall ever see. Generation by generation the solemn processions moved out from the great city and laid their dead in these cliffs, till in the slow process of decay, save those vast ruins which we have visited, the city passed away. What we have seen is but the merest fragment of what once was, and the vanished city, which filled the broad plain, tells its story today only in the paintings, inscriptions and mortuary furniture still preserved in this city of the dead beneath our feet.

As we turn sharply around, and leave the prospect of Thebes behind us, we look down into a wild and desolate valley in the desert, the Valley of the Kings' Tombs. Dark doorways appear along the base of the valley walls at short intervals, and we at once discern that these are the entrance doors of the royal tombs. The earliest tomb here is that of Thutmose I in the middle of the sixteenth century B. C. For four hundred and fifty years therefore the Pharaohs were buried here, from the beginning till after the fall of the Empire. During that time probably over fifty tombs were excavated, of which forty-six are now known and numbered. Solitude and desolation brood far and wide over this lonely desert. A more fitting resting-place for

kings than this majestic valley, set in the universal death of the desert, and enveloped in eternal silence, could hardly be imagined. Whenever I look down into the place, I am reminded of Boecklin's *Island of the Dead*; for like Boecklin's beautiful picture it is instinct with the silence of eternity.

As we descend we are at first deeply impressed with the thought that all about us lie the emperors; till we recall that they no longer sleep in the valley. After 1200 B. C. their decadent descendants were no longer able to protect the royal bodies, and after having hurried them from tomb to tomb in a vain effort to escape the marauders, finally concealed them in a secret shaft on the river front of the western cliffs, beside the temple of Der el-Bahri, where they were sealed up to rest securely for over three thousand years. Then, as all the world now knows, they were discovered and brought forth in 1881, to amaze the modern world with the faces of the men who shaped the history of the East for centuries before Moses was born. The Cairo visitor will recall the long rows of royal coffins into which he looked at the museum there. He will especially remember the stately form of Seti I. Passing a number of doors as we issue from the winding path that brought us down, we presently stand at the door of the splendid tomb, where Seti I was buried. Like all the rest, this door is guarded by an iron grating to keep out modern marauders. The attendant inserts his key, the door swings back and we enter a long passage which descends as it penetrates the mountain. As we proceed we are enveloped in reliefs covering walls and ceilings, which depict the successive stages of the king's career in the hereafter. Flights of steps alternate with descending galleries; two colonnaded halls are passed, and then we stand in the imposing sepulchre chamber, where in an alabaster sarcophagus, the body of the king, which we saw at Cairo once lay. The sarcophagus is at present in Sir John Soane's curious old museum in London. The darkness of the place would be impenetrable, as the galleries and halls penetrate three hundred and thirty feet into the mountain, but a number of the better tombs are il-

luminated by electricity during the season of tourist travel.

Among all these tombs, the royal body was found in its resting place in only one, that of Amenhotep II. We wander thither, blinking like unhappy owls, after the darkness of Seti's tomb, and after climbing down steep steps and sharply descending galleries, we look down from a bridge across the dark burial hall of Amenhotep II upon the body of the Pharaoh still lying in the coffin, with funeral garlands still adorning him. The shaded electric light, unseen by the observer throws a mild illumination over the calm features. There he has slept these three thousand three hundred and fifty years. His father was the first great commander, and military strategist in history. He himself followed his father's footsteps to the upper Euphrates, and the bow which scattered his terrible shafts among the fleeing Asiatics,—the bow, which he proudly boasted no warrior but himself could draw, was found beside his coffin.

Slowly we reascend the steep galleries; the silence of this valley of death has fallen upon us. We issue with a shock from the dark passage into the blazing heat of the stifling valley. The cries of donkey-boys, and the summons of the dragoman to lunch reach our dazed senses like remote echoes from another world; we realize that the magic of Egypt, the soul of the ancient world has touched ours, and we arouse ourselves to modern life with a sense of reverence for the life of man through all ages, a reverence that once so felt, shall never fade.



VI. Phoenicia and Asia Minor*

By Lewis Frederick Pilcher

Professor of Art in Vassar College.



DURING the period of prosperity of the great monarchies of Egypt, Assyria and the Hittites the marine commerce of the world was controlled by a sea faring people, the Phoenicians, who inhabited a narrow strip of land lying between Mount Lebanon and the eastern end of the Mediterranean sea. The extent of their traffic and contact was widespread, their colonies being established all along the Mediterranean and beyond Gibraltar. They worked in the tin mines of Cornwall, England, and circumnavigated Africa. The Phoenicians, especially, and the other people of Asia Minor in a lesser degree, occupy a position of peculiar importance in the history of the fine arts and civilization as well, because of their geographical situation between Greece in the West, and the civilized states in the East. It is impossible, in view of the paucity of archaeological knowledge of the ancient provinces of Asia Minor, to know whether the nations of the occident received the more by the way of the sea, through Phoenicia, or over land from Lydia, Phrygia, and Lycia.

Phoenician Monuments

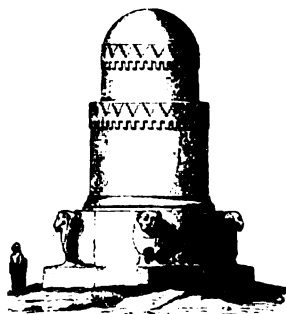
The Phoenicians were purveyors of art. They developed that which was merchantable and produced quantities

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January.



Shrine at Amrith. (Fig. 1.)

Funerary Monument at Amrith.
(Fig. 2.)

of objects of bronze, gold, terra cotta, glass, and textiles. Except in Cyprus, where the mingled Phoenician and Greek influence produced a monumental sculpture, important works are rarely met with. Little remains today of the military, civil or religious construction of this people. At Amrith are two monumental tombs and a votive temple. The last named building (Fig. 1.) is a three-walled cella (the part of the temple within the walls—this word is derived from the Latin *celare*, to hide) open on the fourth side to exhibit the sacred object. The shrine rests upon a base approximately ten feet high and seventeen feet square. The details throughout are unmistakably Egyptian. The square door opening is crowned with the regulation Egyptian scotia and roundlet cornice which is crested with a carved device without doubt copied from the Egyptian asp decoration. One of the tombs (Fig. 2.) is of a curiously original Asia Minor type. Upon a square plinth rise three superposed circular drums, the upper of which is terminated with domical form. The crown and its supporting cylinder are decorated with the Assyrian stepped pyramid and a dentil decoration of Persian origin. A moulding of concave profile connects the central with the lowest drum, to which are engaged the remains of four rude lions, which although



Lycian Rock Cut Tombs. These tombs represent the two Lycian types. The one having a curvilinear roof, the other a rectangular roof. Both examples are certainly copied from originals in wood. (Fig. 15.)



Tumulus at Tantalos (Fig. 5.)

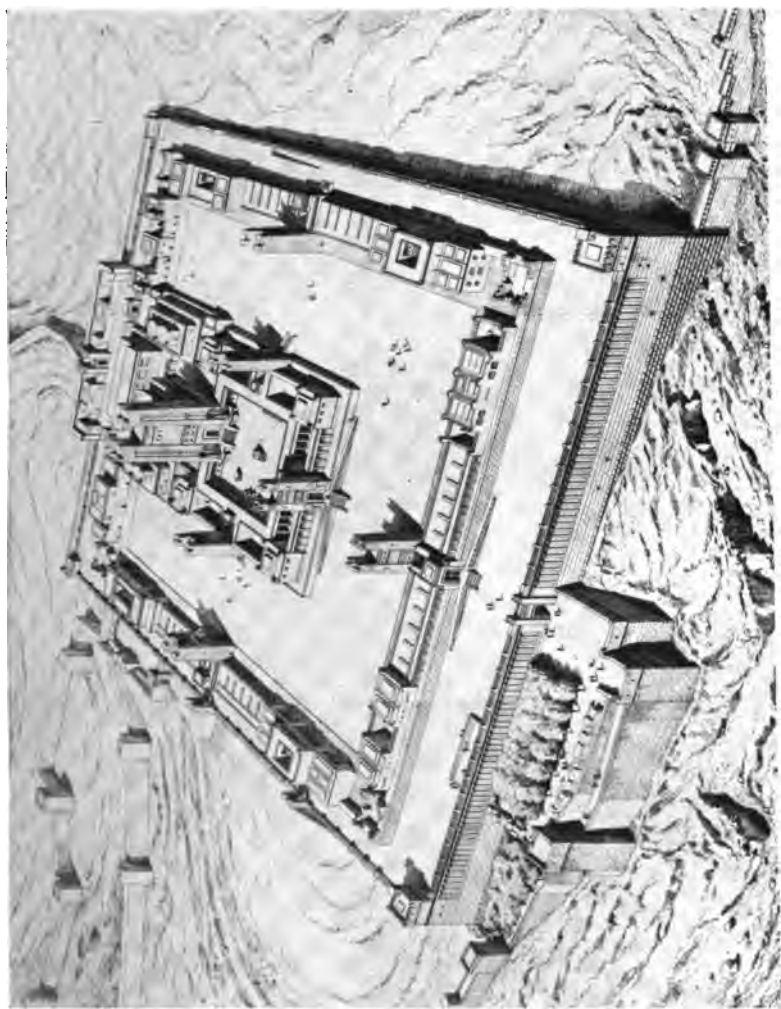


Rock Cut Tomb at Gebal. (Fig. 4.)

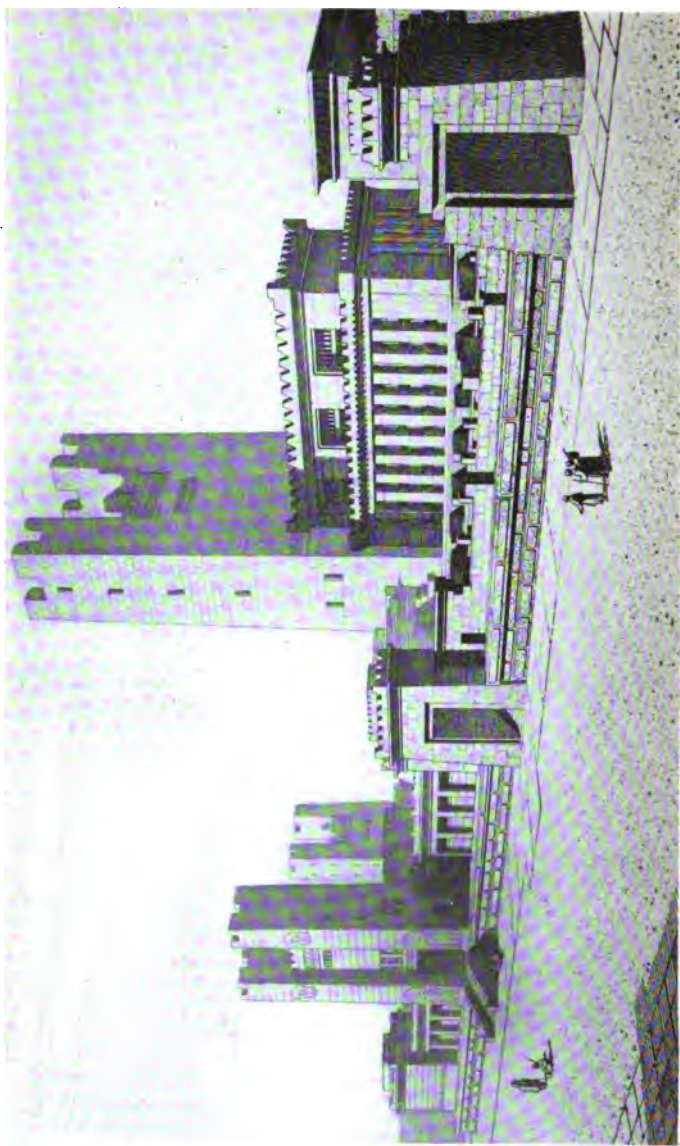


Mosaic Tabernacle.

from Model by M. Ketchner.



Temple of Jerusalem after Ezechial.



Side View of Temple and Wall of Priests' Court Temple of Jerusalem.

much weathered show clearly the influence of emplastie work (sheets of metal applied upon a core or foundation of other material.) The circular type exhibited in this monument may have been inspired by the circular Lydian tombs (Fig. 3.), such as are met with in the necropolis of Tantalos. At Gebal (twenty miles north of Beirut, Modern Jebeil), celebrated as the birthplace and principal sanctuary of Adonis, and at Sidon (Modern Saida) many sepulchral tombs have been discovered. An examination of the most interesting of these Gebal rock cut tombs (Fig. 4.) shows a remarkable similarity to forms occurring in Central Asia Minor, notably at Arsean Kaia and at Yapuldak. All of these monuments are crowned with a pediment. The chief moulding of the cornice, the corona, is in the form of a flat band, and without modification is carried around the pediment. The heavy gable is crowned with a flat circular acroterion (ornaments placed upon the angles of a gable, whether at the outer corners or the apex). The tympanum (the triangular space enclosed by the horizontal cornice and the inclined mouldings of the pediment) is relieved by a conventionally carved rosette. The analogy between this facade and the Phrygian tombs already referred to serves to show clearly that the Phoenicians drew at one time largely upon the style of Central Asia Minor for their funerary forms. This proof of the artistic relation between the Phoenicians and the people of Asia Minor argues against the acceptance of the 'Amrith circular tomb as an original production of the nation.

These tombs of the Sidon group were pillaged centuries ago but enough has been found among the ruins to surely class them as Phoenician work. In one of the excavations there was discovered a black syenite sarcophagus (now in the Louvre) upon whose cover the form of a mummy with the face bare was carved, a most unusual departure from the Egyptian precedent. Long Phoenician inscriptions identify the work. The military and civil constructions by which their cities were rendered almost impregnable seem to have been inspired by the Hittites, and

the temple form, the general scheme of which constituted a cella divided into two parts and surrounded by a temenos, was adopted from Egyptian sanctuaries, through the Hebrew mediation.

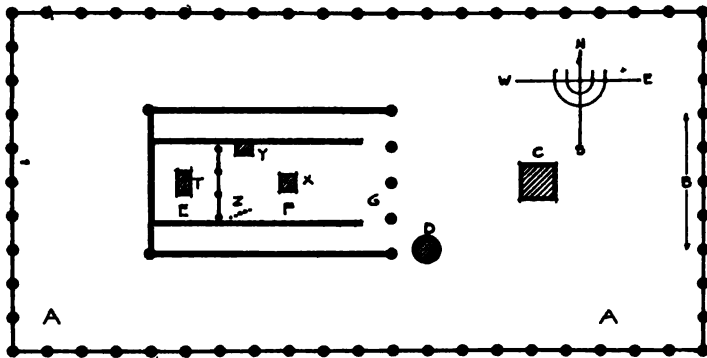
The curious eclecticism that is apparent in a review of the above examples is simply the reflex of the conditions of Phoenicia's existence. During the last 500 years of her life the country was tributary to one or another of the great monarchies about her and with the assumption of suzerainty, in turn, Asia Minor, the Hittites, Phrygians, Lydians, Egypt, Mesopotamia, and Persia imposed their own style upon the seacoast people.

Hebrew Architecture

The Hebrews did not originate a new style of architecture and, being prohibited by religion from making "graven images," never developed a sculptural proficiency. They nevertheless occupy a most noteworthy place in the history of the world's art because the plans for their places of worship form the link between the temples of Egypt and the shrines of Greece.

After his long novitiate among the priests of Egypt, Moses led the vast multitude of the Jews across the Red Sea and for forty years wandered up and down the Sinaitic peninsula. It was obviously impossible under these conditions to build a permanent shrine for the tribes to worship in and to contain their holy articles. To fittingly serve Jehovah a portable tabernacle was constructed, a detailed account of which is to be found in Ex. XXVI and Josephus (Ant. iii-6).

To the people of Israel the religious fabric that satisfactorily fulfilled their ideals of mystery and seclusion, power and opulence, requirements of deity, was the temple plan of Egypt. Moses was thoroughly versed in all that pertained to the Egyptian temple and it is logical that his religious structure should follow in plan the main lines of the massive monuments of Egypt. The elements of the Egyptian temple (Fig. 14.) were first, the sacred enclosure or temenos, reduced in the edifices of the Pharaohs to the



Plan of Tabernacle of Moses. (Fig. 5.)

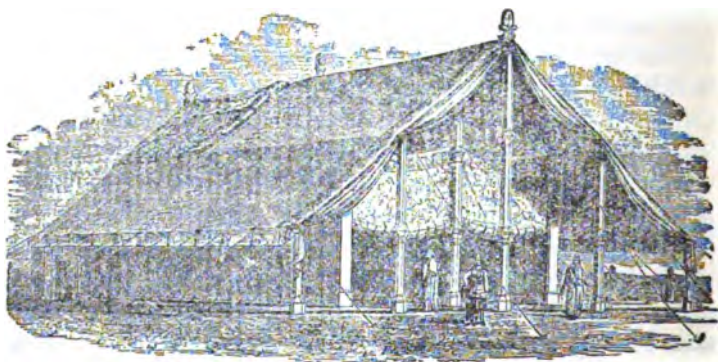
atrium court with its peristyle. Secondly there was the Hall of Preparation, the Hypostyle Hall, and beyond this was the Holy of Holies, the Sekos (cf. Egyptian Architecture in October number of CHAUTAUQUAN).

The Mosaic Tabernacle

The Mosaic tabernacle (Fig. 5.) reproduced all of these elements. The part that corresponds with the Egyptian temenos was rectangular in plan, open to the sky and twice as long as it was wide. (A A) It was surrounded by screens stretched between long slender columns, five cubits high and spaced five cubits apart, standing in bases of bronze. The capitals of these supports were of Egyptian lotus design. The hangings were held in place by hooks and fillets of silver. The four central intercolumniations (B) on the east side were furnished with curtains of linen embellished with elaborate needle work. In the eastern half of the sacred enclosure was placed the Altar of Burnt Offerings (C) and the Laver (D) at which the priests washed their hands and feet before entering the temple.

The tabernacle was built in the Western square. Three of its walls were composed of boards, furnished with tenons at their bases that fitted into silver sockets resting upon the ground. Golden rings were fastened to the upper part of these planks, through which bars of wood were pushed, thus locking the wall in place. All wood was covered with sheet gold. Five timber columns were used at the Eastern

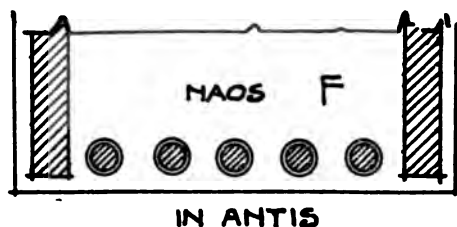
end to support the roof. The number indicates clearly that one of these shafts was placed in the center of the front. It is an axiom of good design not to use an odd number of columns for such a disposition of supports will bring a shaft in the center of the composition, thus producing an inharmonious division of the facade. Where one finds that an irregular number of shafts has been employed in the design of the front of a structure it is reasonably certain that the designer has been forced by the exigencies of construction to adopt the system. Now the only condition that would have called for such a central feature would be, as we find present in the east tabernacle facade, the fact that fashioned like a huge tent there was necessarily a ridge timber to be supported. It follows then that the eastern end of the tabernacle must have been a gabled form (Fig. 6.). The employment of animal skins for a roof covering made impossible the use of a flat roof similar to the roofs that the Israelites had been accustomed to in Egypt. The exposed junction at the ridge, where the slope curtains were laced together was covered with seal skins. Up to the time of the Mosaic tabernacle the mass of religious edifices was crowned by an horizontal line; now owing to the new conditions of weather protection the gabled form comes into use creating a precedent in religious architecture that was to achieve its perfect solution in the pedimented Temples of Greece. An-



Restoration of the Mosaic Tabernacle (Fergusson). (Fig. 6.)

other point at this time must be noted. Owing to the necessity of keeping the enclosure clear of surface water and the tabernacle dry, the whole fabric must have been at all times erected upon elevated ground, if not natural then on an artificial mound, a second departure from Egyptian precedent, for the temples in the Nile Valley were built upon the flat plain. The origin of the crepidoma (the entire foundation of a temple including the steps, core and platform) of the Greek temple has always been a point of discussion in Greek archaeology. The prevalent idea that the three steps of the Hellenic structure recalled in simplified form the terraced pyramids of Mesopotamia is natural but incorrect. The crepidoma is logically the Greek rendering of the device that the Mosaic builders adopted to protect the tabernacle temenos from surface water. The floor of the tabernacle building was raised above the level of the temenos area a distance equal to the height of the silver sockets into which the planks of the wall were fitted. If we now analyze the tabernacle we see that the Holy of Holies or Adytum (E), the Naos (F) and the Vestibule or Nathex (G), were raised above the level of the enclosure A, and that the enclosure A was graded well above the surface outside of it. When the tabernacle type was translated into the lithic Greek peristyle, the space between the surrounding columns and the cella wall was greatly diminished, but even though the roofing over the space that had its origin in the ancient temenos removed the danger of flooding the Naos, still the law of artistic tradition continued the construction of the shrine floor a step or two above the level of the stylobate (the floor upon which the columns rest).

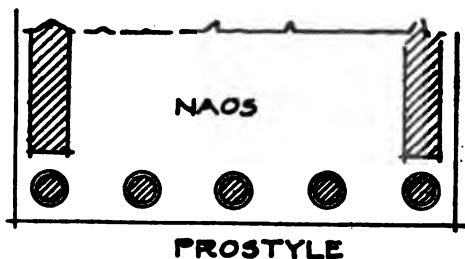
The crepidoma of the Greek temple was never treated as a means of ascent to the stylobate, but always functions as a footing to the temple mass. When it is noted that Greek architecture in its culminating effort, the Parthenon, (Fig. 13.) exhibits the same elements, in the same relation, but refined, that the Mosaic tabernacle does, and that nowhere else are conditioning circumstances to be found that would bring about this exact relation of features, then the



(Fig. 7.)

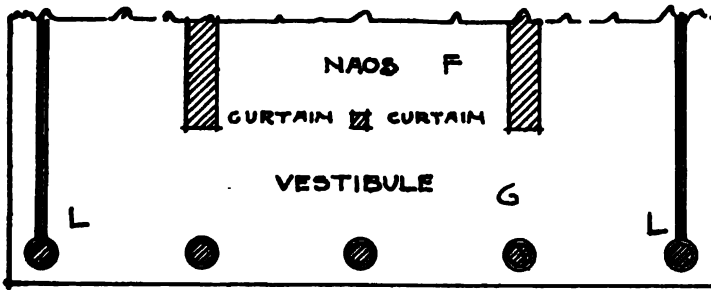
real significance of the Mosaic phase of Jewish art can be appreciated.

The actual spacing of the five gold covered columns of the Eastern front is not absolutely determined either in the Bible account or that of Josephus. It is, however, possible to deduce, with reasonable certainty from the data given the approximate disposition of not only these columns but likewise the various portions of the shrine. If, as proposed in the majority of restorations, the five columns of the Eastern facade were placed within the limits of the width of the Naos (Fig. 7.) (the sacred chamber) which was ten cubits (the length of the Mosaic cubit as computed by Thenius is 19.0515 inches) and allowing ten inches for the thickness of the supports there would result an intercolumniation of less than three feet. This spacing is possible only when the extreme columns are assumed to have stood before the ends of the boarded wall, in prostyle arrangement (Fig. 8.). If these columns are arranged in antis (Fig. 7.), between the walls, this already meager space is appreciably diminished.



(Fig. 8.)

Now practical construction would have never allowed the sloping roof surface to terminate within the limits of the Naos wall. The water had to be carried over and beyond the timber enclosing the Naos. The character of the uppermost roof covering shows that it was more than a tent fly, and as it formed an integral part in the construction of the house its corners must necessarily have been supported by corner posts or columns. Hence *two* of the five eastern columns *must* have served as corner supports and to fulfil this function have been erected at least five cubits to the north and south of the Naos walls (Fig. 9 and 10.). We assume the distance of five cubits for that appears to have been the modulus of the building. By this construction the space between the columns becomes more than six feet, a more proper dimension for passage. This proposed disposition of the columns is further substantiated by the assertion of Josephus, that the house was divided into three parts, for an examination of the plan (Fig. 10) will demonstrate that there were three divisions, the vestibule, or Narthex, a protected space in front of the Naos, then the Naos and finally the Holy of Holies. The Naos was screened from the vestibule by elaborately decorated curtains. The costly fabrics would not have been exposed to the weather and in this our theory has another substantiating fact. The Naos (Fig. 5.), if our plan is correct, was 10x15 cubits and furnished with an incense altar (X), covered with gold and ornamented at the corners with "horns" (acroteria), the table



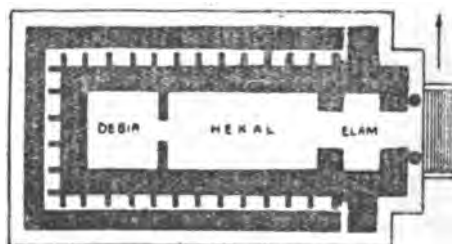
(Fig. 9.)

for the shew bread (Y) and finally the solid gold seven armed candlestick (Z) which consisted of three concentric half circles and a central intersecting arm, all of which terminated at the same level. The relief on the Arch of Titus, while agreeing in many respects with the ancient description of it, is not considered to have been copied from the tabernacle candlestick.

The Adytum or holy place was ten cubits square and approached through curtains dependent from gold covered columns. It contained the Ark of the Covenant, so called because its purpose was to house the Tablets of God's Covenant with the Jews. The Ark served, too, as a reliquary for the pot of manna and Aaron's rod. It was an oblong chest of acacia wood two and one-half cubits long and one and one-half cubits high. The wood, including the cover, within and without, was covered with plates of pure gold. The cover, the Mercy Seat, supported the Cherubim, an unique example of Jewish sculpture. These figures were composite creature forms similar to the Egyptian Andro-sphinxes. The four corners of the holy object were furnished with gold rings through which bearing poles were passed. The fate of the ark is past finding out. It was brought to Jerusalem by David and was installed in the first temple by Solomon. There is every probability that it suffered destruction at the time of the sack of Jerusalem by Nebuchadnezzar.

Solomon's Temple

Under Solomon, for the first time in Jewish history, a permanent building was erected on the Haram area of the



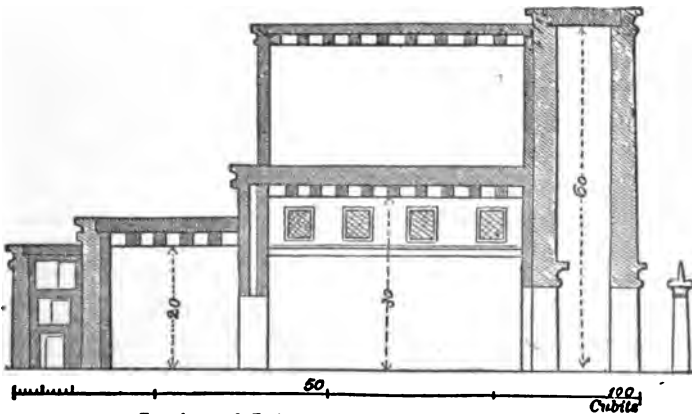
Plan of Solomon's Temple. (Fig. 11.)

eastern hill of Modern Jerusalem. Solomon probably regarded this building merely as one of the more important edifices of his palace group and it was not until centuries later that the shrine took precedence over all other places of worship as the national sanctuary.

In the construction and decoration of his temple the king employed Phoenicians, even the lavers and utensils for sacrificial service were made under the direction of Hiram of Tyre. The plan (Fig. 11.) followed, at a larger scale, that of the tabernacle. Thus, although the documentary sources of information are few (Kings: Chronicles: Josephus: Talmud) and confusing; and we do not possess a single pictured form, we are able owing to our knowledge of the Mosaic plan upon which it was based and of the sources of Phoenician art, to visualize it with a fair degree of accuracy.

The Phoenician designers during the eleventh century B. C. were indisputably under the influence of Mesopotamia. The temple mounds of Chaldaea and the palace terraces of Assyria are the sources then to which we must refer for a knowledge of the ornamental forms employed at Jerusalem.

Instead of brick as wall material the sides of the temple were constructed of dressed stone, ten feet thick' at the bottom. The interior walls were wainscoted with cedar



Section of Solomon's Temple. (Fig. 12.)

and the floors were of cypress. Both ceiling and walls were covered with brilliant color.

The spaces along the sides of the wooden cella of the Mosaic tabernacle, sheltered by the extended tent fly and presumably screened for storage, were transformed in the temple into three stories of depository chambers (Fig. 12.) The total height of these stories was fifteen cubits, half the height of the building. Above their roof rose a clerestory wall, through whose windowed openings light was provided for the audience hall.

The Holy of Holies was unlighted, for the reference to Jehovah "who dwelleth in thick darkness" indicates a desire to obtain for the Ark a place that should appear absolutely isolated from ordinary conditions of light and sound.

The house (Fig. 11.), proper, was divided by a partition into the Holy of Holies, Debir, where rested the Ark, and the audience hall, Hekal. To the east of the large room was a vestibule, Elam, flanking the entrance to which, after the Egyptian precedent, were two huge hollow bronze columns, in the embellishment of which lilies and pomegranates were used.

Directly in front of the entrance, on a raised base, stood the sacrificial altar of bronze. The rock upon which this was founded is now enclosed by the Dome of the Rock.

To the southeast of the temple was the Brazen Sea, an enormous metal basin, fifty feet in circumference and nine feet high, supported upon the back of twelve oxen. This colossal receptacle conserved the water necessary for purification. The Fountain of the Lions in the Alhambra, Granada, Spain, continues to modern times the design of this remarkable creation known as the Brazen Sea.

The temple was raised above the level of the sacred enclosure upon a stone crepidoma, a lithic reminiscence of the low earth mound which supported the tabernacle. The temenos was surrounded by a carefully constructed cedar covered stone wall. To the south of this wall on successively lower levels were private and ceremonial buildings

of the palace group. Between the temple and the halls of state were located the king's living quarters and the Harem or the apartments for the daughter of the Pharaoh. Adjoining the monarch's house was the Throne Hall, preceded by a sumptuously decorated Hall of Waiting, the Porch of Pillars. The great Audience Hall, used for public assemblies, called the House of the Forest of Lebanon, so called because its second story was supported upon forty-five wooden columns brought from Mt. Lebanon, occupied the extreme position to the south. It is interesting to note that the Bible refers to the use of the upper story of this edifice as a royal armory.

Temple of Zerubbabel

When the Babylon King, Nebuchadnezzar, conquered Jerusalem in 587 B. C. the city was ravaged and the buildings of the palace and temple were destroyed. After the end of the Babylonian Captivity, during the reign of Cyrus the temple was reconstructed by Zerubbabel. While nothing is known of this reconstruction other than the account of the difficulties of carrying on the work, it is safe to suppose that the details of the work were wholly Persian.

Temple of Herod

In the year 15 B. C. Herod, acclaimed as a new Solomon, decided to carry out the prophecy of Hagar (11 3-9) for the elevation of a house (temple) whose glory should be greater than that of Solomon's Shrine. Possibly he was shamed by the contrast between the aged temple structure, now falling into ruin and the sumptuous marble Roman palaces, resplendent in their marble architecture. While this temple of Herod was Roman in its detail and architectural style, it nevertheless preserved, for the greater part, the arrangements of the earlier edifices. Ten years sufficed for its completion and until the campaign of Titus it was one of the most extravagantly devised temples in the ancient world. The Romans under Titus utterly ruined the entire temple area, to such an extent that even the location of the walls is in doubt. The following description of the main features of the edifice has been quoted from "The Herods"

by Dr. Farrar: "The great walls which encircled the temple hill had five gates, two on the south, and one on the north, east and west. The principal gate faced the east, and was called Shushan, because it is said to have had originally engraved upon it a picture of the Persian capital. The porticoes, of which some were double, were supported with columns, and paved with many colored marbles, but roofed with wood, which accounts for the various conflagrations of which we read. In the Royal Portico were four rows of Corinthian columns, one hundred and eighty-two in number, twenty-seven feet high, and so thick that three men could only encircle them with extended arms. The Court of the Gentiles was a sort of open market, and was separated from the other courts by the partition called Soreg (trellis). On the dwarf pilasters of this 'wall of partition,' were inscriptions in Greek and Latin, forbidding any Gentile to proceed further on pain of death. Beyond this was the Chel, with nine gates, inlaid with plates of gold and silver, approached by five marble steps. Within this was the Court of Women, on the south of which was a small court. In this court were the thirteen 'Trumpet-boxes,' for voluntary contributions, which some (not very probably) suppose to be referred to in our Lord's remark about the ostentatious Pharisees who, in their almsgiving, 'sound a trumpet' before them. At the corners of the court were chambers for the storage of the Levitic musical instruments, and others for the use of Nazarites and purified lepers.

"Beyond this court was the Gate of Nicanor. It was of Corinthian brass, approached by fifteen semi-circular steps, which gave their name to the 'Psalms of Degrees.' It opened upon the Great Court, which had a number of apartments on the north and south. Among the latter was the 'Hall of Squares' where at this time the Sanhedrin met. On the east of this court of the Israelites was a balustrade, on which the priests stood when they blessed the people. Beyond this was the Court of the Priests. On either side of the Gate of Nicanor were the vestries for priestly robes,

and in this court was the 'House of Stores.' It contained other store chambers, among which was the Golah, where was kept the water-apparatus for filling and emptying the Brazen Sea. Beyond this another flight of fifteen or twenty steps conducted to the open gate of the vestibule. In the thickness of the wall were two closets in which were kept the sacrificial knives. Another gate, richly gilded, and covered with splendid Babylonian tapestry of purple, woven with golden flowers, opened on the Holy Place or Hechal. Over the gate was a superb golden vine, which excited boundless admiration, and was the symbol of Israel (Ps. lxxx, 8). It is said that each golden cluster was as high as a man. Beyond the splendid inner curtain—the veil which was 'rent in twain' at the Crucifixion—was the Holy of Holies. Above the shrines was a sort of unoccupied Upper Chamber (Alijah). The roof was surrounded with sharp gilded pinnacles, to prevent the birds from lighting on them.

"The contents of the courts and sanctuaries were regulated by the Law of Moses. In the Court of the Priests was the brazen sea for ablutions; and in the center the vast altar for holocausts, built of unpolished stones. On its north side were marble tables for the flesh of the offerings. In the Holy Place were the table of shewbread, the altar of incense, and the seven-branched candlestick—all of solid gold. The Holy of Holies was empty. Where the ark had stood was a stone on which the High Priest deposited his censer on the Day of Atonement. It was called the Eben Shettijah, or 'foundation stone.'"

Outside of the magnificent conception of the national temple in the field of Jewish art there is a lamentable absence of original or interesting forms. In the tombs, rock cut and free standing, in the vicinity of Jerusalem we recognize in their decoration features borrowed, seemingly without taste, from the art of the peoples with whom they came in contact.

The Architecture of Asia Minor

The architecture of the remaining countries of Asia Minor, excepting perhaps Lycia, Phrygia, and Lydia, are of

comparatively little importance in the history of art. Cyprus, it is true, developed an important school of pottery and sculpture and may have influenced Greek art in a minor manner.

Lycia

Lycia developed a serious and original art. In its earlier form constructed in wood, in its later phase these earlier types were translated into stone. In the stone, the nature of the material was entirely denied, and the petrified structure is shown with all the details of its wooden framing most accurately rendered. The Lycian monuments, entirely of a mortuary character, are of two classes, rock cut and free standing. The rock cut tombs are of two types (Fig. 15.) those having a curvilinear roof sharply contrasting with examples having a flat roof. The former transmits a roof form prevailing in a district where the climatic conditions were such as to require a gabled covering to throw off the snow and rain. The flat roof, as we have seen in our studies of the architecture of Egypt, was developed in a region that was comparatively rainless. So from these monolithic tombs, manifestly copying earlier timber framed structure, we can write a page in the history of the early inhabitants of the Lycian territory concerning their antecedents which would otherwise be lost to us.

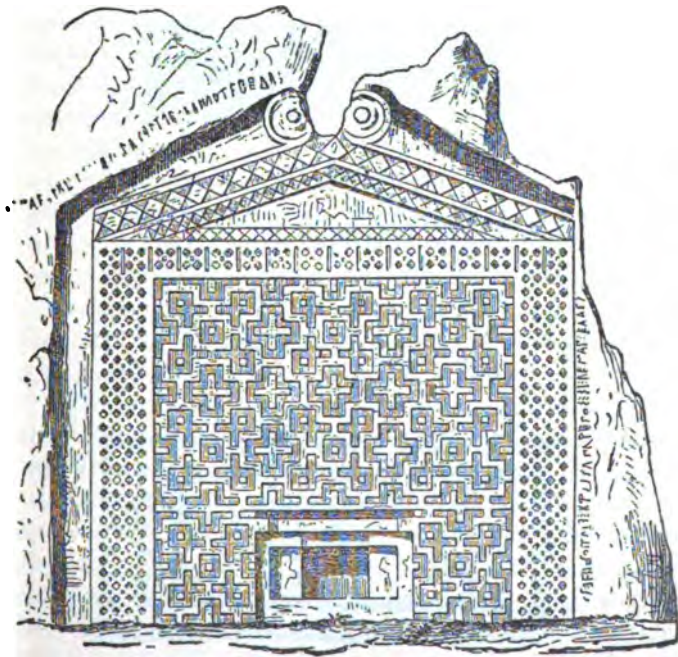
The free standing tombs often resemble wooden framed sarcophagi or isolated enclosed shrines. Typical examples are to be found at Antiphellus, Myra, and Telmissus in Asia Minor. The British Museum, London, possesses a perfect example of the free standing sarcophagus type.

Phrygia

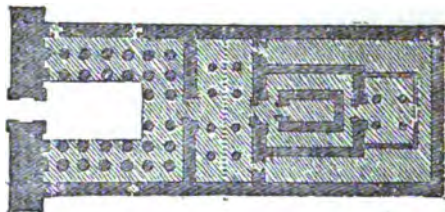
The Phrygians were nomads who according to the classic authorities, Herodotus, Strabo, and Pliny, came from Europe and occupied the Central highlands of Asia Minor. They were perhaps a colony of Thrace. The Phrygian Empire was at its height about 700 B. C. and with Lydia was destroyed by the Cimmerians, a people dwelling north of the Black Sea (modern Southern Russia). The Hittites and Phrygians both occupied the plateau of Asia Minor,

but the Hittite Empire preceded the Phrygian. Many of the monuments that have been characterized as Phrygian are either original Hittite works or Phrygian constructions designed in the manner and style of the earlier art. Typical examples of this phase of the art of this district have been exemplified in the reliefs from the Galleries at Boghaz Keuy and the tomb facade from the Ayazeen necropolis.

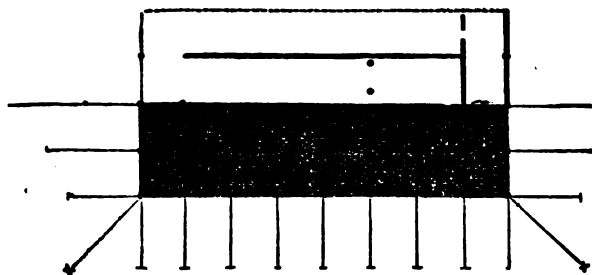
There are a number of tomb facades, that exhibit a peculiarly national form of art, and these should be taken as the index of the esthetic ideal of the people. Semi-barbaric wanderers and dwellers in tents, the desire to fashion their tombs in the form of their earthly domiciles led to the representation of the patterned tent coverings as a tomb facade decoration. The most interesting example of this frontispiece tomb design is known as the Tomb of Midas, (Fig. 16.) between Kivtahija and Sivrihissar. The facade



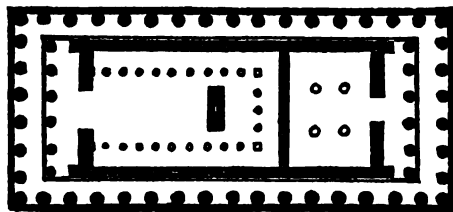
Tomb of Midas. (Fig. 16.)



Plan of Temple of Khons, Karnak, Egypt. (Fig. 14.)



Plan of Arrangement of Interior and Roof of Tabernacle. (Fig. 10.)



The Parthenon. Greek Doric Temple. (Fig. 13.)

is a rectangular surface covered with an all-over textile pattern carved in relief, enframed with a border evidently inspired by a woven pattern studded with jewels. The whole is crowned by a low pediment in which the use of flat members indicates a wooden prototype. The apex of the pediment is surmounted by an acroterium composed of two inverted scrolls or volutes, which have the appearance of curled shavings. All parts of the relief were undoubtedly colored and when so treated the monument must have been of great interest. The tomb is attributed to Midas because the Phrygian inscription above the tomb contains the name of the king.

Lydia

In the countries of Lydia and Caria the conical tumulus is the characteristic form for monumental tombs. It is impossible within the limits of this article to discuss the various theories advanced concerning the origin of these peoples. The weight of testimony indicates that the early Lydians were a division of the Phrygians and that the Carians were Hamitic. This being true the tumulus form appearing generally throughout the western section of Asia Minor may be considered a Thracian device.

The most important example of this type, on account of its preservation, is the so-called Grave of Tantalos (Fig. 3.) upon Mount Sipylus near Smyrna. The tomb consists of a circular drum, approximately one hundred feet in diameter, surmounted by a conical cap originally terminated with a carved finial. The drum was supported upon a low plinth and separated from the cone by a simple cornice. In the center of the mass was the sepulchral chamber, the walls of which were built up in horizontal courses. The courses of stone were brought nearer and nearer together as the ceiling of the chamber was approached, so that the cap stones had but a foot to span. This same constructive method was followed by the Egyptians in erecting the grand gallery of the Pyramid of Cheops. The Minoan builders of the so-called Treasures and the Lion Gate at Mycenae

likewise employed this corbel scheme instead of the arch, a circumstance which points strongly toward a relation between the Minoans and the inhabitants of Asia Minor.

Caria

The Carian tumuli differ in but one element from the Lydian type. In Lydia the monument stands alone. In Caria a circular wall surrounded the mound, forming a temenos or sacred enclosure. Developed in Asia Minor, transmitted through the medium of the Etruscans, Rome utilized the tumulus as the chief element for some of her most monumental efforts. Strange as it may seem the noble Pantheon, the wonder of Roman construction, owes its being to the tumulus constructions of the early inhabitants of Thrace and Asia Minor.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THE
MAGAZINE.

(End of C. L. S. C. Required Reading for March, pages 342-410.)



Astronomical Photography

By Malcolm McNeill

Professor of Mathematics and Astronomy, Lake Forest College.

TO write an account of the applications of photography to astronomy is almost like writing a history of observational astronomy during the last thirty years; not that the new method is driving the old method out of the field, but there are few kinds of astronomical observation in which the attempt has not been made to supersede direct eye observations more or less completely by photographic methods. These attempts have had varying degrees of success, so great in some cases that practically new lines of research have been opened, often giving us pictures of things impossible to see by any direct eye view with the telescope, often enabling the astronomer to study at his leisure complex phenomena of very brief duration; sometimes the success is so indifferent that the astronomer considers it a triumph to show on a photographic plate phenomena obvious to a novice on a first view through a very indifferent telescope.

The idea of employing photography in astronomy is almost as old as photography itself, and came about most naturally. The telescope minus the eye-piece is in essence an instrument identical with a camera. Daguerre attempted a picture of the moon in 1839 but got only the outline without detail. Sunspots were photographed in 1845. A successful daguerreotype of the solar corona was made during the eclipse of July 18, 1851. This was perhaps the earliest production of real scientific value. Stars were photographed at about the same date. However the tails of comets, and nebulae were practically beyond the power of photography until the dry plate allowing long exposure came into general use about a generation ago. Before that the time of exposure was limited to the time during which the surface

*The writer expresses his appreciation of the courtesy of the directors of the Lick Observatory and the Yerkes Observatory for the photographs used in making the illustrations in this article.

of the sensitive plate could be kept moist. At the present time exposures of several hours' duration are not at all uncommon, and they are not limited to one night, but may extend over several, proper care of the plate being taken between times.

A very large part of the successful work in astronomical photography is dependent upon this possibility of long exposure and nearly all the work is now done with dry plates. Our knowledge of the sun's surface, its spectrum, the solar corona and other eclipse phenomena might have been gained by the use of the wet plates if dry plates had not come into use, but our knowledge of comets' tails, nebulas, and stellar spectra would have received very small increase from photography.

The explanation of the great advantage of long exposure of the sensitive plate is this: the effect of light upon it is cumulative, and the plate records the total result of all the light that has fallen upon it during the entire time of the exposure. The action differs materially from the direct action of light on the eye. This is very evanescent, lasting generally only a fraction of a second, and we can see details no better after looking at an object for several minutes than we can at first view. The photographic plate when developed gives us the opportunity to see at a glance the total effect of all the light which has fallen on the plate during the whole exposure, and thus enables us to see objects too faint to impress themselves sensibly on the retina when looked at directly. It thus happens that a photograph made by a given telescope will show many objects which are entirely too faint to be seen by any direct view with the same instrument.

This great gain in observation of faint objects like small stars, nebulas, and tails of comets does not obtain when we photograph objects like the sun where there is an abundance of light. In many solar observations there is too much light and the astronomer has to resort to all sorts of ingenious devices to reduce the time of exposure and weaken its effect. The advantage in the use of photography

therefore in such observations comes from other reasons. One of these, for instance, is the possibility of getting a practically instantaneous view of the whole surface of the sun at once, and an opportunity for leisurely study of general conditions prevailing over the whole body, while any minute study of details by direct view must be confined to a comparatively small area at any one sitting.

There are a good many phenomena of brief duration which call for careful study, much more than can be given while the phenomenon lasts, and here the photograph gives inestimable aid. A total eclipse of the sun lasts only a few minutes, on the average not more than four, and these eclipses are not frequent; so it is safe to say that no man during his entire life has had much more than half an hour of total solar eclipse observation. The corona, the outer envelope of the sun, has thus far been seen only during an eclipse. Its appearance is decidedly complex and the details are so delicate that no one observer can examine at all carefully at any one eclipse more than a portion of the whole. It is not a difficult matter to get a half dozen photographs during an ordinary eclipse and these can be examined at leisure. While it is probably true that thus far no corona photograph has shown all that can be seen by a trained eye using the same telescope, yet the gain in time is so great as to outweigh this drawback and it is safe to say that without the knowledge gained from the study of photographs we should know much less about the corona than we now do.

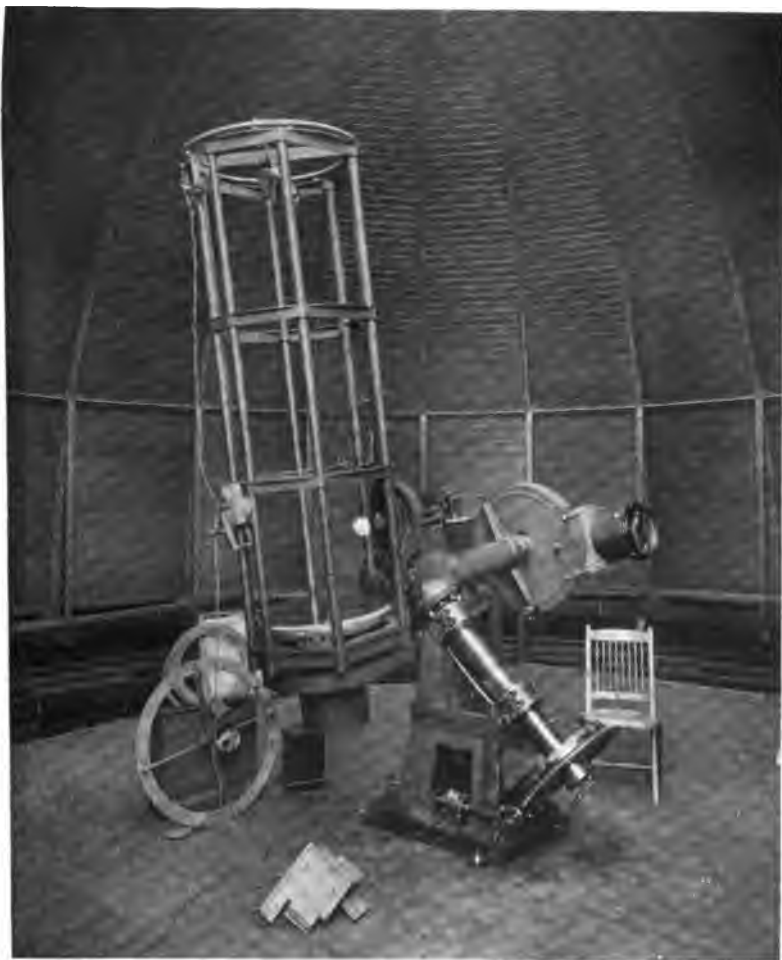
Photography played a considerable part in the observations of the Transits of Venus in 1874 and 1882; and although the "transit" method of getting the distance of the earth from the sun is not now regarded as very accurate, yet the discovery by photography of the minor planet Eros in 1898 has given us a far better means of determining this fundamental constant, perhaps the best thus far known. Practically all discoveries of minor planets during the last twenty years have been made by photography. A telescope whose field covers a considerable area of the sky is used and

is kept very accurately pointed at some star during the exposure. When the plate is developed the star images appear as dots while the minor planets show as streaks owing to their motion among the stars. Not infrequently several are found on the same plate. The effect is just the reverse of that seen in the comet pictures in this article where the stars show as streaks, the telescope being guided so that the image of the comet remains stationary on the plate and the star image is lengthened out into a streak by the relative motion of the star and comet.

An international association of observatories has been engaged during the last twenty years in making photographs of the whole heavens showing all the stars down to the fourteenth magnitude. The work is now nearly finished. The whole body of astronomers the world over could not make in a century by the old direct vision methods a map comparable to this. A complete record of the present appearance of the starry heavens is thus obtained and it is expected that this will be of immense value to future generations of astronomers for study of changes of position and brightness among the stars. Upon these things will depend much of our knowledge of the relation of our solar system to the stellar universe. Photographs of various regions of the sky have already been of great service in the study of various stars; especially in the case of the class of variable known as "temporaries" has photography been of advantage in studying their earlier history before they became conspicuous as well as in their later history as they fade away.

Present day spectroscopic work whether of sun, planet, comet, star, or nebula is almost wholly photographic. The pictures of the sun on page 418 are not direct views but have been taken with the spectroheliograph, using different distances of the H line from the center thus giving an idea of what is going on at various levels above the surface as seen by direct view.

The spectra of comets and nebulas can be by long exposure brought out incomparably better in a photograph



The Two-foot Reflector, Yerkes Observatory, by Means of Which
Astronomical Photographs are Taken.



Morehouse Comet, November 17, 1908.
Lick Photo.



Daniel's Comet, July, 1907.
Yerkes Photo.

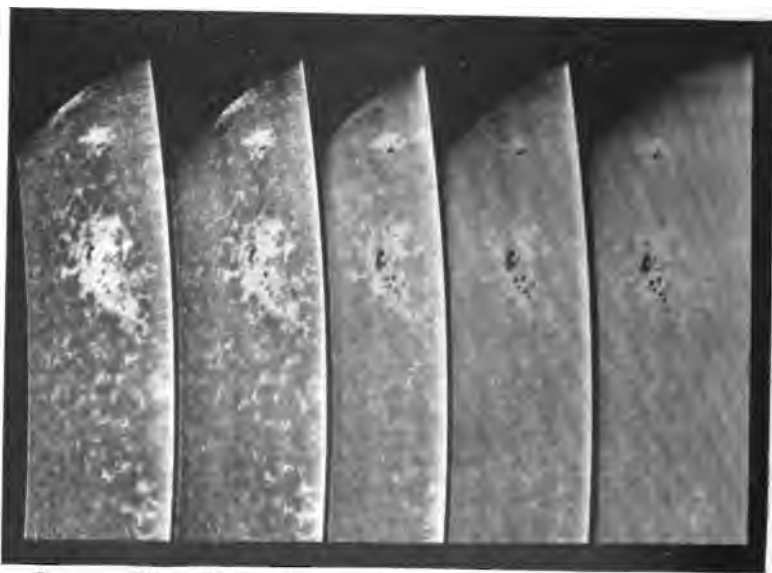


Morehouse Comet, November,
1908.
Yerkes Photo.

than was possible by the old method. The spectra of stars can be studied with a minuteness wholly impossible without photography. As seen directly in the spectroscope the spectrum of a star is merely a long line with short interruptions of continuity here and there. By regulating the clockwork which keeps the telescope pointed on the star the spectrum is made to travel slowly across the plate at right angles to itself, so that the line becomes a ribbon and the gaps in the line become lines across the spectrum like the lines seen in the spectrum of the sun or any other body whose diameter is appreciable. In the spectrograms shown on page 419 the light stripe with the dark lines in it is the star spectrum while above and below the white lines on the dark background form the spectrum of the terrestrial substance with which the star spectrum is compared and the displacements of the corresponding lines in the two spectra afford a means of measuring the velocity of the star toward or from us. This study of the velocity of stars in the sight line is one of the most fascinating fields of present day astronomical research, and seems as likely to yield import-



Photograph of Moon's Surface.

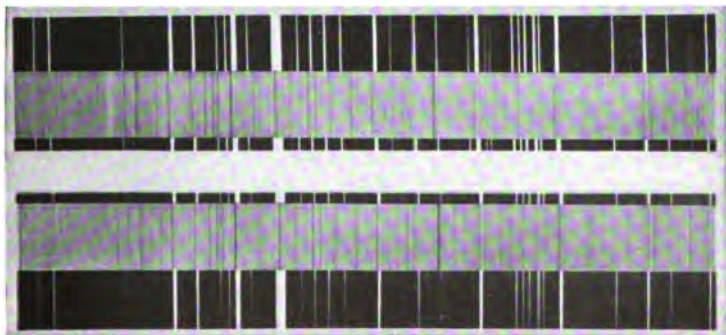


Sunspot—Five Views taken at Various Levels with Spectroheliograph, 1904.
Yerkes Photo.

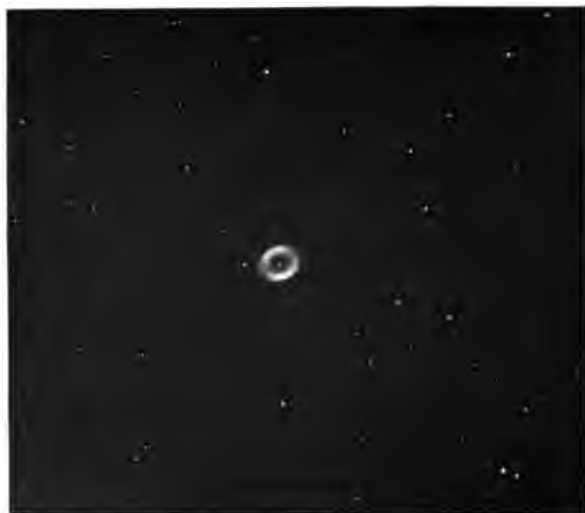
ant general results as the older study of motion athwart the line of sight by means of old and recent direct observations of position.

Photographic study of the planets has as yet been rather unsatisfactory. The picture of Jupiter (page 422) is one of the best which has been made. The instrument used was the forty-inch aperture Yerkes telescope, in many respects the most powerful telescope in existence, and yet the details shown in the picture are no better than can be seen by direct view with a comparatively small instrument. The planets have sensible discs as seen in the telescope and shine by reflected sunlight; their brilliancy per unit of plate surface is therefore far inferior to that of the stars. In addition their rotation on their axes is too rapid to permit any long exposure. The canals of Mars which have been seen by many observers for thirty years were not successfully photographed until very recently.

At the beginning of this article it was stated that any telescope could be used as a camera; but just as one type of camera is best suited for one kind of work and another for another kind, so some kinds of photographic work are best done with the refracting telescope and others with the reflecting. Whenever the photograph is to be subjected to careful measurement as in many kinds of star photographs and in almost all spectroscopic work, the sharper



Yerkes Photo. Spectroscopic Analysis of Orion.



Ring Nebula in Lyra.

Lick Photo.



Trifid Nebula.

Yerkes Photo.



The Great Nebula in Andromeda.
Lick Photo.



Dumb-bell Nebula.
Lick Photo.



The Great Nebula in Orion.
Yerkes Photo.



Star Cloud and Black Holes in Sagittarius.
Yerkes Photo.

definition of the image given by the refractor makes that type preferable. Where sharpness of definition is of less importance than light gathering power, the reflector is the more useful instrument.

The refracting telescope made for ordinary eye observations is not a perfect instrument for photography mainly because it is not completely achromatic. The lenses are ground so that the light from the strongest part of the visible spectrum comes to a focus in one plane while the reds, blues, and violets come to different foci, and in consequence the image of any bright object as seen in any large telescope is fringed with a halo of purple. Unfortunately the ordinary photographic plate is made more



Jupiter.
Yerkes Photo.

sensitive to the blue, violet, and ultra-violet than it is to the yellow and green, the brightest visual portion of the spectrum. In consequence of this the photographic image is much less sharp than the visual image. Various means for overcoming this difficulty have been devised, instrumental applied to the telescope and chemical applied to the sensitive plate.

An additional lens called a photographic corrector is sometimes added to the telescope which shifts the local plane of best definition to that part of the spectrum which is most active photographically. A good many telescopes are now made mainly for photographic use, and are therefore corrected for this use in the original grinding. Such telescopes are not very good for ordinary visual use. The telescopes used in making the great chart of the heavens are of this kind.

Then again by chemical means the photographic plate can be rendered more sensitive to the brighter portion of the visible spectrum, and such plates can be used to good advantage with the ordinary visual telescope. With plates of this character and a color screen which cuts off the fringe of useless light very fine photographs are now being made.

But with all of these methods there is a failure to use all the light which falls on the object glass of the telescope and a consequent undesirable loss of efficiency in photographing very faint and diffuse objects like nebulae. By far the best work on such objects is now done with reflecting telescopes of wide aperture and comparatively short focus, both of which features tend to increase the brightness of the image. While the image made by a reflector is seldom as sharp and distinct as that made by a refractor, this is a small objection when the object to be photographed is a nebula generally indistinct and without sharp detail: there is no chromatic aberration and special devices used with the refractor are unnecessary. There is very little loss of light where the mirror is freshly silvered and the surface is easily renewed when it has become tarnished. With instruments of this character such as the two-foot reflector of the Yerkes Observatory (page 415) and the Crossley reflector now owned by the Lick Observatory photographs of nebulae far surpassing anything made by refracting telescopes are now being produced. The beautiful volume of nebula photographs recently published by the Lick Observatory brings out as never before the spiral character of many nebulae and adds supporting evidence to the speculations on solar and planetary evolution. Only telescopes of this kind have brought to our knowledge the curious and puzzling phenomena attendant on the fading away of the temporary star Nova Persei a few years ago.

This article should not be finished without mention of one characteristic inherent in all photographs, the "grain" of the plate. The picture is not a "pure" one:—that is, the image of a point is not a point but is a little spot of ap-

preciable size. The photograph is therefore like a stipple engraving and any considerable enlargement shows this plainly. The source is twofold. First the image made by the object glass of the telescope has in some degree the characteristic mentioned, owing to the fact that the waves of light are of measurable size causing the image of a point to spread over a definite area, smaller as the aperture of the telescope increases. If it were not for this a small telescope would do as good work as a large one on all objects where there is a sufficiency of light by using eye-pieces of large magnifying power. But secondly, this granulation is intensified in the development of the photograph. The picture is formed by the deposit of solid particles formed by the action of the various chemicals in the film and in the developer, and these particles are of sensible size. On the whole the particles are smaller in the photographs made by the old fashioned wet plate process than by the modern dry plate, and the former could bear magnification better. But the advantages of the dry plate process outweigh this disadvantage, and besides there has been a great improvement in the fineness of grain of the dry plate since it came into general use, and this is likely to continue.

And then again the photograph as far as it goes gives a faithful reproduction of the image made by the telescope without bias or personal equation. When an astronomer is working on something just about at the limit of his instrument and his own power of vision there is danger that he may think he sees what he thinks he ought to see in accordance with some preconceived theory of the phenomenon under consideration, but the photograph gives evidence to all men stronger than any which can be produced by any single observer working visually.

The process from the first daguerreotype of the moon, which failed to show what could be seen with the naked eye to the photograph of the nebula about Nova Persei, which is far beyond the reach of direct view with the most powerful telescope ever constructed is enormous, but it has all been accomplished within the scriptural span of life.

Aside from the spectroscope, the photograph has been the most useful aid to astronomical observation since the invention of the telescope. Its usefulness is not yet defined and circumscribed, old applications are being continually brought nearer perfection and new applications are being found. It will be many a year before the photographic process is relegated to the scrap heap of methods which have had their day of usefulness but are now superseded by more effective ones.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

The Canticle of the Sun of Francis of Assisi

"O most high, almighty, good Lord God, to Thee be long praise, glory, honour and all blessing!

"Praised be my Lord God with all His creatures; and specially our brother the sun, who brings us the day, and shining with a very great splendor: O Lord, he signifies to us Thee!

"Praised be my Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven.

"Praised be our Lord for our brother the wind, and for air and cloud, calms and all weather, by the which thou upholdest in life all creatures.

"Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious, and clean.

"Praised be my Lord for our brother fire, through whom thou giveth us light in the darkness; and he is bright, and pleasant, and very mighty and strong.

"Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colours, and grass.

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

"Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure for Thou, O most High, shalt give them a crown.*

"Praised be my Lord for our sister, the death of the body, from whom no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by Thy most holy will, for the second death shall have no power to do them harm.

"Praise ye and bless ye the Lord, and give thanks unto Him, and serve Him with great humility."

*St. Francis composed this verse later on the occasion of a quarrel which arose between the Bishop of Assisi and the Podestà. The last couplet was added at the Portiuncula while he was on his death-bed.



Stories from The Heptameron of Margaret of Navarre

Margaret of Angoulême (1492-1549), usually called Margaret of Navarre, because her second husband, Henri d'Albret, was King of Navarre, is best known through her passionate devotion to her brother, Francis I of France. It was because of her influence with him that his persecution of heretics was no worse than it was. Margaret's gaiety and sympathy won deep affection for her from her people and her intellectual ability was considered of no mean order. She wrote much verse, but her chief work, modeled on Boccaccio's "Decameron," is the "Heptameron" (from two Greek words meaning "seven days"). In it a party of ladies and gentlemen, interrupted in a journey, beguile the weariness of their enforced delay in an abbey by the telling of stories. Translations of two follow:

Fifty-fifth Tale

The widow of a merchant carries out her husband's will, interpreting its meaning to the advantage of herself and her children.

In the town of Saragossa there was a rich merchant, who, seeing that death was approaching and that he could no longer keep his property, which he had acquired, perhaps, in wicked ways, thought that by making some trifling gift to God, he would, after his death, make amends in part for his sins; as if God gave pardon for money! And when he had ordered the affairs of his house, he said that he wished that a fine Spanish horse that he had should be sold for as large a sum as possible and the money given to the poor, begging his wife that she should not fail, as soon as he was dead, to sell the horse and to distribute this money according to his direction.

When the burial was over and the first tears had fallen, the wife, who was not any more foolish than Spanish women usually are, approached the servant who had heard his master's wish with her.

"It seems to me that I have met a sufficient loss in the person of the husband whom I loved so dearly without losing his property now. I do not want to disobey his command but rather to carry out his purpose in a better way; for the poor man, led by the avarice of the Priests, thought he would make a great sacrifice to God by giving after his death a sum of which, as you know, he would not have given a crown during his lifetime, even for extreme need. Therefore, I have decided that we will do what he ordered at his death and even better than he would have done if he had lived a fortnight longer, but no one in the world must know anything about it."

And, when she had the servant's promise to keep it secret, she said to him: "You will go forth to sell his horse, and to anyone who asks you 'How much?' you will say: 'One ducat,' but I have an especially fine cat which I wish to offer for sale, too, and you will sell it at the same time for ninety-nine ducats, so that cat and horse together will yield the hundred ducats for which my husband expected to sell the horse alone."

The servant promptly carried out his mistress's command and, as he was leading his horse through the square, holding his cat in his arms, a certain gentleman who had previously seen the horse and wished to own him, asked the man how much he wanted for him.

"One ducat," the fellow answered.

"Don't jest, I beg," the gentleman returned.

"I assure you, sir," said the servant, "that he will cost you but one ducat. It is true that the purchaser must buy the cat, too, and I must have ninety-nine ducats for him."

At once the gentleman, who considered that he had a reasonable bargain, paid him promptly one ducat for the horse and the remainder as he had requested, and led off his purchase.

On his part, the servant carried away the money, over which his mistress was highly delighted, and did not fail to give the ducat for which the horse had been sold to the Poor Mendicants, as her husband had commanded, and kept the remainder for the benefit of herself and her children.

Fifty-seventh Tale.

For seven years an English Lord was in love with a lady without daring to tell her about it, until one day, when he was gazing at her in a meadow, he lost all color and all control of expression through a sudden palpitation of the heart that seized him; then she, showing her pity for him, at his request laid her gloved hand over his heart. He pressed it so ardently while telling her of the love that he had long borne her, that where she had laid her hand her glove remained. Later he enriched it with precious stones and fastened it upon his doublet on the side of his heart, and was so truly and worthily her servant that he never asked any greater privilege.

King Louis XI sent to England as his ambassador Lord de Montmorency, who was so welcome there that the King and all the Princes esteemed him highly and were fond of him, and even sought his advice concerning some of their private affairs.

One day, being present at a banquet which the King gave for him, there was seated near him a nobleman of high rank who wore fastened upon his doublet a little glove such as women wear, with gold hooks, and on the finger seams there were many diamonds, rubies, emeralds and pearls, so that this glove was considered of great value. Lord de Montmorency looked at it so often that the nobleman noticed that he wished to ask him the reason why it was so richly furnished, and because he thought the account was greatly to his credit he began the relation.

"I see that you think it strange that I have decked out a poor glove so gorgeously, and I am even more eager to tell you the story, for I take you to be an intelligent man

and one who knows what sort of passion love is. So that if I did well you will praise me for it, or, if not, you will forgive me because of the love that rules all worthy hearts.

"You must know that all my life I have loved a Lady, that I love her now and shall love her after death, and because my heart was bolder in placing its affection than were my lips in speaking, I waited seven years without daring to give her any hint, fearing that if she should know it I should lose my opportunity of being often with her, for this I dreaded more than death. But one day, being in a meadow gazing at her, such a severe palpitation of the heart attacked me that I lost color and control of expression. She noticed it, and asked what was the matter with me, and I told her that I had an unbearable pain in the heart. And she, thinking that my illness was of another sort than love, showed me that she was sorry for me, which made me beg her to be willing to lay her hand upon my heart to see how it was beating. This she did, more from charity than from any other sort of love, and when I held her gloved hand against my heart it began to beat and be distressed so heavily that she felt that I spoke truth. And then I pressed her hand against my heart, saying:

"'Alas Lady, receive the heart that is eager to burst my breast and leap into the hand of her from whom I hope for favor and life and pity. I am forced now to disclose to you the love that I have long concealed, for neither my heart nor I are masters of this powerful god.'

"When she heard the tenor of my words she thought it strange.

"She desired to withdraw her hand; I held it so firmly that the glove remained in the place of her cruel hand, and because I have never had any greater favor from her I have fastened this glove as the best plaster I can give my heart, and I have adorned it with all the richest rings that I had, though the riches lie in the glove itself which I would not give up for the Kingdom of England, for I have no greater happiness in the world than to feel it on my breast."

Lord de Montmorency, who would have preferred a

lady's hand to her glove, praised him that he was the truest lover that ever he had seen, and worthy of better treatment since he set so much store by so little, but that, taking into consideration his great love, if he had won more than the glove, perhaps he would have died of joy. With this suggestion of Lord de Montmorency the Englishman agreed, not suspecting that he was making fun of him.

The Star Myth of Taurus and the Pleiades

WHEN great Jupiter became enamored of Europa, the daughter of the king of Phoenicia, he put on the form of a bull, and, beguiling her to mount upon his back, "swiftly he sped to the deep. . . . The strand he gained, and forward he sped like a dolphin, faring with unwetted hooves over the wide waves. And the sea, as he came, grew smooth, and the sea-monsters gambolled around before the feet of Jupiter, and the dolphin rejoiced, and, rising from the deeps, he tumbled on the swell of the sea. The Nereids arose out of the salt water, and all of them came on in orderly array, riding on the backs of sea-beasts."

Moschus, translated by Andrew Lang.

"Or sweet Europa's mantle blew unclasp'd
From off her shoulder backward borne:
From one hand droop'd a crocus: one hand grasp'd
The mild bull's golden horn."

Tennyson's "Palace of Art."

The stealing of Europa has been a theme full of suggestion to poets and artists alike. The following sonnet by William Wetmore Story is descriptive of a picture by Paul Veronese:

Zephyr is wandering here with gentle sound
The first fresh fragrance of the Spring to seek;
The milk-white steer, whose budding horns are crowned
With flowery garlands, kneeling on the ground
Receives his burden fair, and turns his sleek
Mild head around, her sandalled foot to lick:
Luxuriant, joyous, fresh, with roses bound
About her sunny head, and on her cheek



Veronese, *The Rape of Europa*. Ceiling, Ducal Palace, Venice.

The glow of morn, Europa mounts the Steer.
 One handmaid clasps her girdle, and one calls
 The hovering Loves to bring their garlands near.
 From her full breast the loosened drapery falls,
 As borne by Love o'er slope and lea she goes,
 Glad with exuberant life—fresh as a new-blown rose.

This exploit of the king of gods and men was commemorated on earth by the naming of a continent, and in the heavens by the placing among the stars of the constellation, Taurus. His quarters plunged beneath the billows of the sky, the huge beast urges his way with mighty shoulders, his star-tipped horns menacing the valiant hunter, Orion, who faces him for attack. On the bull's broad neck glisten the misty-shining Pleiades, Atlas, the father, and Pleione, the mother, and the six daughters, always weeping for the hardships of their lives.

In the far west dwelt Atlas, a mighty man and a powerful king, wise, learned in astronomy, rich in herds and flocks, and richest of all in the golden apples of the Hesperides. In the War of the Titans he was condemned to



Europa and the Bull, Metope from Selinus.

bear forever on his shoulders the high dome of heaven lest it fall and crush the earth. Groaning beneath its burden the sufferer greeted inhospitably Perseus, coming back from his seizure of the Gorgon's head. The hero turned upon him the fearsome gaze of the dead Medusa, and changed him into a mountain towering even into the sky and resting broadly upon the earth. Pleione, the mountain's spouse, sheds her light but dimly, as if mourning his transformation. Indeed, so faint is her glow that she has been called the "lost Pleiad." Yet she disputes the title with two of her daughters. Merope lowered her high estate to marry a mortal, Sisyphus, king of Corinth. The match proved one of doubtful happiness. Her son, Glaucus, was a wild monarch who fell victim to the fury of the horses he had fed on human flesh. Her grandson, Bellerophon, a horse-lover like his father, tamed the winged steed Pegasus, but angered the gods and died in wretchedness. Her husband was no comfort to her, for he intermeddled with Jove's



Canova's Perseus.



Atlas, National Museum, Naples.



BELLEROPHON.

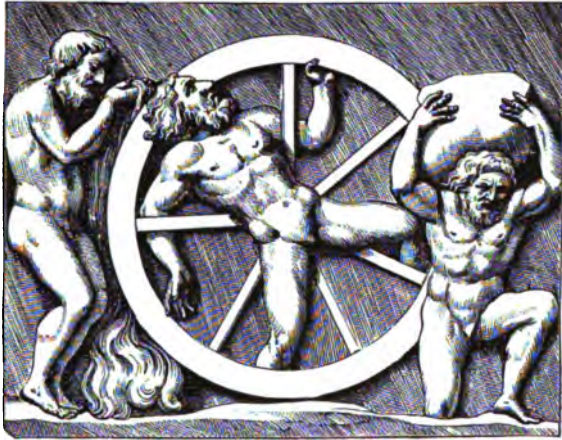
affairs, and was condemned to uproll evermore in Hades a huge stone which evermore sped down the hill again.

"Then as I passed,
I marked against the hardly dawning sky
A toilsome figure standing, bent and strained,
Before a rocky mass, which with great pain
And agony of labor it would thrust
Up a steep hill. But when upon the crest
It poised a moment, then I held my breath
With dread . . .

. . . . And as I closed my fearful eyes,
Seeing the inevitable doom—a crash,
A horrible thunderous noise, as down the steep
The shameless fragment leapt."

Sir Lewis Morris's "Epic in Hades."

Merope's exchange of immortality for love was enough to cause her to be called the "lost Pleiad." Yet Electra, wandering amid the stars in the madness of her grief, might better be the owner of the name. She was the mother, Jupiter the father, of Dardanus, the founder of Troy and the ancestor of Priam and his house, and of Aeneas and Ascanius. Aghast at the fall of Troy, Electra fled from her sisters that she might not gaze with them upon the tragedy befalling the people of her son.



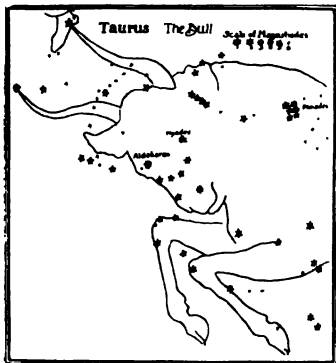
Tantalus, Ixion, and Sisyphus.

Maia was more fortunate in her offspring than were her sisters. By her union with Jupiter she became the mother of Mercury, something of a rascal, but one of the twelve "great gods," nevertheless. He was born at break of day, says Shelley in his "Hymn to Mercury," and before night he had harried Apollo's flocks and been called before his father's bar of justice to account for his misdeeds. He became a more reputable character with years, however, though his native skill and dexterity caused him to be the patron of pursuits requiring those qualities, such as trade and gymnastics. Made fleet by winged cap and sandals, he acted as the messenger of the gods, with whom he was a favorite as well as with mortals, whose feeling Shelley voices:

"Farewell, delightful Boy,
Of Jove and Maia sprung!—Never by me,
Nor thou, nor other songs, shall unremembered be"

Like most large families of girls, the daughters of Atlas married, some, as Electra and Maia, in what may be called in all truth the "upper circles," and some—Merope, for instance—beneath them. It remained for Asterope to strike the mean by wedding Oenomaus, who belonged to the middle class, since, though not divine, he was the son of a god,

Mars. The offspring of Oenomaus and Asterope was Hippodamia, and as she was an attractive maiden and the daughter of a king she had many suitors. Her father discouraged her marrying, however, because an oracle had said that he should perish by the hand of a son-in-law. He



therefore made matrimonial success contingent upon the wooer's beating him in a chariot race, and he took good care to prevent that happening by providing himself with horses of marvelous swiftness. He was outwitted, nevertheless, by Pelops, Niobe's brother, who obtained from Neptune steeds of supernatural speed. Not trusting entirely to their power

the ardent lover made assurance doubly sure by bribing Myrtilus, his prospective father-in-law's charioteer, to loose the king-pin of Oenomaus's chariot, thus hurling the monarch to his death. Though it would seem that this act would not ingratiate him with Hippodamia, nevertheless Pelops married her, though he took the precaution to ensure Myrtilus's silence by throwing him into the sea. Whether Neptune's pride was hurt at the distrust shown his horses, or whether the gods wished on general principles to avenge an act of treachery, the fact remains that the curse of the dying charioteer uttered against the descendants of Pelops was expiated in the woes of the Atrides, Agamemnon and Menelaus, and in the horrors of the Trojan War.

Atlas's remaining daughters, Alcyone, Taygeta, and Celaeno, have left small record. Possibly they were the spinsters of the family or perhaps they held the latter day opinion that a woman's affairs should not be mentioned beyond her immediate circle. As a group, however, there probably is no cluster of stars in the heavens so well known

as the Pleiades. Serviss, in his "Astronomy with an Opera-Glass," says:

"They have impressed their mark, in one way or another, upon the habits, customs, traditions, language, and history of probably every nation. This is true of savage tribes as well as of great empires. The Pleiades furnish one of the principal links that appear to connect the beginnings of human history with that wonderful prehistoric past, where, as through a gulf of mist, we seem to perceive faintly the glow of a golden age beyond. The connection of the Pleiades with traditions of the Flood is most remarkable. In almost every part of the world, and in various ages, the celebration of a feast or festival of the dead, dimly connected by traditions with some great calamity to the human race in the past, has been found to be directly related to the Pleiades. The festival or rite, which has been discovered in various forms among the ancient Hindoos, Egyptians, Persians, Peruvians, Mexicans, Druids, etc., occurs always in the month of November, and is regulated by the culmination of the Pleiades. The Egyptians directly connected this celebration with a deluge, and the Mexicans, at the time of the Spanish conquest, had a tradition that the world had once been destroyed at the time of the midnight culmination of the Pleiades. Among the savages inhabiting Australia and the Pacific island groups a similar rite has been discovered. It has also been suggested that the Japanese feast of lanterns is not improbably related to this world-wide observance of the Pleiades, as commemorating some calamitous event in the far past which involved the whole race of man in its effects.

"The Pleiades also have a supposed connection with that mystery of mysteries, the great Pyramid of Cheops. It has been found that about the year 2170 B. C., when the beginning of spring coincided with the culmination of the Pleiades at midnight, that wonderful group of stars was visible, just at midnight, through the mysterious southward-pointing passage of the Pyramid. At the same date the then pole-star, Alpha Draconis, was visible through the northward-pointing passage of the Pyramid.

In literature the references to "the sweet influence of the Pleiades" extend from Job to Aubrey de Vere. Milton says in "Paradise Lost:"

"First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run
His longitude through heaven's high road; the grey
Dawn, and the Pleiades, before him danced,
Shedding sweet influence."

Tennyson describes the group in an exquisite figure:

"Many a night I saw the Pleiads rising through the mellow shade,
Glitter like a swarm of fire flies tangled in a silver braid."

Byron made a comparison, "Like the lost Pleiad seen
no more below;" de Vere says:

"Open those Pleiad eyes, liquid and tender,
And let me lose myself among their depths!"

while Pope in his "Spring" refers to the tearful state
which seems to be the normal condition of the group:

"For see! the gath'ring flocks to shelter tend,
And from the Pleiades fruitful showers descend."



Europa, from a Vase Painting.

The Story of Cruel Psamtek*

Here is cruel Psamtek, see.
Such a wicked boy was he!
Chased the ibis round about,
Plucked its longest feathers out,
Stamped upon the sacred scarab
Like an unbelieving Arab,
Put the dog and cat to pain,
Making them to howl again.
Only think what he would do—
Tease the awful Apis too!
Basking by the sacred Nile
Lay the trusting crocodile;
Cruel Psamtek crept around him,
Laughed to think how he had found him,
With his pincers seized his tail,
Made the holy one to wail;
Till a priest of Isis came,
Called the wicked boy by name,
Shut him in a pyramid,
Where his punishment was hid.
—But the crocodile the while
Bore the pincers up the Nile—
Here the scribe who taught him letters,
And respect for all his betters,
Gave him many a heavy task,
Horrid medicines from a flask,
While on bread and water, too,
Bitter penance must he do.

The Crocodile is blythe and gay,
With friends and family at play,
And cries, "O blessed Land of Nile,
Where sacred is the crocodile,
Where no ill deed unpunished goes,
And man himself rewards our foes!"

Anonymous.

*From "A Nonsense Anthology." Collected by Carolyn Wells.



Winter

By Alcaeus.

Alcaeus was a noble of Mytilene, the chief town of Lesbos, who flourished as early as 612 B. C. His life was spent largely in war, party strife, and wanderings, and its character is reflected in his poems, of which only a few fragments remain.

The rain of Zeus descends, and from high heaven

A storm is driven:

And on the running water-brooks the cold

Lays icy hold:

Then up! beat down the winter; make the fire

Blaze high and higher;

Mix wine as sweet as honey of the bee

Abundantly;

Then drink with comfortable wool around

Your temples bound.

We must not yield our hearts to woe, or wear

With wasting care;

For grief will profit us no whit, my friend,

Nor nothing mend;

But this is our best medicine, with wine fraught

To cast our thought.

Translated by John Addington Symonds.

WHAT IT MEANS TO BE A 1910.

A common interest is the most binding of ties. Similar religious belief, similar political affiliation, similar educational training unite men because of the mind's demand for a basis of association. It is the interest of husband and wife in the home and the family that makes for strength in the marriage tie. It is the common interest in an educational purpose that has bound Chautauquans together for the space of a generation. Primarily this educational purpose makes for the culture of the individual, but no life can be lived without touching others, and individual culture spreads, until a vast number of people is welded into a coherent mass through the binding force of the common interest. The Class of 1910 is an illustration of this truth.

Its members live widely apart, except for small groups, having no personal acquaintance with each other, their educational opportunities have been widely varied, they have no ties of kinship. Yet in this, the fourth year of their participation in the work of this most democratic school on earth, they find that they have conquered distance in the making of mental friendships, they have equalized unequal opportunities, and they have formed themselves into a band inspired by a vital spirit of loyalty. They are more than separate individuals reading for culture; they are the Class of 1910, and they are Chautauquans, united by a common interest in a common welfare.



A 1912 IN NEW ZEALAND.

One of the 1912's in Ivercargill, New Zealand, started late, and so had to compress his last year's readings into about three months; but he ordered this year's course early so as to be on time. He asks Chautauqua to "excuse the zeal of a new convert" if he makes a few suggestions, among them that THE CHAUTAUQUAN give some space to short poems, such as the "Thanksgiving Litany," this year. THE CHAUTAUQUAN is acting up this excellent suggestion and gives to its readers each month a few of those brief sonnets and epigrams from classic authors, which are a part of the equipment of a liberally educated man.



A SUGGESTION.

Dickinson's description of a Greek play—"Taking place in the open air, on the sunny slope of a hill, valley or plain or islanded sea stretching away below to meet the blazing blue of a cloudless sky, the moving pageant, thus from the first set in tune with nature, brought to a focus of splendor the rays of every separate art"—brings to the imagination the possibility of such a performance at Chautauqua. With the audience grouped on the slope rising from the Athletic

Field, and with the lake forming a glistening background. the production would be given a setting beautiful in itself and happily reminiscent of classic days. Nearly thirty years ago George Riddle, well-known on the Chautauqua platform, played the name part of Sophocles' "Oedipus Tyrannus" in a production of the play in the original Greek at Harvard. Although the beauty of an out-door setting was lacking, the simplicity and dignity of the dress and grouping and movement and the sonorous music of the language made an impression never to be forgotten by anyone so fortunate as to be present. Since then there have been like performances in various places, but so infrequently that to be one of the audience is a life-time event. In 1882 Sophocles' "Ajax" was given in England at the University of Cambridge, and THE CHAUTAUQUAN of April, 1906, describes the presentation of Aristophanes' "Birds" by students of the University of California, and of Sophocles' "Ajax" at Berkeley, at Hull House, and in New York in 1903 and 1904. While these performances all were given in Greek, and while any rendering in other than the original tongue must necessarily be inadequate, yet the loss in music might find compensation in the gain in understanding by American hearers, and the compelling force of any one of the plays mentioned above is so great that it could not be injured by translation. A band of Chautauqua players chosen from the summer gathering where every talent is to be found, and trained by a professional, ought to be able to give a noble and dignified presentation, satisfying to eye and ear.



SCHOOL ROOM RESIDUUM.

"I belong to a generation," said the Old Lady of Eighty-five turning over the books of the Classical Year with her slender white fingers, "when every gentleman quoted Horace and Homer as freely as Pope or Shakespeare, and discussed the statecraft of the politicians of Athens and of Rome as intimately as if they were of his own day and no farther off than Washington."

"You sympathize with the Conductor of the Teachers' Institute at Chautauqua last September who deplored the supplanting of the education for culture by the education for grub."

"The education for grub!"

"Technical education."

"I never heard it disputed that the men of my day were competent to deal with the issues of the period in which they lived."

"So were the men of the next generation."

"They studied the classics, too; though I must own that they did not keep them up. And that is why I like these books."

"Because they give a chance to refresh the memory?"

"Yes; and because they give the person who has not had a classical education just about all that remains to the person who has had a classical education after he has been out of college twenty years."

"A sort of educational residuum."

"If you have not looked at a Greek grammar or history or poem for twenty years what is left to you of your Greek study is an ability to recognize the Greek derivation of some English words, to remember the names of old friends, and to recall the spirit that moved them to war or song or artistic expression."

"Surely the friendships and the insight are in these books."

"And in possessing them the reader comes into possession of culture—and culture makes for efficiency—and the most extreme modernist will admit that efficiency makes for—grub!"



TRANSPORTATION OF THE OBELISK FROM LUXOR TO PARIS.

(Translated from *Guide Universel dans Paris* by Albert Montémont.)

In 1829 a commission of six members was named by the minister of the interior to arrange for the bringing to

Paris of one of the two monoliths which the pacha of Egypt had presented to the king of France, the monoliths which had stood before the great temple of ancient Thebes for more than three thousand years. A vessel built for the purpose at Toulon and manned by one hundred and twenty men was placed in command of M. de Verninhac Saint Maur, ship's lieutenant, who had as adjutant M. Lebas, marine engineer, charged with the management of the moving and loading of the obelisk. The vessel left Toulon in April, 1831, and arrived at Alexandria on the 5th of May following. The party went up the Nile, lowered the obelisk, shipped it, and reached Toulon on May 10, 1833. The vessel went through the Straits of Gibraltar, up the Channel, passed Havre and ascended the Seine to Paris, which it reached on December 23. M. Lebas erected the obelisk in the center of the Place de la Concorde in the presence of Louis Philippe, and amid the applause of an immense throng, as one of the inscriptions engraved on the pedestal recalls. The expenses of transportation and erection amounted to over two million francs.

A cedar box containing medals struck in commemoration of this erection was placed under the obelisk.



GRADUATE SEAL QUESTIONS.

Inquiries have come in concerning the questions to be answered by graduate readers of the magazine for the earning of a seal. These questions will be published in the May number of THE CHAUTAUQUAN, the issue in which the three series end.

SEIZE THE OPPORTUNITY.

During the winter and spring months an exceptional opportunity for the stimulation and promotion of C. L. S. C. interest is offered by Chautauqua Institution to graduate and undergraduate circles, to organizations in any way connected with C. L. S. C. work and to clubs of any kind. Rev. D. W. Howell, D. D., General Secretary of the C. L. S. C., and Miss Meddie Ovington Hamilton, Field Secretary of the C. L. S. C., are available for the following:

MR. HOWELL.

Sermon.
Sunday Vesper Talk.
C. L. S. C. Address.

Lectures:
"An Inverted Crown."
"A Four-Sided Life."
"A Lad o' Pairts."
"Visions in Clay."



Home of the Cosmos Circle. Joliet (Illinois) Public Library.

MISS HAMILTON.

Sunday Vesper Talk. C. L. S. C. Address.

Lectures:

"Epic Tendencies in the Idylls of the King."

"Classic Influences in Wordsworth."

"Robert Burns and the Greek View of Nature."

"Because He was a Greek."

Mr. Howell makes Chautauqua his headquarters and can visit places within easy reach of Western New York, while Miss Hamilton goes out from the Chicago office in the same way. This unusual chance is extended to more distant spots, also, by the fact that Miss Hamilton is to be in the South in April and May, and during that time will be open to engagements below the Mason and Dixon line. To Chautauqua Circles the cost of the lectures will be nominal. Chautauquans may be able to suggest engagements to clubs and other organizations at \$25 and traveling expenses. Application for dates should be made as soon as possible to the Chautauqua office.



HOME OF THE "COSMOS."

The Cosmos Circle of Joliet, Illinois, holds its meetings in the public library building, a view of which is shown on this page. The statue in the foreground is that of Louis Joliet, the French-Canadian explorer, after whom the town was named. He was born at Quebec, September 21, 1645, and died in May, 1700.



Cicero.

The Emperor Hadrian, an early
Visitor to the Statues of Mem-
non.

CICERO.

As long as human nature persists with unchanged passions, so long will human beings take interest in the personality of well-known people. We like to be told repeatedly that great men feel as we do. The constant output of volumes of memoirs, the collections of pen and pencil pictures of the famous in their homes, attest this truth. Who, familiar with the "Letters" of Lanier or of Stevenson, does not own the charm of the feeling of intimacy that comes from a reading of words that never were meant for print, but ran unstudied from the pen? It is this pleasant feeling of friendliness that is given us in the reading of our "Social Life at Rome." We come to know something of many men, but chiefly of Cicero as he showed himself to his friends. The qualities that made him great as orator and writer—the ease, the cleverness, the grasp of the situation, whatever it might be—all are shown in little in the extracts that betray to us the manners and the morals of his time. Knowing something of

the man and of his work, of his power and of his performances, it is the more interesting to study his features. The craniologists will read many chapters on ferocity and firmness, on reserve and resource, on persistency and ingenuity in the shape of brow and chin and the modelling of nose and lips. It is well worth looking at, this head of Marcus Tullius.



C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."
 "Let us Keep Our Heavenly Father in the Midst."
 "Never be Discouraged."*



C. L. S. C. MEMORIAL DAYS.

OPENING DAY—August 1.	SPECIAL SUNDAY—May, second
BRYANT DAY—November 3.	Sunday.
SPECIAL SUNDAY—November, second Sunday.	INTERNATIONAL PEACE DAY—
MILTON DAY—December 9.	May 18.
COLLEGE DAY—January, last	SPECIAL SUNDAY—July, second
Thursday.	Sunday.
LANIER DAY—February 3.	INAUGURATION DAY—August
SPECIAL SUNDAY—February, second Sunday.	first Saturday after first Tuesday.
LONGFELLOW DAY—February 27.	ST. PAUL'S DAY—August, second
SHAKESPEARE DAY—April 23.	Saturday after first Tuesday.
ADDISON DAY—May 1.	RECOGNITION DAY—August, third
	Wednesday.



OUTLINE OF REQUIRED READING FOR MARCH.

FIRST WEEK, FEBRUARY 26-MARCH 5.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter IV. Women in the Renaissance.
 In the Required Books: "Social Life at Rome," Chapter IV. The Governing Aristocracy.

SECOND WEEK, MARCH 5-12.

In the Required Books: "Social Life at Rome," Chapter V. Marriage and the Roman Lady. "The Friendly Stars," Chapters X-XII.

THIRD WEEK, MARCH 12-19.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter VI. The Temples and Tombs of Western Thebes.
 In the Required Books: "The Friendly Stars," Chapters XIII-XV.



Egyptian List of Stars.

FOURTH WEEK, MARCH 19-26.

In THE CHAUTAUQUAN: "Historic Types of Architecture," Phoenicia and Asia Minor.

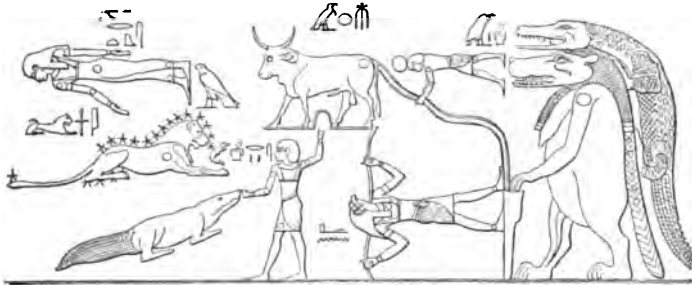
In the Required Books: "Social Life at Rome," Chapter VI. The Education of the Upper Classes. "The Friendly Stars," Chapters XVI-XVIII.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

FIRST WEEK.

1. Review and discussion of "Woman in the Progress of Civilization," Chapter VI, "Women in the Renaissance."
2. Roll Call. "Great Names of the Renaissance. (See Einstein's "Italian Renaissance in England;" Van Dyke's "Age of the Renaissance;" Thatcher and Schwill's "General History of Europe;" Symonds' "Life and Times of Michelangelo;" Villari's "Life and Times of Savonarola," and "Life and Times of Michelangelo;" Poynter's "Art Handbooks" (9 vols. on Sculpture, Painting, Architecture); Wratislaw's "John Huss.")
3. Paper. "Dante and Beatrice, Petrarch and Laura, Boccaccio and Fiammetta." (See Oliphant's "Makers of Florence;" Dinsmore's "Aids to the Study of Dante;" Thatcher's "Medieval Europe;" articles on "Dante" by C. E. Norton, on "Petrarch" by J. F. Bingham, and on "Boccaccio" by W. J. Stillman in the Warner Library; Dante's "Vita Nuova;" Petrarch's "Rime;" Boccaccio's "Amorosa Fiammetta;" Joy, Latimer and Marriott's "Men and Cities of Italy;" Miller and Kuhns' "Studies in the Poetry of Italy;" Robinson and Rolfe's "Petrarch.")
4. Review and discussion of "Social Life at Rome," Chapter IV, "The Governing Aristocracy."
5. Original debate between Marcus and Caelius, Plebes, on the subject of the rights and privileges of the Aristocracy. (See Leighton's, Myers', and Botsford's histories; Joy's "Rome and the Making of Modern Europe;" articles in encyclopedias.)



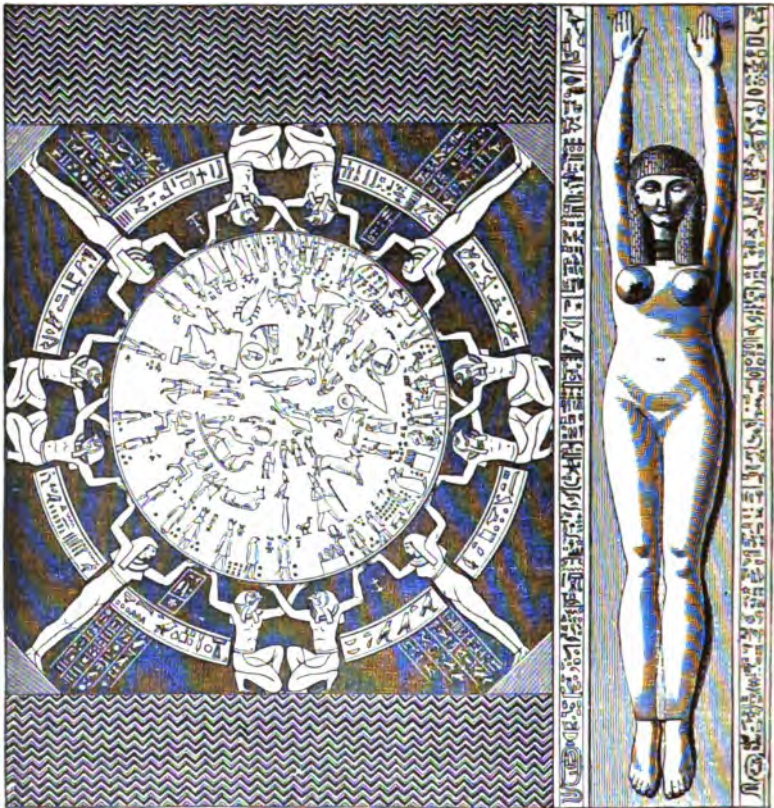
Egyptian Star Chart of the North Pole of the Sky. From the Tomb of Seti I.

SECOND WEEK.

1. Review and discussion of "Social Life at Rome," Chapter V, "Marriage and the Roman Lady."
2. Summarized review of applicable parts of "Woman in the Progress of Civilization" in the November CHAUTAUQUAN.
3. Roll Call. "Famous Roman Women." (See histories of Rome; classical dictionaries; Donaldson's "Woman in Greece, Rome and Early Christianity;" "Women and Public Affairs under the Roman Republic" by Frank Frost Abbott in *Scribner*, September, 1909.)
4. Oral Report. "Roman Women in Shakespeare."
5. Review and discussion of "The Friendly Stars," Chapters X-XII.
6. Paper. "Astrology." (See articles in encyclopedias on "Astrology," "William Lilly," "Richard James Morrison." See also "Handbook to Astrology" by Zadkiel (pseudonym of William Lilly); "Manual of Astrology" by W. G. Old; "Astrology and the Calendar" by Foester in *Popular Science Monthly*, vol. 22, p. 825; "The Astrology of Shakespeare" by J. Cooke in *Living Age*, vol. 165, p. 281.)

THIRD WEEK.

1. Review and discussion of "Reading Journey through Egypt," Chapter VI, "The Temples and Tombs of Western Thebes."
2. Paper. "The Reign of Queen Hatshepsut." (See Baedeker's *Ancient Egyptians*;" Petrie's "History of Egypt," Edwards' "Pharaohs, Fellahs, and Explorers;" Maspéro's "Struggle of Nations," and "Manual of Egyptian Archaeology;" Erman's "Life in Ancient Egypt.")
3. Review and discussion of "The Friendly Stars," Chapters XIII-XV.
4. Paper. "Egyptian Knowledge of Astronomy." (See articles on "Egypt" in encyclopedias; Serviss's "Astronomy with an Opera-Glass;" "Astronomy and Worship in Ancient Egypt" by Lockyer in *Nineteenth Century*, vol. 32, p. 29; Erman's "Life in Ancient Egypt;" Rawlinson's "History of the Ancient Egyptians.")
5. Summary of "Astronomical Photography," in this magazine.



Zodiac of the Temple of Denderah.

FOURTH WEEK.

1. Review and discussion of "Historic Types of Architecture," Chapter VI; Phoenicia and Asia Minor.
2. Roll Call. "Solomon's Temple." (See articles in encyclopedias; Bible, I Kings, 6, and II Chronicles, 3, 4; Edersheim's "The Temple and its Services;" "King Solomon as an Art Patron" by F. M. Robinson in *Magazine of Art*, vol. 10, p. 373.)
3. Review and discussion of "Social Life at Rome," Chapter VI, "The Education of the Upper Classes."
4. Summary of "The Pleiades" in this number.
5. Review and discussion of "The Friendly Stars," Chapters XVI-XVIII.
6. Reading from the Library Shelf in this number.

TRAVEL CLUB.

FIRST WEEK.

1. Paper. "Sketch of the Nubian Period." (Breasted; Baedeker; "Egypt" in the "Encyclopedia Britannica.")
2. Synopsis of descriptions of Western Thebes and the Brick Pyramids. (Maspéro's "Struggle of the Nations," Chapter III, "Dawn of Civilization," Chapter IV, and "Manual of Egyptian Archaeology;" Erman's "Life in Ancient Egypt.")
3. Roll Call. "Nomes and Nomarchs." (Breasted; Baedeker, Erman; Edward's "Pharaohs, Fellahs, and Explorers.")
4. Oral Report. "The Emperor Hadrian as a Tourist in Egypt." (Merivale's "History of the Romans under the Empire;" Capes' "Age of the Antonines;" Edwards' "Statue of Memnon at Thebes" in *Living Age*, vol. 125, p. 475; Gregorovius's "Emperor Hadrian.")
5. Paper. "Memnon in Literature." ("Memnon" by Clinton Scollard; Bulfinch's "Age of Fable;" Pausanias; Curtis's "Nile Notes of an Howadji;" Darwin's "Botanic Garden.")
6. Reading from "Sketches of Old Thebes" in *Harper's*, vol. 14, pp. 319 and 463.)

SECOND WEEK.

1. Paper. "Piankhi and Thebes." (Breasted; "Egypt" in "Encyclopedia Britannica;" Rawlinson's "History of the Ancient Egyptians;" "The New York Obelisk" by Charles E. Moldenke.)
2. Oral description of Medinet Habu. ((Maspéro's "Struggle of Nations," Chapter V, and "Manual;" Baedeker; Erman; Petrie; Edwards; George William Curtis's "Nile Notes of an Howadji.")
3. Egyptian Alphabet Game. (Leader calls the name of a member and counts ten. The person called upon must answer with the name of some Egyptian person or thing beginning with A, which he must describe. So on through the circle and the alphabet.)
4. Paper. "Amenardis and Shepnupet." (Breasted; "Egypt" in the "Britannica.")
5. Reading from "Theban Rock Tombs," by F. H. Herrick in the *Nation*, July 7, 1904.

THIRD WEEK.

1. Paper. Destruction of Thebes by the Assyrians. (Bible, Nahum III, 8-10; Breasted; Edwards; Rawlinson; "Egypt" in the "Encyclopedia Britannica.")
2. Composite story, "The Destruction of Sennacherib," each member of circle contributing. (See Breasted; Byron's "Destruction of Sennacherib;" Bible, II Kings.)
3. Synopsis of descriptions of the Ramessesum. (Maspéro's "Struggle of the Nations," Chapter IV, and "Manual;" Erman; Edwards' "Pharaohs, Fellahs, and Explorers.")
4. Paper. "Return of the Nubians to Thebes." (Breasted; "Egypt" in the "Britannica.")
5. Reading from "A New Egyptian Discovery." (The tomb of Haremheb) in *Century*, June, '09.)

FOURTH WEEK.

1. Paper. "Importance of Royal Egyptian Women." Maspéro's "Struggle of the Nations," Chapter I, and "Dawn," Chapter IV; Erman; Chapter XII, Petrie.)

2. Roll Call. "Features of Deir el Bahari." (Maspéro's "Struggle of the Nations," Chapter III, and "Manual;" Petrie; October CHAUTAUQUAN; Erman; Mariette's "Deir el Bahar.")
3. Original dialogue between Queen Hatshepsut and a Lady-in-waiting on the subject of the Expedition to Punt. (Baedeker; Breasted; Petrie; Edwards.)
4. Paper. "Thebes in the Restoration." (Breasted.)
5. Reading from "Discovery of the Most Ancient Temple in Thebes" in *Scientific American* for July 9, 1904, or *Living Age*, July 2, 1904.

ANSWERS TO SEARCH QUESTIONS ON FEBRUARY READINGS.

1. "Luxor" is a contracted form of "El Uksor," or "El Kusur." 2. Homer's mention of Thebes may be found on pages 112 and 113 of our edition of the Homeric Stories. 3. Caius Cornelius Gallus was born in Gaul in 69 or 66 B. C. and became famous as a poet, orator, general, and politician. He commanded a part of the army of Octavius at Actium in 31 B. C. He pursued Antony to Egypt, and was made first prefect of Egypt in 30 B. C. As a result of incurring the enmity of Augustus he was deprived of his post, exiled by the Senate, and committed suicide in 26 B. C. 4. Shishak is to be found in I Kings, XIV, 25, and II Chronicles, XII.

1. The Crusades were expeditions sent from Europe to the Holy Land for the purpose of regaining the Holy Sepulcher from the Mohammedans. The first started in 1096 and the seventh and last was in action from 1270-72. 2. In accordance with a growing custom Lubeck and Hamburg in 1241 made an alliance for mutual protection and the promotion of commerce. They were joined by other cities to the number of over ninety, and the union lasted until 1669. When most flourishing the League acted as a sovereign power.

1. Pentaour or Pentaure was a priest under Ramses II. He wrote a descriptive poem on the battle of Kadesh. 2. Nicolas, or Niccola, Pisano was a famous Pisan architect and sculptor of the thirteenth century. When only a boy of fifteen he was employed as architect by the Emperor Frederick II. His ecclesiastical work includes the basilica of St. Anthony at Padua, the Santa Trinita at Florence, and the duomo at Volterra. His pulpit in the cathedral at Siena and the baptistery at Pisa are marvels of workmanship.

SEARCH AND REVIEW QUESTIONS ON REQUIRED READING FOR MARCH.

READING JOURNEY THROUGH EGYPT. CHAPTER VI. THE TEMPLES AND TOMBS OF WESTERN THEBES.

1. For what purpose were the colossi of Memnon built? 2. How does Medinet Habu differ architecturally from the temples that we have previously investigated? 3. What events of the reign of Ramses III are depicted here? 4. How is the beginning of European history here recorded? 5. What was the Ramesseum? 6. What has been the fate of the colossi? 7. What is the archaeological importance of the tombs behind the Ramesseum? 8. What were the relative positions of the mortuary temple and the tomb of Queen Hatshepsut? 9. Give an illustration of the accuracy of the relief work on the walls of the terraces. 10. Describe the view from

the cliffs above Der el-Bahri. 11. When were the Pharaohs buried in the Valley of the Kings' tombs? 12. What was the fate of the royal mummies? 12. Describe the tomb of Amenhotep II.

"WOMAN IN THE PROGRESS OF CIVILIZATION. CHAPTER VI. "MODERN

INDIVIDUALISM IN THE RENAISSANCE"

1. Name the economic, the political and the intellectual causes contributing to the Renaissance. 2. What was the effect of the Renaissance upon the chief countries of Europe? 3. What difference in ideas of love under chivalry and in the Renaissance? 4. Explain how individuality is the chief characteristic of the Renaissance. 5. Discuss the different trend in Italy and in more northern countries. 6. Of what was the Reformation the outcome? 7. Explain the growth of individualism; of contract. 8. What liberty came to women in the Renaissance? 9. How were women the unconscious cause of the changed literary form that marks the Renaissance? 10. Name some writers who took women as a subject. 11. Present the arguments of Cornelius Agrippa, du Boscq, Erasmus, More, and Udall. 12. What opportunities for study were open to women? 13. How extensive was the spread of literary study among women? 14. Name several women who became prominent because of their force of character. 15. Explain the connection between the Reformation and the Renaissance. 16. Recall the theories of Luther. 17. Describe Comenius's system of education. 18. What was the French educational movement for women after the Reformation? 19. What was the importance of the salon of the Marquise de Rambouillet? 20. Discuss the intellectual influence of the Renaissance upon women.

HISTORIC TYPES OF ARCHITECTURE. CHAPTER VI. "PHOENICIA AND ASIA MINOR."

1. What was the importance of the geographical position of Phoenicia? 2. Why does Phoenician art show a great variety of outside influences? 3. Why did not the Hebrews develop an individual sculpture? 4. Show the connection between the Egyptian temple and the Mosaic tabernacle. 5. Describe the influence of the Mosaic temple construction upon the Greek temple construction. 6. Describe Solomon's temple. 7. Under what circumstances was this temple destroyed? 8. What was the origin and what the fate of Herod's temple? 9. Give Farrar's description of Herod's temple. 10. What art form was developed by Cyprus? 11. What knowledge of the Lycians is gained from the construction of their tombs? 12. How did the nomadic life of the Phrygians affect their building forms? 13. Of what importance is the Grave of Tanbalus? 14. Distinguish the Carian from the Lydian tumuli. 15. Show the influence of the tumulus construction of Thrace and Asia Minor upon Rome.

SEARCH QUESTIONS.

1. What poetic form is illustrated in the quotation of Shelley? 2. Who was Boecklin?

1. When and where did Boccaccio live and for what is he famous? 2. In what work does the character Pantagruel occur? 3. Who was Cornelius Agrippa?

1. Where was Sidon? 2. What is syenite? 2. How long was a cubit? 4. What was an Andro Sphinx?

NEWS FROM READERS AND CIRCLES.

"Prof. Breasted is right when he says that study of Egyptian stereographs is the next best thing to a trip up the Nile," declared a delighted delegate. "Our library put in a set, and I am sure that not only our circle but the whole town is coming to have that traveled feeling in consequence." "If you want an illustration look at this," quoted Pendragon. "Here is a letter from the secretary of the Vincent Circle at Pacific Grove, California. He says:

"Our librarian borrowed one hundred stereoscopic views of Egyptian subjects and scenery and loaned them to our Circle, so we called an extra meeting to see pictures and eat *Pie*. Pictures and *Pie*. We invited a lady who had been to Egypt recently to explain the pictures to us, which she did splendidly. We had secured a dozen stereoscopes. Our plan was to start a picture from the speaker round the circle; then another and another till all were in use. Everybody saw every picture and there was no confusion. We saw one hundred pictures in ninety minutes. *Pie* came afterwards. About forty were present, including members of Educanda Circle who were our guests. Some of us know more about Egypt than we ever knew before."

"That is capital," applauded a man from Joliet, Illinois. "We did something of the same kind when we captured a local traveler and made him tell us of his trips in lower Egypt." "Your friend's eyes are next best to your own," commented Pendragon. "It is a good plan to bring out local talent in the circles. Honor the prophet in his own country. Ten to one, he is as good a prophet as there is in any other country." "We do it," continued the Joliet delegate. "Our local astronomer has given us one instructive talk, and is planning two or three more, and a star-gazing evening besides."

"The C. L. S. C. of Grand Island, Nebraska, is just such another energetic organization," said Pendragon; "the secretary, C. D. Allerman, sends greetings to all C. L. S. C. readers the world over, and is eager to exchange ideas. Of the work at Grand Island he says:

"Several good things are being planned for the year, one of which is a talk by one of the pastors of our city on his travels in Greece and Egypt. Some good books on the year's work have been placed in our public library for us and will prove very helpful in the preparation of programs."

"I happen to know that this Grand Island Circle meets in the library. It knows how to gain its full coöperation doesn't it?" said the Iowan. "You Iowans class your libraries among the local prophets and make them properly useful," laughed Pendragon. "The circle at Fort Dodge, Iowa, is another that meets in the public library." "We meet in the library stack room," contributed the member from Shelbyville, Illinois. "And we in the Art Room of the Sedalia library," said the Missourian. "One of the halls of

our library welcomes us," added a delegate from Ottawa, Kansas, and the Ohioan from Warren announced that his circle met in the director's room of the library. "No part of any library building seems to be free from the all-pervading C. L. S. C. except the outside," remarked an Indiana member. "The Kokomo people meet at their Carnegie Library, and so does the circle at Annville, Pennsylvania."

"Annville, by the way," said Pendragon, "has a feature that might well be introduced in many circles. It is an intermission devoted to social chat." "That is an especially good idea in the large circles where people do not know each other very well," confirmed the New Yorker. "It helps knit the group together, and it gives anyone who may have few acquaintances among the members an appreciation of the fact that they have come together out of friendliness as well as for intellectual pleasure" "For the circles small enough to make it feasible I am a great believer in a cup of tea," prescribed Pendragon. "It is marvelous what virtue lies in a cup of tea and a soda cracker! Under their influence people will be moved to take part in discussion as they never will if they are sitting up seriously with an idea that something important is expected from them." "A good time together does a lot for the promotion of circle spirit," said the delegate from Falconer, New York. "I wish that everyone of you might have shared our pleasure in our book party. The invitations, which were original and witty, indicated that each person must be dressed to represent the title of a popular book. We spent some time in trying to guess titles. Some people wore whole costumes, while others had a card or views or other suggestions. 'When Knighthood was in Flower' was simply a night cap with a large pink rose on it. The 'City Directory' was a whole *read* (red) costume with names and addresses sewed on. 'Views Afoot' was represented by views tied to the shoe." "Isn't that fun!" bubbled somebody. "Whatever allows everyone to take part is not only good fun but good pedagogy," returned Pendragon, assuming a didactic air. "Never allow your meetings to degenerate into one man affairs, no matter how brilliant your one man may be." "That is the principle our new circle is acting on," said the delegate from Fontanella, Iowa. "We are to have as much general discussion as possible at our meetings." "Good! Aren't you finding already that the method pays?" "Yes indeed. I felt sure our members would enjoy the work, but I was agreeably surprised to see with what avidity they read the books and magazines and how well they prepare their work on the programs."

"The new circle at Englewood is taking up the reading with enthusiasm," reported a Chicagoan. "It is a real neighborhood circle, made up of a group of people living near together, but mem-

bers of different churches." "Diversity of opinions ought to make them contribute spicily to the discussions," offered Pendragon. "Listen to this announcement:

"On June 10, 1909, the Canyon County Chautauqua Alumni Association of Caldwell, Idaho, was organized with thirty members, each holding a diploma for the four years' reading course, some with several seals for special work and all filled with zeal for further systematic study and extension of new Chautauqua circles through the county."

"Isn't it good to know that the far west never stops pushing things!"

Proper Names in "The Reading Journey Through Egypt"

All the words in the following list are marked with the correct accent. The Egyptian names are pronounced according to the rules given below condensed from Baedeker's "Egypt." The names belonging to or derived from other languages are sufficiently familiar to need no especial ruling.

Arabic is the language used in modern Egypt. Its pronunciation varies in different parts of the country. That indicated below applies especially to the vicinity of Cairo. Even there the pronunciation of the vowels is subject to variation. An exact pronunciation of the consonants is characteristic of Arabic, however.

CONSONANTS.

1. Elif ('), used over an initial vowel and not pronounced.
2. Bâ, b, as in English.
3. Tâ, t, as in English.
4. Thâ, t, s, originally like *th* in "thing" but now *t* or *s*.
5. Gim, g, in Syria and Arabia like the French *j*, but *g* hard in Egypt.
6. Hâ, h, guttural *h*.
7. Khâ, kh, like *ch* in the Scotch word "loch."
8. Dâl, d, as in English.
9. Dhâl, d, z, originally like *th* in "the" but now *d* or *s*.
10. Rei, r, like the French or Italian *r*.
11. Zei, z, as in English.
12. Sin, s, as in English.
13. Shin, sh, as in English.
14. Sâd, s, emphasized *s*, like *ss* in "hiss."
15. Dâd, d, emphasized by pressing the tongue firmly against the palate.
16. Tâ, t, emphasized by pressing the tongue firmly against the palate.
17. Zâ, z emphatic *s*, pronounced like 11 or 15.
18. 'Ain, ', a harsh guttural.
19. Ghein, gh, a guttural like Parisian *r*.
20. Fei, f, as in English.
21. Kaf, k, pronounced in Lower Egypt like Elif (soft breathing) but in Upper Egypt like *g*.

23. Lam, l, as in English.
24. Mim, m, as in English.
25. Nun, n, as in English.
26. Hei, h, as in English.
27. Wau, w, as in English.
28. Yei, y, as in English.

VOWELS.

- Å as *a* in "father."
 A, usually as *a* in "final."
 E, as *e* in "belong" or as *a* in "final."
 Eh at the end of a word as *a* in "final."
 I as *ee* in "seen."
 I as *i* in "did."
 Final I as *ee* in "seen."
 O as *o* in "bone."
 O as *o* in "on."
 Ū as *oo* in "fool."
 U as *u* in "full."
 Ai as *i* in "ice."
 Au as *ow* in "owl."
 Ei as *a* in "lane."
 Oi as *oy* in "boy."

QUANTITY AND ACCENTUATION OF VOWELS.

Vowels with a circumflex accent are long; other vowels are short. The accent falls on the last syllable when that contains a long vowel or a short vowel followed by two consonants. It falls on the next to the last syllable (the penult) (1) when that is long or ends in two consonants, and (2) when it is short and does not end in two consonants, but when the preceding syllable ends in two consonants. In all other cases the accent falls on the ante-penult (the syllable before the penult). Diphthongs must be reckoned as long vowels. There are exceptions to these rules.

A'-bu Ham'-ed	A-ra'-bi-a	Cam-by'-ses
A-bul-hol'	A-ra-mac'-ans	Can'-dace
A'-bu Ro-ash'	As-si-ut'	Chef'-ren
A'-bu Sim'-bel	As-su-an'	Che'-ops
A-bu-sir'	As-sy'-ri-a	Cle-o-pa'-tra
A-by'-dos	As-wan'	Copts'
Ab-ys-sin'-i-a	At-ba'-ra	Crete'
Ah-ho'-tep	A-va'-ris	Dak'-keh
Ah-mo'-se	Bab el-Ka-lab'-sheh	Dam-an-hur'
Al-ex-an'dri-a	Ba-by-lo'-ni-a	De'-cius
Al'-o-a	Ba-tan el-Ha'-gar	Del'-ta
A'-ma-da	Be'-li-an-eh	Den'de-reh
A-mal-ric'	Bcl-zo'-ni	Den-dur'
A-mar'-na	Be'-ni-has'-an	Der el-Bah'-ri
A'men-em-het'	Ber'-ber	Di-o-cle'-tian
A-men-ho'-tep	Bi'-geh	Di'-o-rite
A-men-mo'-se	Boeck-lin'	Don'-go-la
A'-mon	Bur'-ded	Ed'-fu
Am'-or	Burck'-hardt	Ad'-fu
Amr' ibn-el-As'	By-zan'-tium	Ekh'-mem
A-ni'-beh	Cai'-ro	El-Az'-har

El-e-phan-ti'-ne	Khu'fu O-nekh	Pi'-thom
El Kab'	Kom Om'-bo	Pom'-pey
El-le-si'-yeh	Kor-do-fan'	Po-sid'-i-us
En-khab'	Ko-ros'-ko	Psam'-tik
Es'neh	Kub-ban'	Ptah'
Es-Se-bu'-a	Kum'-meh	Ptol'-e-my
E-thi-o'-pi-a	Kur'-na	Punt'
Eu-er'-ge-tes	Kur'-net	Ram-es-se'-um
Eu-phra'-tes	Leb'-a-non	Ram-es'-sids
Fa-di-li'-yeh	Lib'-yans	Ram'-ses
Fat'-i-mids	Lux'-or	Sa'-is
Fay-um'	Ma-har'-ra-ka	Sak-ka'-ra
Feshn'	Mam'-lukes	Sal'-a-din
Fos-tat'	Ma'-sa-ra	Sar'-a-cen
Ge'-bel Sil'-si-leh	Mec'-ca	Sa'-tet
Gerf'-Hus-sein'	Me-di'net Ha'-bu	Seb'-ni
Gi'-zeh	Med-i-ter-ra'-ne-an	Se-de-in'-ga
Ha'-dri-an	Me'-khu	Se-hél'
Ha'-pi	Mem'-non	Sem'-neh
Har-khuf'	Mem'-phis	Sen'-mut
Har-ma'-khis	Me-nat Khu'-fu	Se-ra-pe'-um
Harm-hab'	Me'-nes	Se'-se-bi
Ha'-san	Men-ku-re'	Se-sos'-tris
Ha'-thor	Mer-ne-ptah'	Se'-ti
Hat-shep'-sut	Mer-ne-re'	Shegr ed-Durr'
Ha-wa'-ra	Mé-ro-e	Shekh Abdel-Gur'-na
He-li-o'-po-lis	Mi-no'-an	Shekh el-Be'-led
Hep-ze'-fi	Mo-ham-med A'-li	Shel-lal'
Her-a-cle-o'-po-lis	Mom-ba'-sa	She'-shonk
He-si-re'	Mu-saw-war'-at	Shi'-shak
Hi-e-ra-con'-po-lis	My-ce-nae'-ans	Si'-nai
Hi-e-ras-y-kam'-i-nos	Na'-ga	Si-ut'
Hit'-tites	Na'-hum	So'-ba
Ho'-rus	Na'-pa-ta	So'-leb
Hyk'-sos	Nar-mer'	So-ma'-li
Hy-pa'-tia	Nef-ret-i'-ri	Sphinx'
Ibn' Tu-lun'	Negm' ed-Din'	Su-dan'
I-brim'	Neit'	Sul'-tan
Ikh-na'-ton	Ne'-kheb	Sy'-ri-a
I-se'-si	Nek-tan-e-bos'	Ta'-nis
I'-sis	Nin'-e-vah	Te'-ye
Is-lam'	Nu'-bi-a	Thebes'
Jah'-weh	O'-phir	The-o-do'-sius
Kaa'-ba	O-ron'-tes	Thi'-nis
Ka'-desh	O-sir'-is	Thut-mo'-se
Kag-bar'	O-zy-man'-di-as	Ti-me-en-Hor'
Ka'-it Bey	Pa-he-ri'	Tir-ha'-ka
Ka-rei'-ma	Pal'-es-tine	Ti'-y
Kar'-nak	Pe'-pi	Tosh'-keh
Kasr' I-brim'	Pe-pi-nakht'	U'-ni
Khaf-re'	Pha'-raoh	Wa'-di el-Ar-ab
Khar-tum'	Phi'-lae	Wa'-dy Hal'-fa
Khnum'	Phil-is'-tines	Waz-mo'-se
Khon'-su	Phi-lo'-pa-tor	Yam'
Khu'-fu	Phoe-ni'-cia	Za'-wi-yet el-Ar-yan

REVIEW QUESTIONS ON "THE FRIENDLY STARS"

CHAPTER I.

1. What is the most favorable time for identifying a star, and why? 2. Describe the four belts of stars visible to us. 3. What imaginary division of the sky is made? 4. What is the position of each star at rising and what is its time variation?

CHAPTER II.

1. Name the stars of the first magnitude. 2. What characterizes each of the five stars which are too far south to be seen in our latitude? 3. To what use may the Big Dipper be put? 4. How may the distance between the pointers be used as a unit of measure? 5. What are the differences between a planet and a star? 6. Name the planets, mentioning any peculiarities of each one.

CHAPTER III.

1. How may Capella be found? 2. What is its distinction in brilliancy? 3. Why is it that it may be such a constant companion? 4. Compare Capella with the Sun. 5. Describe it as a binary system. 6. Of what constellation is Capella a part?

CHAPTER IV.

1. Where is Arcturus situated with relation to the Dipper? 2. At what time of the year may it be observed to best advantage? 3. Compare Arcturus and Capella. 4. Compare its light-giving power with that of the Sun. 5. What distinction has Arcturus in size, heat, and speed? 6. In what constellation does it lie?

CHAPTER V.

1. By following what lines may Spica be found? 2. In what constellation does it lie and what is the meaning of its name? 3. What fact is shown by its color? 4. What has the spectroscope taught us about Spica?

CHAPTER VI.

1. Where is Vega with relation to Polaris? Capella? Arcturus? 2. What peculiarity have Vega and Capella in common? 3. To what constellation does Vega belong? 4. What is its position in the sky in July and August? 5. For how long a time each day is it above the horizon? 6. What is Vega's rank among the brilliant stars? 7. What is its output of light? 8. At what stage of development is Vega? 9. Describe its companions. 10. What is Vega's relation to the Sun?

CHAPTER VII.

1. Where may Deneb be found? 2. When is a star said to be "on the meridian?" 3. What is Deneb's place in the Northern Cross and in Cygnus? 4. What is Deneb's color? 5. To what class does it belong? 6. What does the spectroscope teach about it? 7. In what respect does Deneb resemble Capella and Vega? 8. At what season is Deneb particularly beautiful? 9. Why is the star called 61 Cygni notable? 10. Describe Albireo.

CHAPTER VIII.

1. Locate Altair. 2. In what constellation is it found? 3. Where is the Dolphin or Job's Coffin? 4. When is Altair most favorably seen? 5. How many hours mark the daily passage of this star? 6. To what class of stars does Altair belong? 7. Compare its light giving power with that of the Sun. 8. When may it be expected to reach the present position of the earth?

CHAPTER IX.

1. How shall the longest day in the year be celebrated? 2. Describe three methods of locating Antares. 3. Compare its ris-

ing time with that of Vega, of Deneb, and of Altair. 4. During what part of the year is Antares visible in the early evening? 5. What is its color? 6. What is the relation between Scorpius and Orion in fact and fiction? 7. What does Antares' color betray about its age? 8. Describe its companion star.

CHAPTER X.

1. Place Fomalhaut with relation to Antares. 2. In what constellation does it lie? 3. Why is it called a "lonely star?" 4. For how many months is it visible to us? 5. What are the "royal" stars of astrology? 6. What is Fomalhaut's height above the horizon when on its meridian? 7. In what months is Fomalhaut most conspicuous? 8. What is its nearness to the earth among the brightest twenty stars?

CHAPTER XI.

1. What six stars are distinctly of the winter? 2. What is Aldebaran's place in the constellation in which it belongs? 3. Why it is called "the follower?" 4. How may it be distinguished from Antares? 5. Describe Aldebaran's position in the sky throughout the year. 6. How is it classified? 7. Describe an occultation of a star and of a planet by the moon. 8. Is Aldebaran solitary?

CHAPTER XII.

1. Describe the constellation of Orion. 2. What stars of the first magnitude does it include? 3. Describe the appearance of Betelgeuse. 4. What is the position of Rigel with relation to the celestial equator and to Capella? 5. With what star does Rigel compare in brilliancy? 6. What is the distance from the earth to Rigel? Of Betelgeuse? 7. Describe the passage of Betelgeuse across the sky. Of Rigel. 8. Describe Rigel's companion star. 9. In the constellation of Orion what is the place (1) of Bellatrix? (2) Of Saiph? 10. Describe Orion's belt. 11. Describe Orion's sword. 12. Trace the time of Orion's appearance in the sky throughout the year.

CHAPTER XIII.

1. Where are Castor and Pollux to be found? 2. Compare their brilliancy. 3. Place their rising with reference to Betelgeuse and Rigel. 4. Trace their nightly course. 5. What was the ancient belief in regard to the influence of Castor and Pollux? 6. What is the place of Gemini among the signs of the zodiac? 7. What is the distance relation between Castor and Pollux? 8. At what stages of development are they? 9. Of what is Castor, as we see it, made up?

CHAPTER XIV.

1. How extensive is the observation of Sirius? 2. To what constellation does it belong? 3. What is its position when on the meridian? 4. What other brilliant stars are in view when Sirius rises in mid-November? 5. What is said of the color of Sirius? 6. What are its rising times at Thanksgiving, Christmas, and New Year's? 7. What is meant by Sirian stars? 8. Compare Sirius with the Sun. Describe the companion of Sirius. 10. What is the meaning of the name of the other Dog Star, and why is it so called? 11. Place it with reference to stars already studied. 12. In what respect is it individual? 13. How long does it take light to travel from it to us? 14. How does its amount of light compare with that given out by the sun? 15. How do the companions of the Dog Stars resemble each other?

CHAPTER XV.

1. Mention several methods of locating Regulus. 2. Why is it called a "between seasons" star? 3. Where does the Harvard Photometry place it in order of brightness? 4. Describe its yearly course. 5. Where does it belong in point of development? 6. How does it compare with our sun? 7. What is its distance from the Solar system? 8. Recall the constellation Leo. 9. What is Denebola? 10. What are the Leonids and why are they so called?

CHAPTER XVI.

1. How many stars are visible to the ordinary eye at one time? 2. What is meant by "lucid" stars? 3. What is the opinion of astronomers as to the total number of stars in the universe? 4. What is said about the amount of starlight? 5. What has photography proven about light from small stars? 6. On what ground is the argument for an infinite number of stars? 7. What is meant by "dark stars?" 8. What has been learned about limitations of the telescope and the camera in astronomical study? 9. What has been discovered about the degrees of brightness of the stars? 10. How many stars are now classified and catalogued?

CHAPTER XVII.

1. How many individual names for stars are in common use? 2. What was their origin? 3. What was the seventeenth century method of designating the stars in the constellations? 4. What devices were adopted later? 5. What is the result of these various methods? 6. What method is most common and what is its advantage?

CHAPTER XVIII.

1. What does "magnitude" mean in astronomy? 2. How was the classification originally made? 3. What is the photometer? 4. On what are its measurements based? 5. How are they recorded? 6. What are the magnitudes of the brightest twenty stars? 7. Explain the working out of the light ratio between the different magnitudes. 8. Compare the light of the brightest stars as a whole with those of the faint stars as a whole. 9. How are the seven thousand visible stars distributed as to magnitude?

CHAPTER XIX.

1. The distances of what stars were first calculated with fair accuracy? When? 2. Why is the knowledge of distances of especial importance? Illustrate by Sirius and Canopus. 3. What is meant by "finding the parallax" of a star? 4. How has it been proved that there is no star as near to us as nineteen trillions of miles? 5. What is the distance of the nearest star, and how does that compare with the distance of the earth from the Sun? 6. What astronomical units of distance have been adopted? 7. State some facts which illustrate the enormous distances of the stars from the earth. 8. How long would it take sound to travel to us from the nearest fixed star? 9. For how many stars have a parallax been found? 10. What elements of uncertainty enter into astronomical calculations? 11. What suggestion of order has been found in the distribution of the stars in the heavens? 12. What is said of the distances of the stars from each other? 13. What help is given by spectrum analysis and telescopic observation? 14. What are the criteria of nearness?

CHAPTER XX.

1. What is meant by a double star? Illustrate. 2. What are optical doubles? 3. What is the connection between true double

stars? 4. Describe the mutual behavior of Sirius and his companion. Of Castor and his companion. 5. Define binary systems; telescopic binaries. 6. Explain what is meant by spectroscopic binaries, and give examples. 7. What were the seventeenth century discoveries with regard to double stars? 8. What discoveries were made in the last quarter of the eighteenth century? 9. What bearing had these discoveries on the universality of Newton's law? 10. What is said of the number of binary systems? 11. What are some of the multiple systems? 12. What is said about the orbits of the systems? 13. Why has the discovery of systems of stars caused great advance in astronomical knowledge?

CHAPTER XXI.

1. How were the forms of constellations shaped? 2. About how many ancient constellations are there? How many modern?

CHAPTER XXII.

1. How many constellations are always above the horizon in our latitude? 2. Of these which one is the most important? Why? 3. What is the position of Polaris? 4. What is the movement of Polaris? 5. About how many stars have been discovered within Polaris' circle of the North Pole? 6. What is the effect of the precession of the equinoxes upon the Pole? 7. Describe Polaris as a system. 8. To what constellation does Polaris belong? Describe it. 9. What is the derivation of the word "cynosure?"

CHAPTER XXIII.

1. What noted stars are included in the constellation of the Great Bear? 2. Describe the seven stars in the Great Dipper.

CHAPTER XXIV.

1. What is the position of Cassiopeia's Chair? 2. Describe the stars making the constellation. 3. What are the relative positions of Cepheus and Cassiopeia? 4. How may Alpha and Beta Cephei be remembered? 5. Describe the location of Draco. 6. What peculiarities have Gamma, Beta, and Alpha of this constellation?

CHAPTER XXV.

1. Where may the Hunting-Dogs be found? 2. Why is the chief star called "Cor Caroli?" 3. What is the distinguishing star in Boötes? 4. Place Corona Borealis. 5. Place Hercules. 6. What interesting stars are included in Lyra? 7. Why is Eta Aquilae noteworthy? 8. What are the peculiarities of the stars of the Dolphin? 9. Where may Sagitta be found?

CHAPTER XXVI.

1. What is the chief figure of the constellation Pegasus? 2. Why is Almach noted? 3. What is the Andromeda Nebula? 4. Describe Algol. 5. What is the principle star in Auriga? 6. How many stars in the triangle? 7. Why is Aries important? 8. What are the interesting features of Taurus?

CHAPTER XXVII.

1. Describe the Pleiades. 2. What has photography discovered about them? 3. What is their age? 4. What is their distance from us and from each other? 5. What are the names and positions of the brightest nine stars? 6. Which have companions? 7. What is the legend of the "lost" Pleiad?

CHAPTER XXVIII.

1. What is Gemini's position in the Zodiac? 2. Describe Canis Minor. 3. Why is Cancer of interest? 4. What are the chief stars of Leo? 5. What is the position of Coma Berenices?

CHAPTER XXIX.

1. When does the sun pass through Virgo? 2. Describe Gamma Virginus and the stars in the "diamond" of Virgo. 3. When is the sun in Libra? 4. What is the position of Scorpius in the Zodiac? 5. What distinction is given to Sagittarius by its position in the Zodiac? 6. When may Ophiuchus and Serpens be most clearly observed? 7. Place Capricornus with relation to Sagittarius and the Dolphin. 8. Describe Aquarius. 9. What is the chief star of Piscis Australis? 10. How has Mira earned its name? 11. Place Lepus. 12. In what constellation is Achernar? 13. What bright stars are found in Canis Major? 14. Describe Hydra, Corvus, and Crater. 15. What is the most important thing about Pisces?

CHAPTER XXX.

1. Discuss the individuality of the stars.

Talk About Books

IN STARLAND WITH A THREE-INCH TELESCOPE. By William Tyler Olcott, author of "A Field Book of the Stars." New York: G. P. Putnam's Sons. 146 pages. Price 50c.

To the fortunate possessor of a small glass this handbook is an admirable assistant. Mr. Olcott has grouped the constellations according to the seasons in which they are seen to best advantage and has shown them with their chief stars clearly indicated on charts of convenient size for pocket transportation. The text facing each chart gives in tabular form the nomenclatures of any double stars with their magnitudes, and distance and angles, and any noteworthy facts concerning them, and adds below suggestions, historical notes, and interesting information.

The series of diagrams of the moon at different ages from 3.85 days to 14.40 days show the increasing appearances of the inequalities of its surface during its apparent growth, while the author's text gives much pleasant gossip about our lunar neighbor. A telescope that magnifies a thousand times, for instance, enables the observer to see objects not much larger than the Capitol of Washington. "No object that could with the slightest appearance of probability be ascribed to the labors of intelligent creatures has ever been detected on the moon's surface." "We know more of the physical formation of the face of the moon turned toward us, than we know of certain parts of Asia, South America, and the interior of Africa." "Water cannot possibly exist as a liquid on the moon, for the temperature of the moon's surface during the long lunar night is probably not far from 460 degrees below the zero mark on a Fahrenheit thermometer."

The sections on the "Planets" on the "Phenomena of the Satellites of Jupiter," and the "Ecliptic," together with a chapter

of advice upon observation of the sun, make up a volume of condensed information in most serviceable form.

Of the sun spots Mr. Olcott says that "no theory as yet propounded fully explains the phenomena," but that "because of the strides now being made in solar photography, there is every reason to hope that in the very near future the nature of the sun spots, at least, will be revealed." "The so-called Solar prominences are the most spectacular of all the solar phenomena," he declares. "They are geyser-like fountains of hydrogen and helium gas that spurt out from the sun's surface, sometimes rising to a height of 350,000 miles."

ASTRONOMY WITH THE NAKED EYE, THE MOON, PLEASURES OF THE TELESCOPE, and ASTRONOMY WITH AN OPERA-GLASS, by Garrett P. Serviss (New York: D. Appleton and Company) are all capital books for the amateur astronomer. They are amply supplied with charts and directions for the observer's help, and in addition to their scientific value contain a wealth of literary material presented with a charm of style that makes delightful reading.

LIFE IN THE HOMERIC AGE. By Thomas Day Seymour. New York, The Macmillan Company. Pp. 704.

By the preparation of this volume on "Life in the Homeric Age" Professor Seymour has furnished lovers of Homer with a set of studies of Homeric conditions, social, economic, and intellectual, gleaned with the thoroughness of the scholar and presented with the charm of the enthusiast. His point of view is that of the philologist. From what the poet says he has tried to determine not only something of the construction of the poem—whether of one man's make or many, whether paved with truth or entirely built in imagination—but also a great deal about what the poet knew. Nor has he contented himself with limiting Homer's knowledge to subjects on which he utters direct statements; he makes it inclusive of matter mentioned in the comparisons which illuminate the action. He even notes the number of these comparisons, nearly three hundred—yet this statistical accuracy is not dull because it is constructive. The description which he gives of Odysseus' palace and its surroundings, for example, is gathered bit by bit from fourteen out of twenty-four books of the *Odyssey*, but the resulting picture is a vivid substitute for the delineation which Homer does not give in any one place. The Homeric state, and religion, family relations, dress, social customs, property, crafts, sea-faring and agricultural life, all are taken up in the same complete fashion. Eight types of Homeric women are discussed in diverting detail, and no bird or beast or fish or even insect escapes the critic's mention. The poet's notion of the cosmos and the world is balanced by the archaeologist's knowledge of the Troad and of Troy, and an essay on

Homeric war is supplemented by a chapter on Homeric arms revised in the light of the recent discoveries. A bibliography, ample and adequate illustrations, and carefully revised maps make for the book's completeness. It is a scholarly piece of work, intelligently done, and as interesting as it is intelligent.

ASTRONOMY FROM A DIPPER. By Eliot C. Clarke. Boston and New York: Houghton Mifflin Company. 66 pp. 60 cents net.

Mr. Clark claims for his charming little handbook the advantage of preparation by "a man with slight knowledge, little more than his pupil," who ignores technicalities and appreciates the difficulties of the beginner. Certain it is that, whatever Mr. Clarke's fitness for this modest post, he has produced a capital guide to the constellations and most brilliant stars visible in the latitude of Boston. His directions are simple and explicit and his maps deal only with the combinations in question, and are not confused by the representation of inapplicable "myriad swarms." As his title suggests he uses the Dipper as a starting point from which to place the objects of his search—and everybody knows the Dipper. Not the smallest attraction of Mr. Clarke's book is to be found in his interjections in passing. For instance:

"There being little to say about Regulus, I will here suggest that, having learned three or four of the constellations, a tactful person may permit himself the pleasure of showing off his knowledge and instructing another. Be sure that she runs no risk of taking cold or of stumbling while gazing upwards."

"My cousin, Mr. Percival Lowell, an astronomer, tells me that in about ten thousand years Vega probably will be the pole star. I have not verified this, and should not behold responsible if it does not turn out so."

THE DRAGNET. By Evelyn Snead Barnett, Literary Editor of the *Louisville Courier-Journal*. New York: B. W. Huebsch. 383 pp. Price \$1.20, postpaid.

In "The Dragnet" Mrs. Barnett has drawn a picture of battle, murder and sudden death. The story tells the struggle of a small corporation against a trust, with the usual outcome—the swallowing of the minnow by the carp. Whether the loss of independence is a defeat balanced by the victory of the financial arrangement with the purchaser is a question that the author leaves unanswered. Interwoven with the fabric of the tale are two love stories, one of the usual sort, the other the recital of mutually helpful, ever-growing affection between husband and wife. Most prominent of all is that development of the plot which tells of the disappearance of the head of the trust and the consequent web of suspicion and accusation which enwraps the chief characters one after another. Lovers of detective stories will enjoy the intricacies and mysteries of this

section with its ingenious surprises. The jail scenes and the hanging show admirable work, but it is a question whether a recital that makes a dyed-in-the-wool novel reader shiver is a desirable addition to the reading matter of an optimistic age. Many people like to shiver from just such reasons, however, and Mrs. Barnett has undoubtedly written a book that will be popular.

A BRIEF COURSE IN THE HISTORY OF EDUCATION. By Paul Monroe. New York: The Macmillan Company. Pp. 409. Price \$1.25.

This is an age of pedagogy and pedagogical writing, and among the many compendious text books to serve as the basis of a course in the history of education, or as a general introduction for those who are undertaking independent study of the subject, no book has achieved the reputation of a more authoritatively useful book than this of Professor Paul Morton, of Teachers College, Columbia University. Beginning with primitive people, the story is told in terms of the Orientals, the Greeks, and the Romans, The Teachers and Teachings of the Middle Ages, the Influence of the Renaissance and the Reformation, and the Developments of Modern Times.

THE BIRD, OUR BROTHER. By Olive Thorne Miller. Boston: Houghton Mifflin Company. Pp. 297, with a Bibliography of twenty additional pages. Price \$1.25.

"The Bird Our Brother" is the latest book by Olive Thorne Miller, and is described as a contribution to the study of the bird as he is in life. Mrs. Miller has undoubtedly made a more intimate study of the ways and manners of birds than any other American writer, perhaps than any other writer in the world. Her observations cover a period of twenty-five years or more, during which she has devoted a very large share of her time to that careful observation and sympathetic interpretation for which she is famous. Now she gives us the net results of her labors in a book which is in a certain sense a study of bird psychology. Mrs. Miller's point of view is well known to her readers. Others may guess it from her title, and may take it for granted that she finds in the birds a closer mental and moral relationship with man than is allowed to them by certain recent writers. All readers who are interested in the discussion of animal intelligence which has recently attracted so much attention in the periodical press will be glad to learn what Mrs. Miller has to say out of her fund of bird-lore. The book is written in Mrs. Miller's always readable style, and has the charm that has made her other books so popular.

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Meleager Gives Atalanta the Head of the Boar. From the Painting of Rubens. (See "Gemini," page 116.)

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OPINIONS may differ as to the effect in Central America of the policy of our State Department, or of its head, Secretary Knox, toward Nicaragua, but there has been perfect unanimity in the praise and tributes that have been elicited by Mr. Knox's proposal to the nations of the world for the establishment of a permanent international court of arbitration. True, there is nothing startling in the proposal, but there is still considerable opposition to it, and its adoption would constitute a substantial victory for the cause of peace and equity.

The latest conference at The Hague provided for a permanent "prize court" to decide appeals from decisions involving property captured at sea in time of war. For all other international disputes now subject to arbitration temporary and special tribunals have been provided for by the conferences. What Secretary Knox has pointed out is this—that the creation of special tribunals involves delay; that such courts cannot inspire the same degree of confidence as a permanent court; that the greatest obstacle, perhaps, to the rapid advance of arbitration as a substitute for war is the feeling that the decisions of the arbitral courts are not strictly judicial, but rather political in character, or "diplomatic;" that compromises are often arranged in order to satisfy both parties and leave no heart-burnings and disappointments; and that, therefore, the way to popularize arbitration is to insure the absolutely impartial and sound quality of all decisions. This cannot be done without making

the court independent, permanent, authoritative, and enabling it to build up doctrines, traditions and rules.

If these premises be granted, the conclusion follows that instead of creating a new court practical sagacity suggests the extension of the functions and powers of the permanent prize court, which cannot sit except in times of war, and which is not nearly so necessary as is a court to settle disputes that arise under the regime of peace and which occasionally bring nations to the verge of war.

Nothing could be more reasonable and modest than this proposal, and if it shall be rejected the inevitable and painful inference will be that some of the governments are insincere in their professed sympathy with arbitration, or that we have not made as much progress as we flatteringly imagine at academic peace meetings.

At the time Mr. Knox submitted his suggestion a peace league, knowing nothing of the step, was petitioning Congress and the President in favor of a plan of summoning a parliament of parliaments—including the new Asiatic ones—to discuss the abolition of war and the adoption of great safeguards of peace. Such a parliament might or might not pass inspiring and ringing anti-war resolutions, but it could not commit the executives of the respective countries and might end in smoke or eloquent talk. The advantage of the Knox plan is that it is addressed to the chancellors and foreign ministers and proposes a definite and important step to which little honest or rational opposition can be publicly expressed. If that step is too long, what hope would there be in a parliament of parliaments and the advocacy of even more radical steps?



The President's Legislative Program

What Congress will do in obedience to the popular demand for "progressive legislation" is a matter for conjecture and speculation, but what the administration would like to see done, and what it holds to be necessary and reasonable at this time, is now sufficiently clear. The Presi-

dent's messages, general and special, have in effect outlined a program of action. What is more, the President has had bills drawn by the Attorney General which embody his views and proposals. This practice, now regarded as natural and commendable, would have been deemed revolutionary a few years ago, when the President was supposed to leave all legislation to Congress and limit himself to expression of opinion in messages and to the exercise of his veto power.

The President has no sympathy with those who are demanding "a rest" for the country—the postponement of all promised laws to which these or those interests or industries object as either premature or unnecessary. He stands by his pledges; he wishes to clinch and extend the Roosevelt policies. He does not think it right or expedient to ignore the progressive sentiment of the country.

His definite recommendation to Congress may be summarized as follows:

That the Sherman anti-trust act, which many regard as too extreme and a constant menace to industry and business, be left intact, as the decisions of the courts have removed the elements of uncertainty from it and shown that no consolidation that only incidentally restrains trade and that has its reason for being in the desire to economize and increase efficiency has anything to fear, provided it refrains from oppressive means of eliminating independent competitors.

That, for the benefit of corporations that wish to remain within the law but at the same time obviate undue interference by the states and threats of prosecution, a statute be enacted by Congress providing for voluntary federal incorporation of concerns engaged in interstate commerce, such incorporation to involve no exemption from the trust act in any sense.

That the interstate commerce commission be given increased power over rate-making, railroad classification, etc.; that railroad agreements as to rates and other matters be made legal within certain safe limits, and that the issue

and manipulation of securities—stocks or bonds—by carriers be controlled by the commission, to prevent inflation and consequent injustice to the public and investors.

That a Court of Commerce be established to deal with appeals from the decisions of the commission and other railroad cases, in order to avoid delays and expensive litigation, to expedite cases in which the interests of the shippers require prompt action.

That the promise of the party platform with regard to postal savings bank be carried out.

That Congress promote and facilitate the great conservation movement, and especially the anti-monopoly phases thereof, by enacting the additional legislation that is admittedly needed to prevent alienation of water power and the squandering of other natural assets in the shape of coal land, oil land, timber, etc.

In the matter of conservation the President has indorsed the ideas of Secretary Ballinger as set forth in the latter's annual report and has approved the bills prepared by the secretary, although the Pinchot-Ballinger controversy has developed many attacks on the secretary's good faith as a conservationist, and the congressional inquiry now in progress is to determine the truth or falsity of a number of grave charges against Mr. Ballinger. There is no reason, however, why the conservation bills that are now before Congress should not be considered and acted on, as Mr. Taft suggests, without reference to the investigation, which may affect persons or throw light on past transactions, but which cannot affect constructive and future policy.

It is certain that, owing to the dismissal of Mr. Pinchot, chief forester and ardent champion of conservation, as the result of a letter of his to a senator in which serious reflections were made on the Attorney General and even on the President, to pending claims in Alaska and to various other causes, "conservation" will be the paramount question of the congressional year. It is, however, a question which requires not passionate and eloquent advocacy, but hard study and deep knowledge. How to conserve and utilize

at the same time ; how to take care of the present generation without sacrificing the rights of the unborn ; how to segregate mineral lands from agricultural ; how to reserve water power while encouraging occupancy and development—these and other questions are by no means as easy and simple as some think. The President, in referring to them, said in his conservation message :

It is exceedingly difficult to frame a statute to retain government control over a property to be developed by private capital in such manner as to secure the governmental purpose and at the same time not frighten away the investment of the necessary capital. Hence, it may be necessary by laws that are really only experimental to determine from their practical operation what is the best method of securing the result aimed at.

Existing laws, at any rate, are inadequate, and this accounts for much of the controversy and the bitter recrimination over conservation. There is no longer any doubt as to national policy ; the thing is to embody it in sound and enforceable legislation.



Will the Income Tax Amendment be Defeated ?

It is widely believed that Gov. Hughes has "killed" the pending amendment to the federal Constitution empowering Congress to levy a tax on incomes without the impossible condition of apportionment according to population. The New York executive surprised many of his admirers by advising the legislature to reject the amendment. His argument for rejection was novel—very different from the arguments of those who do not believe in income taxation, or who would leave this source of revenue to the states. He admits that the federal government ought to be given the power to tax incomes, and that the lack of such power may prove embarrassing or dangerous in crises or emergencies. He would support a properly drawn amendment. But, in his judgment, the pending amendment is defective in that it fails to protect the just rights and sovereignty of the states. Though a Republican and a "progressive," it is in the name of state rights that Gov. Hughes recommends the rejection

of an amendment which many Democratic executives and leaders—including Gov. Harmon of Ohio, who was a member of the second Cleveland cabinet—have not hesitated to indorse.

The Hughes objection rests on the clause in the amendment which authorizes taxes on incomes "from whatever source derived." This clause would enable the federal government to tax incomes from state, county and municipal bonds, according to Gov. Hughes, and would affect the borrowing powers of the states, compel them to pay higher interest rates, and generally place them "at the mercy" of Congress. As states are sovereign within their sphere under our system, this would be fundamentally at variance with the spirit of the Constitution. To argue that Congress *would not* attempt to tax the income from state bonds, Gov. Hughes says, is to ignore the fact that it *has* attempted to tax such securities, and deliberately, and that many Senators and Representatives have advocated such taxation in the past.

It is feared by the supporters of the amendment that this objection will be fatal to the amendment, as some legislatures will take advantage of it to mask their dislike of income taxation, while others will honestly discover merit and force in it. Indeed, it is now freely predicted that the amendment will fail even if Congress shall change the clause in question, for some organs in New York and New England are demanding other exemptions.

In the West the Hughes argument is regarded as technical and superficial, and it is regretted that so able and faithful a man should have found himself on the side of "the interests" and of special privilege. It is argued against him that to tax incomes of individuals from state bonds is not to invade state rights at all, any more than it is an invasion of such rights to tax legacies and inheritances; that state rights are not more sacred than individual rights, and that if citizens may be taxed to any extent, an indirect tax on state borrowing power is not so terrible a threat to our free institutions, and, finally, that the question of exempting

state bonds might well be left to Congress as one of policy and expediency. However, the important fact is that the objection has been indorsed by so many that the amendment seems foredoomed to defeat. What will the progressive elements of the country think of such an outcome? What effect will it have on the irrepressible conflict between the ultra-conservatives and the militant insurgents?



Lynching and the Law's Delay

Some satisfaction has been expressed in the press over the lynching figures for the year 1909. They show a decrease as compared with 1908, but they are still too high to be regarded with equanimity. The killing by mobs of seventy-eight persons, without trial or the form of a trial, and the brutality attending some of these lynchings, cannot fail to shock the sober-minded citizen who knows that due process of law and justice is essential to civilization and to the security of all of us.

Moreover, while in 1908 one hundred persons were lynched, in each of the three years preceding that twelve-month the number was below that of last year. It cannot be said, therefore, that the tendency is toward less mob law and more respect for orderly processes of justice.

It would be idle to expect any consensus of opinion as to the cause or causes of lynchings. The discussion reveals the usual disagreements. Some attribute the evil to the anger and frenzy aroused by crimes against white women by negroes, though the record shows that half of the negroes lynched in 1908 were accused of other crimes. Some complain of general habits of lawlessness in many American communities, attributed to lax administration, mixed populations, spoils politics, the bad example set by officials. But the greatest stress is now laid, as a rule, on "the law's delays," the antiquated procedure and practise of our criminal courts, the absurdly excessive importance still attached to technicality, form, verbiage, not only by trial courts but by appellate tribunals.

Grand juries and governors have spoken plainly on this phase of the question, and there can be but little doubt that if the administration of the criminal law were prompt, efficient, businesslike, and if punishment followed conviction without interminable delays, many who participate in or connive at, justify and excuse mob rule would become supporters of legal methods. At present grand juries refuse to indict—as recently at Cairo, Ill., where two men had been lynched for murder by “respectable citizens”—if no innocent man has suffered, and the situation is exceedingly serious.

In regard to the distribution of the lynchings, the South had all but five of the seventy-eight cases above referred to, Texas leading with fourteen for the year, Georgia coming next with twelve cases, and Alabama and Florida following with eight each. Oregon and Illinois of the northern states have had to deal with the lynching evil in aggravated form. In the latter state a sheriff was ousted from office under a law which inflicts this penalty of suspension on sheriffs negligent or cowardly in the discharge of their duty. The governor did his utmost, and the comments of the state press were vigorous and sincere in their denunciation of mob violence. Illinois, like other states, needs urgently a reform of the criminal law and its administration. Perhaps the disgrace which the state keenly feels as a result of the lynchings will stimulate interest in that question, one which, under ordinary conditions, fails to arouse either professional, legal, or public concern.



The “Insurgents” and Party Regularity

Differences within parties, threatened bolts, feuds, actual secession of minorities—all such things are familiar to readers of political history. The Republican party has had its troubles in the past, yet until lately its discipline and unity have been the marvel of other parties. The crisis which has grown out of the struggle between the “regulars” led by Speaker Cannon and Senator Aldrich and their lieutenants, on the one hand, and the so-called insurgents,

on the other, a crisis due entirely to intellectual and moral differences, and not to factionalism or "spoils," may beget momentous consequences.

Who are the insurgents, and what is their insurgence directed at or intended to accomplish?

There are several varieties of the insurgent species. The Senate insurgents are not struggling against the same specific things as the House insurgents, while the latter are by no means at one regarding all national questions. The essential grievance of the House insurgents is the unfairness of the present "rules" of their chamber—rules which give the Speaker too much power, the minority too little, and the individual Representative no power at all. For years there has been agitation in favor of a revision of the house rules, but the Speaker and his supporters have succeeded in marshalling majorities to defeat all attempts in that direction. Last spring some slight concessions were made to the critics of the rules, but they did not satisfy the minority.

The insurgents of the House wish, first of all, to change the rules substantially and deprive the Speaker of the power to appoint committees and thereby direct legislation. They would have all committees appointed by the House itself, and they would further change the rule of "recognition," which enables the Speaker to overlook any Representative whose views or bills he does not approve. The insurgents are in favor of majority rule in the House, but they say that the majority must be free, not driven by so-called party leaders to vote as an inner clique desires. They are in favor of reasonable rules designed to prevent obstruction and needless talk, but they are not in favor of rules that destroy all freedom of discussion and all individual and group initiative. The fight of the insurgents on "Cannonism" is thus chiefly a fight on the present rules as applied by the present Speaker.

In the Senate there is full freedom of debate, and practically all legislation is by "unanimous consent," in the sense that agreement between the majority and the minority par-

ties decides when votes shall be taken on pending measures. The Senate insurgents, like some of the House insurgents, are merely militant "progressives." They think that the "regulars" are too conservative, if not reactionary; that the people's rights and interests are not properly protected in Congress; that the promised extension and reaffirmation of "Roosevelt policies" will be secretly resisted in every way at the bidding of privileged interests or powerful trusts and syndicates; that there is danger of betrayal of the people by "regulars" even when ostensibly they are lending support to conservation or railroad and corporation legislation.

The insurgents are not all equally "radical," and among the regulars there are, as the former will admit, men whose devotion to the cause of justice and reform is above suspicion. Nevertheless the reason for the existence of the insurgent movement, in so far as it is not directly traceable to the House rules and methods of controlling debate and legislation, is found in the distrust of the standpatters and their allies by the aggressive progressives.

Efforts at party peace and compromise have been made by Republican leaders, including the President, and to some extent they bid fair to be successful. But there is no likelihood of the early restoration of complete harmony, and all thinking observers feel that the voters, at the next congressional election, will be called upon to decide in many districts the merits of the controversy. It is more than probable, also, that the insurgent movement within the Republican party will affect the next presidential campaign and influence the nominations and the platform of 1912.



Uniform Legislation and the "House of Governors"

In January, under the auspices of the National Civic Federation, a conference was held at Washington to promote uniformity of legislation among the states. The subjects discussed included divorce and procedure in divorce cases, child labor, employers' liability for industrial accidents, commercial law, conservation of resources, develop-

ment of water power, etc. At the same time, by wise pre-arrangement, a conference of Governors was in session at the capital—the first conference called by the state executives themselves. The questions that were considered by this body—prophetically called in the press “The House of Governors”—covered practically the same ground, but the discussion was of a somewhat different character, as the governors were not prepared to pass formal resolutions or recommend definite action. The foundations for the governors’ conference were laid by Mr. Roosevelt, who summoned state executives, with other leading men, twice to the White House in the interests of the then new conservation movement. It is hoped that gradually the informal conference of governors, which will meet annually hereafter, and not at Washington, but in the several state capitals, and the programs for which will be carefully prepared by a committee, will evolve into a real House of Governors, with recognized duties and functions.

There is, of course, no constitutional provision for a body of this kind, and it is not likely that one will ever be adopted. But the ablest thinkers and lawyers of the country feel that in some extra-constitutional and yet natural way the needed addition to our governmental machinery may be made, not only without mischief but with great benefit to the people and with their entire approval.

What could a House of Governors do? Gov. Hughes, in his speech to the conference, named three classes of subjects for its attention—uniform legislation, state comity as regards general policy, and educational exchanges of experience and ideas. The governors might at first meet with considerable difficulty in securing proper treatment of their suggestions from the legislatures; indeed, they might arouse distrust and jealousy, for under our system each branch of government is independent and co-equal. It cannot be doubted, however, that the value and usefulness of the proposed regular conference will be increasingly recognized and prejudice against it overcome by discreet management.

Uniformity of legislation, where conditions as to pop-

ulation, climate, industry render it possible, is certainly highly desirable. And no matter to what extent the federal government may assume responsibilities that now devolve on the state, there will always be a wide field in which voluntary coöperation and harmonious action by the states will be the only means of efficient and enlightened administration. The states will not be abolished; the central government could not, even if it would, take over their powers. If, then, we desire the maximum of efficiency in government, we must have uniform action where the problems are common to all or to several states and the solutions equally common. And who can promote uniformity better than the state executives, who, as was pointed out by Ambassador Bryce, are coming to be regarded more and more as the "personal representatives of the people." What, in other words, the presidential office has become to the people of the whole country, the governorship is becoming to the people of the state. Democracy implies leadership, and large bodies like legislatures cannot lead. The moral power of the state executive is growing, and yet there has been no "usurpation" and no invasion of the sphere of either the legislative or the judicial department. The developments are such that in a short time a "House of Governors" may arise in response to a genuine popular demand. Meantime it is well for the governors to meet annually and confer on policies and legislation.



Neutralization of Manchurian Railroads

Our Secretary of State, Mr. Knox, recently proposed in a note to the powers of Europe and the Far East the "neutralization" of the Manchurian railroads. He suggested the purchase of these lines for China by an international syndicate and the vesting of the title to them in China, with the understanding that they shall be operated as purely commercial enterprises, and on terms equally fair to all. The proposal was made largely as the result of friction between Russia and Japan, and between these powers and

China, over the extent of the territorial and political jurisdiction conferred by the Portsmouth peace treaty on the owners of the Manchurian lines. There has also been much talk of violation of the open-door principle in Manchuria through rate manipulation and favors to Japanese and Russian merchants.

The proposal has been declined—by some with polite regrets, by others in argumentative communications. But the rejection, for the present, is final. Russia cannot see why she should surrender the two sections of railroad which she succeeded in retaining after the disastrous war; Japan denies that she has been guilty of any bad faith in her railroad policy, or that the open-door principle has been violated. Both of these powers have ambitious plans in the Far East, and the ownership of the Manchurian roads subserves these plans in a number of ways. Neutralization would interfere with political if not with commercial designs, and although this cannot be avowed, there is nothing mysterious in the situation.

Not only has the proposal been rejected, but many semi-official organs have attacked the United States for submitting it so suddenly, without any previous "sounding" of the interested powers. Some have charged our State Department with selfishness and arrogance, while Japanese editors have bitterly complained against China, whom they suspect of having feloniously instigated the proposal. Even England and France, whose trade would greatly be benefited by neutralization, have failed to approve the scheme, fearing, no doubt, to offend or embarrass their respective allies, Japan and England.

It is not probable that the United States expected immediate success for its plan. Possibly it was put forward with a view to future developments, or in order to elicit a compromise with reference to new railroad construction that is being projected. Ultimately, if China has the proper backing of friendly powers, the Manchurian lines will come under her control, and to keep the neutralization idea before the world is to advance, morally at any rate, the interests

of the open-door and equal opportunity for all in the Far East.



The Strange and Uncertain Result in England

According to the peers and the tory-unionist party the recent general elections in the United Kingdom constituted a "referendum" on the radical budget, with its land and liquor taxes, and its alternative, "tariff reform," or the proposed return to protection. The liberals and other supporters of the budget denied that the election could possibly have, or was intended to have, the character of a popular referendum on the issue of the budget, or even on the budget versus protection. They accused the peers of hypocrisy and usurpation, and made limitation of the lords' vote, the reforming of the upper chamber of parliament, the paramount issue of the campaign.

What the mass of the electors thought of the situation can only be inferred or conjectured. Certain it is that several secondary issues were injected into the fight—Irish home rule, national defence, the alleged danger of socialism, the need of a second chamber to prevent too hasty or demagogical action by the Commons, etc.—and each of these and other issues must have had some weight with a section of the voters. A referendum so confused and obscure can have little value and no party need consider itself bound by the result.

As a matter of fact, the results of the British parliamentary elections are disappointing to all parties and bewildering to the keenest observers. The liberals, who had hoped for a decisive verdict in their favor, failed to obtain it; the tories, who had expected a landslide for their side, secured only moderate gains. The Labor party's representation has been reduced; among the Irish nationalists factionalism has again appeared. The tory-unionists have as many seats as the liberals, but the latter will have the support of the Labor members and, on leading questions, of the Irish nationalists, and thus a coalition majority of about one hun-

dred and twenty will be back of the new liberal-radical ministry.

As to the issues, the elections settled nothing, except, possibly, the acceptance of the radical budget by the upper house. That is to say, if the Commons again sends up the budget to the peers, that house must adopt it without stopping to inquire how a majority had been found for it, and whether or not labor votes or Irish votes had helped in putting it through. Any majority for the budget in the Commons will now suffice to assure its reluctant approval by the lords.

But none of the other issues can be considered as settled; already the tories have served notice that no tampering with the vote of the lords, no home rule bill, no radical social-reform legislation will be permitted; as no mandate for such things was given by the electors.

The task of governing and legislating for the United Kingdom may in fact prove an impossible one in the new parliament, and another election may become a sheer necessity within a year or so. That election, it is clear, will turn chiefly on the issue of free trade versus protection, since it is recognized widely that all the tory gains in the elections were due to their program of tariff reform, not to the opposition to the budget. The one unmistakable feature, indeed, of the recent elections was the strong drift toward protection. But for that, the opponents of the budget, the defenders of the peers, would have suffered overwhelming disaster.

The very complex situation that has been created threatens to become further tangled by the action of the Irish members, who were not too friendly to the budget, and to the talked-of possibility of an understanding between them and the tory-unionists regarding a home rule measure. Tory statesmen are quite as "squeezable" as liberal, and the Irish have never lost sight of the chance of getting home rule from the tory ministry. The violent denunciation of home rule by tory organs and orators may have been sincere, but circumstances may change, the point of view may

be shifted, and what was unsafe, if not treasonable, in liberal home rule may be represented as perfectly innocent under tory auspices and guidance. Of course, an agreement to this kind would enable the tories to overthrow the liberal ministry. Only, in that case, the tories would be just as dependent on the Irish members, as much at their mercy. It is many years since the Irish members held the balance of power in the Commons, but the exciting events of the Parnell era have not faded from the general memory. To the Irish members home rule is the sole issue; they have had to wait and exercise patience, but now they will have another opportunity to advance their cause. However, insistence on a home rule bill from the liberals would only hasten the general election, since the house of lords would never approve of such a bill from the liberal party. It might pass a tory home rule bill without demanding another election, but it would make no such concession to the liberal-radical, labor and Irish coalition.





VII. Woman in the Era of Revolution*

By George Willis Cooke

THE great fact in the development of civilization during the seventeenth and eighteenth centuries was the growth of the state in a manner to give it a controlling position in human affairs. It was a period of revolution, of struggle of state with state, of internal discords and reconstructions, and of conflict of class with class in the attempt to secure control of national institutions. Wars were frequent, and sometimes involved the whole of western Europe. At first they grew out of religious differences or dynastic jealousies; but later they were the result of class struggles or demands for the advancement of trade.

When we fully recognize the extent to which survivals of tribal and feudal institutions continued through the sixteenth century we will not be surprised that it required more than two centuries to give the state permanent foundations and security. Many of the first settlements in the American colonies were on the communal basis of common land. It is not a question of any importance here that this feature of the settlements was soon abandoned; but the frequency with which it was at first adopted as the one natural method most desirable shows unmistakably the ex-

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tent to which it survived in all the most progressive countries of Europe. To whatever extent feudalism had been modified, there can be no doubt that it remained a controlling influence as regards land, social precedence and political power, which it does even to the present time. The church was reformed, but it reorganized for a more vigorous extension of its authority and influence; and as a result it regained its power in Spain, France, Italy, southern Germany, and elsewhere. Throughout the seventeenth century it seemed doubtful if the reform movement would be able to sustain itself, many forces being combined against it.

The civil war and the Commonwealth in England, with the restoration and the revolution rapidly following each other, show the extent of the struggle in that country for the supremacy of the state. The origin of parties, their contentions with each other, the agitations over religious questions, the conflicts with regard to labor and class interests, indicate the revolutionary processes necessary to the getting rid of even a part of feudalism. In France there were the wars of religion, the weaknesses and the scandals of Louis XIV and Louis XV, the excesses of the nobility and the growing wretchedness of the peasantry, and the resultant revolution. During all this period Italy was the scene of struggles between the neighboring states for its possession, and divided within itself because each city and fief persisted in retaining the old feudal methods of administering its affairs. In Germany the feudal influence remained complete, making it impossible that its little states should unite for a genuine national life. The peasant wars for class recognition and their brutal suppression, the hundred years' war of religion, and the succeeding struggles for the extension of territory within its limits on the part of various nations, were but phases of the attempt to make the state an effective force in civilization.

Then came the great explosion in France at the end of the eighteenth century, as a legitimate result of what had gone before. It was succeeded by the dictatorship of Buonaparte, and his downfall before the growing power of Great

Britain. If there followed a period of peace, it was because manufacturing and commerce were growing, rather than because men were satisfied with the autocratic power made rigid in the reaction from the revolutionary era. The labor agitations in England, the discontent and changes of dynasty in other countries, only prepared the way for the last great revolutionary movement of the middle of the nineteenth century. Even yet feudalism controlled governments, and the peoples were thought to be the property of rulers, worthy only to be dealt with as individual whim might dictate.

The changes thus briefly hinted at indicate the long period of struggle passed through in order to secure for the state a permanent character and power. Where local or feudal influences were in control, as in Italy and Germany, the consolidated state came at a very late period. In England the early influence of Parliament, and its modifications of autocratic authority, gave the state a definite character in the seventeenth century. In France the failure of the national Parliament, known as the States-General, gave opportunity for the growth of absolutism in state and church alike. The king, nobility, the higher churchmen and the rich bourgeois formed an aristocratic body with interests separated from those of the nation. While these classes did not always agree with each other, they united to tyrannize over the rest of the nation, and ignored the growing miseries of the people whom they plundered. A natural and legitimate result of these methods was the revolution, which gathered force throughout the eighteenth century, and swept away all who had opposed the true interests of the state and its normal development.

It is a complete misreading of history which assumes that it was the skeptical philosophy of the eighteenth century in France which caused the revolution. More substantial causes must be found for such a momentous event. These may be found in the autocratic rule and the depravities of the kings, in the vast wealth and shameless bigotries of the churchmen, in the absenteeism and luxurious living of the

nobility; but, most of all, in the excessive taxation, the neglect of manufacturing, and the famished condition of the peasantry. Agriculture was neglected, and the artisan class banished for religious reasons, by excessive taxation or other restrictive measures.

One characteristic of this period was the rise of the middle class in England and the bourgeois in France. It included those devoted to manufacturing and commerce, the bankers and capitalists, and all who bought and sold for the sake of profits. Governments were dependent on this class for financing their many wars, and much was done to protect and promote its interests. After the period of great geographical discoveries it was assumed that wealth consists in the precious metals, and every effort was made to retain them from passing to other countries. Money and wealth were regarded as one and the same. Accordingly, that kind of foreign trade which would bring money into a country was encouraged, manufacturing was thought more important than agriculture and mining, and government directed its efforts to the promotion of these results. Towards the end of the eighteenth century machinery came into rapid use, owing to the awakening of a remarkable spirit of invention.

In the early part of our period commerce was encouraged as an aid in promoting military power; but during the eighteenth century a change occurred, commercial enterprise took the lead, and wars were then fought almost wholly for its promotion, the extension of colonies or the control of commercial opportunities. To a large extent it was the commercial or bourgeois class represented in the progressive movements of the eighteenth century, which demanded larger freedom and the cessation of autocratic power. As yet the wage-earning or proletarian class was not recognized, and had not promulgated its demands. It felt its poverty and its misery, but was too ignorant to make effective its protests, although in the revolution they began to find voice.

Throughout the period from the beginning of the

Renaissance to the Revolution there was a growing tendency to abolish all communal and feudal methods of activity, especially in manufacturing and commerce. In agriculture the old conditions to a considerable extent survived, and therefore the peasantry progressed least of any class. In the absence of large-scale machinery of any kind, manufacturing was largely undertaken by the individual workman and his apprentices. With the downfall of the trading cities and their gilds, commerce was carried on more and more by individual enterprise. In a word, as the state grew there was a corresponding growth of individualism. Indeed, one of the functions of the state was to stand between the individual and the authority of the lord, the gild, the church, and the other social forces which had grown out of tribal and feudal conditions. The state legislated against the gild institutions, and abolished many of them because no longer fitted to developing commercial and labor demands. In the name of the king it intervened between the local court and individuals, to establish national law. It aided in the abolition of communal and common lands, which it adjudged to the aristocratic class, thus winning favor to itself from those powerful to give it support. Now and again it abolished church lands to its own advantage. It even invaded the family to protect the wife, and to secure her a greater recognition in regard to property or the care of her children. The state sought to deal directly with the individual, and to abolish all intervening groups and institutions coming down from the past, especially those of a legal or political nature.

The growth of individualism went on at a greatly accelerated rate during this period, owing to the evolution of the state, the development of household industries, the progress of colonial enterprise and settlement, and the advance of philosophical opinion. In no direction did it show itself more conspicuously than in the formation of political opinions based on philosophical theories. These opinions began in the Renaissance, with a revival of interest in the political and social theories of Plato, Aristotle, Cicero, Sen-

eca, and others. The speculations of these men in regard to the laws of nature, the origin of society, natural right, social contract, individual liberty, and various others of like character, were much discussed and eagerly accepted, with modifications adapting them to modern conditions. Many attempts were made to apply them to the development of the state; and these were the source, in part, at least, of the revolutionary struggles.

The most fundamental of these theories was that of natural law, which took definite form among the Romans in their desire to find some foundation for legal enactments and interpretations more permanent than changing customs and laws. They conceived of what is natural to man and to the universe, what exists primarily, in the nature of things, or, that a divine will is inherent in man and nature, producing a state of freedom, equality and justice. All existing institutions and laws were judged by this standard, and approved or found wanting. This standard was made a test of what exists, but also a model for reforms. In the light of this theory man was held to be good by nature, and to have been perverted by existing institutions. Men are naturally free and equal, and they should enjoy liberty and happiness. At first each man was a guide to himself and his family; but it was found there were advantages in coöperation, and a social compact or contract was made by which men agreed together to live under governments and laws. Such were some of the theories of the revolutionary era, partly inherited from the Greeks and Romans, partly retained from the Teutonic tribes, and partly the result of the conditions existing in that period. They were first embodied in the fundamental law of a people by their use in the Virginia declaration of rights, June 12, 1776, in these words: "That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot by any compact deprive or divert their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

It is not necessary to point out the manner in which Milton, Locke, Rousseau, and Kant furthered the growth of these principles. They became very popular, and greatly aided in the revolutionary movements. They created enthusiasm, aroused eager expectations of reform, and led to anticipations that in revolutionary changes society might be re-created on a right foundation, one that would ensure to all "life, liberty and the pursuit of happiness," and on a basis of "liberty, equality, and fraternity." It was assumed that all governments ought to be based on these natural rights, that the sovereignty of the people must be henceforth recognized, that all persons may be henceforth free and happy. Every man was to take part in making the laws which governed him and all others; and, if the government in any manner fails, he must be at liberty to overturn it and devise a better.

As a result of these ideas, products of the revolutionary era, we find for the first time a demand that women shall participate in government on a basis of an equality of rights with men. It was urged that if liberty of the person, freedom to secure property, and right to the exercise of suffrage, are natural rights of all men, that they must be also of all women. All the more so, since it was one of the revolutionary principles, that suffrage belongs to the person, not to property. It is not land or money which votes, but manhood. Granted this, it is difficult to ignore womanhood. Woman is an individual, capable of judgment, reason, and the appreciation of liberty.

In France Condorcet advocated the admission of women to civic rights and to the suffrage. In 1789 he presented to the National Assembly a petition of women asking for political rights, which was rejected with scorn. In his pamphlet on the subject he answered the arguments against women with cleverness, and keen penetration into their needs as citizens and their obligations as members of the state. He said that men had not been disfranchised because of stupidity, and that if women are not politically wise it is because education has been withheld from them. He was of the

opinion that political rights would no more unfit women for motherhood and household duties than workmen for their crafts. The recognition of equality, to his mind, must be accepted as advancing morality, for inequality corrupts and degrades. His chief contention was that the arguments for the rights of men are equally good with reference to women, and that nothing can be said for male suffrage which will not be as urgent for female. Women have been kept from these rights by sheer strength, and by the use of the meanest of sophisms.

A logical result of the declarations of rights was the assertion of Olympia de Gonges, writer of plays and pamphlets, who perished by the guillotine in the revolution, that woman is born free and with rights equal to those of man. It was Mary Wollstonecraft in England, however, who first formulated the claims of her sex, which she set forth in her *Vindication of the Rights of Women*, published in 1792. Mrs. Fawcett has justly said that the period of fermentation concerning the rights of man "did not pass by without producing its effect on the greatest despotism of all, that of man over woman." The real significance of this subjection, she rightly estimated in recognizing the idea that women exist to minister to the amusement, enjoyment and gratification of men, "was clearly allied to the idea that peasants and workmen exist solely for the satisfaction of the wants and pleasures of the aristocratic classes"—a rejection of which theory caused the French revolution. It was a recognition of the force of this statement which led Mary Wollstonecraft to reshape the arguments for the rights of man (which she had eloquently stated in a pamphlet directed against Burke) with a plea for the rights of woman.

Mary Wollstonecraft was a teacher and writer, who spent some months in Paris during the progress of the revolution, and accepted with enthusiasm the theories of Rousseau and the other representatives of the revolutionary movement. She condemned Rousseau, however, for pleading the rights of man and ignoring those of woman. Ar-



Mary Wollstonecraft Godwin, Author of "A Vindication of the Rights of Woman."



Madame Récamier.

dent as Rousseau was for liberty, he eloquently claimed that woman should aim at nothing more than serving man and devoting her life to pleasing him. His theory in regard to the rights of women he summarized in the statement that "the education of women should always be relative to that of men. To please, to be useful to us, to make us love and esteem them, to educate us when young, and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable: these are the duties of women at all times, and what they should be taught in their infancy."

In her book Mary Wollstonecraft expressed the conviction that women ought to exercise the right of suffrage; but in a parenthesis rather than as the special aim presented in her work. The right for which she especially pleaded was that of a sound and rational education—physical, intellectual, moral, and religious. Her piety was fervent, and her moral aims for women were high. She rightly insisted that those moral and intellectual weaknesses in women which were criticised and satirized by men, were almost wholly due to the deficient and defective education given them, which



Jane Austen.



Mrs. Thrale, later Mrs. Piozzi,
the Friend of Dr. Johnson.

emphasized their sex characteristics, their dependence, and their mental incapacities. A few sentences will give a just estimate of the teaching of Mary Wollstonecraft, and a fair idea of the wholesome nature of her plea for the rights of women. "I do not want [women] to have power over men, but over themselves." "It is not empire, but equality and friendship which women want." "Speaking of women at large, their first duty is to themselves as rational creatures, and the next, in point of importance, as citizens, is that, which includes so many, of a mother." In a word, what she demanded for women was education, economic independence, political enfranchisement, and social equality.

However moderately and rationally Mary Wollstonecraft stated these demands, they were regarded as immodest, unwomanly, and revolutionary. A few persons were prepared to accept them as just, and as legitimate conclusions from the new conceptions of social and political right. As the revolutionists were only a small minority in England it can be supposed that only the most advanced were ready for so mild a gospel of reform as that Mary Woll-



Marie de Rabutin Chantal, Marquise de Sevigné.



Madame Récamier.

stonecraft preached. In England at this period the education given women was almost wholly one of accomplishments rather than of solid instruction, and even many years later anything like serious study was regarded as quite out of place for a girl. The idea that women should be educated in the same manner as men are was seldom broached, and did not in any degree enter into the system of intellectual training for women then in vogue. Boarding schools and private academics were established during the later years of the eighteenth century, but their instruction was almost wholly with a view to accomplishments. What was desired was that a woman should become a lady, an influence in polite society, that she should amuse the idle hours of her husband, and that she should be a housekeeper and home-maker. This theory was definitely stated by Rousseau, when he said that "the education of women should be always relative to the men." The same theory was maintained by Zschokke, the eminent German author and publicist, who said that the vocation of woman is to be a loving wife, a cheerful companion, a diligent home-maker and the teacher of her children. He would not give a woman a pub-



Madame Roland.



Madame de Staël.

lic education, but one that cultivates her affections and prepares her for the home. Even Richter said that girls are to be educated as mothers, that is, as teachers.

To what a limited extent the idea of the higher education of women had penetrated English thought may be seen in a short paper by Swift on the education of ladies. "There is a subject of controversy," he wrote, "which I have frequently met with in mixed and select companies of both sexes, and sometimes only of men—whether it be prudent to select a wife who has good natural sense, some taste of wit and humor, able to read and relish history, books of travel, moral or entertaining discourse, and a tolerable judge of the beauties of poetry? This question is generally determined in the negative by women themselves, but almost universally by the men." When so small an amount of intellectual training as Swift indicates is regarded as detrimental to a wife it is not to be supposed that education was very widely diffused amongst women.

Valuable as the home is, not all men and women were convinced that women would be injured for their place in it, if they were to secure a larger measure of intellectual training. In the last years of the seventeenth century Mary Astell published a defense of the female sex, in which she



Mrs. Montagu (Elizabeth Robinson).



Hannah More.

pleaded that women ought to have a better education. She insisted that, if girls were given the same opportunities that boys enjoy, the results would be as beneficial. She rightly said that women are weak and silly because all that would prepare them for a stronger character and a sounder deportment is denied them. At the same time Daniel Defoe put forth a plea for the better education of women, in which he said: "Their youth is spent to teach them to stitch and sew or make baubles. They are taught to read, indeed, and perhaps to write their names or so; and that is the height of a woman's education. He asked what a man is good for who has no more teaching than this, and what it is men see in ignorance that they should think it a necessary ornament to a woman?" He thought it the saddest piece of folly to withhold from women the means of education, and he would deny to them no sort of learning which is adapted to their intellectual capacities.

In 1790, when Mary Somerville was ten years of age, she was sent to school to learn "to write well and keep accounts, which was all that a woman was expected to know." In her recollections she gave an interesting account of the difficulties she met with in securing an education, the



Frances Burney, Madame D'Arblay.



Mary Somerville.

intense prejudices against all intellectual culture in women and the hindrances put in the way of her self-training. When Jane Austen received callers in the living-room of her family, where she wrote her novels, she covered her manuscripts with a cloth, in order that her occupation might not become the subject of spiteful gossip.

Deficient as were the means of education offered women during the period we are considering a considerable advance was made in their social position, their influence on literature, and even in their participation in literary production. Men and women were brought into happy social intercourse, society was refined, coarseness and vulgarity of speech became less frequent among men, intellectual interests became the topics of conversation in good society, the novel came into vogue as the result of these conditions, and a stimulus to the higher intellectual development of women. The women who gathered about Dr. Johnson became a power in English society, they gave literature an opportunity for casting off patronage and of living by means of the direct support of the readers who sought it as a means

that's disgusting!!!



Dr. Samuel Johnson.

of recreation or culture. Literature had never been popular until women began to read, it had kept within narrow circles, and the writer could appeal only to the limited educated class. As soon as a taste for reading spread among women literature became popular, and it freed the author from a life of wretched poverty or of dependence on some rich man for support. The salon and drawing room largely contributed to this result, for it gave a direct motive to the education of women, and as they talked about books these became popular, and were called for in sufficient numbers to make their production profitable to author and publisher. This was especially the case with the periodical press, which was the result of this new taste for reading on the part of women. The *Spectator*, the *Tatler*, and the numerous other publications which came into existence during the eighteenth century, were largely the products of this new demand. Many of their pages were devoted to women and their interests, though, it must be confessed, without any large appeal to their intellectual interests.

A historian of the French revolution has rightly said that women were its advance guard; but when it was over they had profited by it only in so far as it had introduced the democratic spirit into the country. The seed that was sown began to germinate only in 1830, when the movement on behalf of women again appeared. At that time the plea for the political enfranchisement of women was again presented, numerous journals were established, and an active propagandism was undertaken. In 1848 this effort was renewed under the stimulus of the democratic uprising of that year. Some of the legal disabilities of women were removed, and much was done in the way of better educational facilities.

To the ardent believer in human progress, who feels that it is only necessary that men and women should see what is right in order to induce them to live it, it must be a great disappointment to find that the revolution did not immediately advance the cause of women. The reason is to be found in the reaction which followed, which brought

back all the old customs and institutions. Despotism came again to take the place of democracy in France, and it was thought that the people are not fit to govern themselves. As the cause of the women and that of the workers has always stood or fallen together, so now the defeat of the democratic movement was the overthrow of the cause of women, as well. Whatever Mary Wollstonecraft had advocated came to be hateful to the leaders of society and politics in England, and her name became the synonym for all those who sought emancipation from the duties which it was held God had righteously imposed upon them.

It is in France, however, that we best realize the nature and extent of the reaction which followed the revolution. The old theories about the weakness and dependence of women came back in full force, to hold women under their sway for at least a half century longer. This is seen in the words of Napoleon, who declared that "a husband ought to have absolute control over the actions of his wife; he has the right to say to her: 'madame, you shall not go out;' 'madame, you shall not go to the theater;' 'madame, you shall not see such and such a person.'" It appeared in one of the leaders of the restoration, when he said that "man and woman are not equals, and can never become so." Napoleon insisted that the code which bears his name should make the wife completely subordinate to the husband, he required that in the marriage ceremony the bride should promise obedience to the spouse, and that this submission to obedience should be made as impressive and solemn as possible. The old French protection of the wife from the greed of the husband now disappeared, and he was to have control of her person as well as of her property. He could compel her to go with him wherever he chose to reside, and he could compel her to submit to his desires, whatever they might be. The wife was far more severely punished for adultery than the husband, while the mother of an illegitimate child was shown no consideration, but the father was protected to the last degree. The property of the wife was not only put into the control and ownership of the husband;

but the wife could not bring an action at law or defend herself before the courts in any manner, no gift could be made to her without her husband's consent, and she had no control over her own children.

~~Napoleon was a hater of women, and especially of all women of ideas. He regarded them as the objects of the pleasures of men. If he did not have about him an Oriental harem, it would have been far better for the women of France had such been the case. His attitude towards all women was that of the tyrant, and he subjected them to his wishes as only the possessor of despotic power is capable of doing. His court was the center of every kind of intrigue and the grossest immoralities, though in this respect he was not able to distance his kingly predecessors.~~

We find that during the revolutionary period the claim had been made that women should be educated in the same manner as men and to the same extent. It is true that little was done to give women the means for securing a genuine intellectual training; but it was something that the need had received recognition, even on the part of a small number of persons. In so far as educational progress was made it enabled women to exercise a positive influence on the social life of their time, and to give it a purer and more refined character. The defects and evils of polite society were numerous enough to open it to the severest criticism; but it gave women a social opportunity they had never before possessed in like degree. To the extent that they were educated they gave to intellectual men that sympathy and appreciation which are essential to any popular success. In a small way they began to enter the domain of literature, and to crave for that artistic expression which is possible to the poet and novelist.

These were distinct gains, though they were small ones; but even in their smallness they proved that women can do much which tradition had hitherto withheld from their efforts. The assertion of the demand for free development of women was one of the greatest social claims which has ever been made, and no other has ever had in it greater promise

of good to mankind. It may be that women cannot duplicate men in all the tasks which they undertake, but that is not a sufficient reason why there should be withheld from them what they can successfully accomplish. It was this assertion of individuality on the part of a few women, derided and condemned on every hand, which gave origin to the woman's movement. It seemed in its feeble beginnings that it could not prosper, and that it would soon come to an inglorious and disgraceful end. But its strength was in the fact that it carried over to the side of women what the whole revolutionary movement had demanded for men. Here, as often elsewhere, men and women represented the same principle, however much men might insist upon the priority and the greater worth of their claim. If Kant said that women should be educated only for domestic duties, his assertion of the individuality of mind, the right of freedom of thought, inevitably led to a practical denial of his limitation of the conditions of education. In no direction, indeed, could men make a claim for freedom and justice that it did not re-echo the needs and demands of women. Without democracy men could not prosper; with democracy women must stand by their side.

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FROM THE SIXTEENTH ODE OF THE SECOND
BOOK OF HORACE

He lives on little, and is blest,
On whose plain board the bright
Salt-cellar shines, which was his sires' delight,
Nor terrors, nor cupidity's unrest,
Disturb his slumbers light.

Why should we still project and plan,
We creatures of an hour?
Why fly from clime to clime, new regions scour?
Where is the exile, who, since time began,
To fly from self had power?

Fell care climbs brazen galley's sides,
For troops of horse can fly
Her foot, which than the stag's is swifter, ay,
Swifter than Eurys when he madly rides
The clouds along the sky.

Careless what lies beyond to know,
And turning to the best
The present, meet life's bitters with a jest,
And smile them down; since nothing here below
Is altogether blest.

In manhood's prime Achilles died,
Tithonus by the slow
Decay of age was wasted to a show,
And Time may what it hath to thee denied
On me perchance bestow.

* * * * *

To me a farm of modest size,
And slender vein of song,
Such as in Greece flowed vigorous and strong,
Kind fate has given, and spirit to despise
The base, malignant throng.

—Translated by Sir Theodore Martin.



VII Esneh, El Kab and Edfu*

By James Henry Breasted

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THE north wind, upon which the traveler is dependent for his southern progress, blows for weeks at a time during the Nile winter without cessation; but it has a perverse habit of blowing industriously while your boat is tied up and you are busy sight-seeing. Whereas when you have "finished" a place and are ready to move on, you not infrequently waken in the morning and listen in vain for the rushing of the waters along the keel, which denotes the resumption of the southern voyage. A peep through the shutters discloses the same old landscape or stretch of river, on ascending the deck the canvas swings lazily from the spars, and all the valley is laved in the soft enveloping air of an idyllic calm. Such a delay is not unwelcome at a place like Thebes; but it sometimes means serious curtailment of your stay at some other important site. If your pocketbook is large enough, you telegraph for one of Cook's steam-tugs, and in a few hours you are moving briskly up-stream to the sprightly "chuf-chuff-chuff" of a modern marine engine as against the splendid gusts of the fresh north wind. An island drops between us and the palms of southern Luxor. The noble panorama of cliffs behind the western plain

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Early articles of the series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January; VI. "Temples and Tombs of Western Thebes," February.

marches in stately procession northward. All else of ancient Thebes has disappeared, but still the two giants of the plain, dwarfed by the towering cliffs that back them, look out and greet us across the level fields, a last voice from the venerable city.

Thirty-seven miles from Thebes, on the west shore of the river, we run upon the busy Coptic town of Esneh, with its fifteen thousand inhabitants. Only a quarter of an hour from the landing, enveloped in the modern houses of the town, and buried to the capitals of its columns, lies the temple of Khnum and the two goddesses who were associated with him, Satet and Neith. The court and entrance lie completely hidden under the modern buildings. As one approaches there is no warning of the presence of such a great building, but as one turns a corner, the massive capitals of the hypostyle are suddenly before one, projecting from the rubbish and earth of the street. We descend a long flight of modern steps, which lead us from the level of the capitals down among the thickly grouped shafts of the hall. Turning entirely around the noble colonnades are sharply outlined against the light from above, as we stand far down on the floor of the hall. We walk the pavement of the temple, thirty feet below the level of the streets of the busy town above us. Only the interior of this hall has been excavated; its exterior, and all the rest of the temple lying in the rear are still enveloped in the ruins of the ancient town, upon which the modern town is built up.

In spite of its submerged condition this is an imposing hall, furnishing one of the best examples of that ornate architecture which grew up in the days of the Egyptian "renaissance." But as that renaissance had its seat at Sais in the Delta, and its buildings have all perished, we can judge of the beautiful order which it developed, only from such examples as this Esneh hall, left by the age that followed the Renaissance, the age of the Ptolemies, to which this hall belongs. It was not finished until later and we can discern a Roman emperor sculptured in relief upon these walls, with his name spelled out in hieroglyphics. For the walls

were largely decorated in Roman times. Indeed the latest occurrence of a Roman emperor's name in hieroglyphic is that of Decius (249-251 A. D.) in this hall.

A wide bend in the river swings us eastward and then southward eight miles from Esneh, and we descry upon the eastern shore, the sombre gray walls of an ancient town descending even into the river. The bed of the stream has shifted eastward and cut away a corner of the old city. Old it is indeed, for here was Nekheb, or Enkab (now El Kab), the capital of the kingdom of Upper Egypt, before it was united with Lower Egypt as one kingdom by Menes some 3400 B. C. It must have been a flourishing town six thousand years ago. We moor near the northwestern corner of the city, the southwestern corner having been carried away by the river. Mounting the northern wall by a ramp we stand on the summit and gain an imposing prospect of the whole enclosure, which measures over one thousand eight hundred feet in length and in width almost as much. This wall, however, does not date from predynastic days. The city of the Upper Egyptian kingdom has long since perished. This wall was built by Sesostris II, of the Twelfth Dynasty, a little after 1900 B. C., in the days of the early Hebrew patriarchs, the Abrahamic age. It is the oldest city wall still standing practically intact and still measures nearly forty feet in thickness. Little of the subsequent history of the town can be discovered within it. The dwellings and the temple which once stood within the walls have now almost entirely disappeared.

Yet this place was the scene of a long and stirring history, after the Upper Egyptian kingdom had passed away. It was long the frontier town and stronghold on the southern boundary of Egypt against the Nubians of the south, who pushed in from the cataract a hundred miles away. From our position on the wall we can look inland and discern a lonely rock rising in the mouth of a wady penetrating the eastern desert. That rock is scratched and scarred with the names of the Old Kingdom officials who lived here and maintained the frontier in the days of the



The Dahabiyeh Voyage. The Reis (captain) pushes off.



The Dahabiyeh Voyage. Shadoofs raising water to the fields.



The Dahabiyeh Voyage. Dâwi, the sailors' cook, grinds coffee.



The Dahabiyeh Voyage. The sailors singing on the barge.



The Dahabiyeh Voyage. Native Shipping.



The Dahabiyeh Voyage. Inspecting a New Purchase for the Larder.

Sixth Dynasty in the twenty-sixth and twenty-seventh centuries B. C. In the early days of the Empire the nobles of this town supported the Thebans, and profited greatly in their allegiance as the Empire prospered. A fine promontory of the cliffs, just north of the wady, contains their tombs and we can see their tomb doors in the face of the cliff as we did at Thebes.

It is worth the climb up yonder heights a mile from the river, both to visit the tombs as well as for the view of the city walls. We rise above the plain, overlooking a charming chapel of Amenhotep III in the wady an hour's walk from the river, and rounding a shoulder of the hill we stand among the thirty-one tombs here excavated in the limestone cliff. We enter the tomb of Paheri and all at once as at the mastabas of Gizeh, and the splendid chapels of Benihasan, the life of an ancient world is unfolded before us in soft and tempered colors, wrought in relief upon the walls. The daily round upon the estates of the noble in the fifteenth century B. C. is depicted with all possible vivacity and detail. Now he inspects the labor of the field as his serfs are shown plowing, sowing, reaping, threshing and garnering before him. Even the threshing song of the harvesters, as they drive the oxen to and fro across the threshing floor, is recorded over the heads of the party. To the rustle of the hoofs in the straw they sing:

"Step along, oxen
Tread the corn faster,
The straw for your fodder,
The grain for your master."

The herds of cattle, sheep and asses defile in long lines along the walls and Paheri standing staff in hand while his herdsmen drive the herds along is filled with visible satisfaction as they pass. We see him inspecting the weighing of his treasure of gold in heavy commercial rings, or down by the river superintending the shipment of his grain in river barges. Indeed he appears on one wall holding on his knee a child-prince, a scion of the ruling imperial house, named Wazmose, who was sent up from Thebes to be brought up



Esneh Temple. A Glimpse Through the Colonnades of the Great Hall. (Modern stairway from the street at right.)



Dendera Temple. An Adjoining Temple.



A Cliff Tomb at El Kab. Looking out from the door across the Plain and Walls of Ancient City.

by the noble; and we realize how much these barons of El Kab profited by their fidelity to the Theban house.

These tombs carry us back into the beginnings of the Empire when the Theban princes had their supremacy still to win, and the allegiance of El Kab was invaluable. Here is the tomb of the admiral Ahmose, whose grandson has fortunately engraved his distinguished grandfather's autobiography upon the wall of his tomb. There in his old age the veteran commander tells how he fought under the Theban lords against the Hyksos in their stronghold of Avaris in the Delta, going through assault after assault during a siege which must have lasted years, until the Hyksos were expelled and finally driven from the country. This story of Ahmose is the only record surviving of the expulsion of



The Modern Village of Edfu and the Valley of the Nile. Seen from the Pylon of the Edfu Temple.



Edfu Temple. Monolithic Granite Shrine for the Divine Image in the Holy of Holies.



El Kab Cliff Tomb: 1. Wine making; 2. Deceased and wife (at right) inspect the produce of field and chase; 3. Deceased (at right) inspects fishing, fowling and preparation of the victims for use.



Edfu Temple. View from Pylon, across Temple and Surrounding Country.



Esneh Temple. The Ornate Capitals of the Hall and the Modern Street. (For scale compare figure of native squatting against third column.)



Edfu Temple. View from Top of Pylon across Colonnaded Hall and Temple roof, showing Roof-Blocks which have fallen in. (The farther hole is in the ceiling of the Holy of Holies.)

the Hyksos, all the royal records of the event having entirely perished. The veteran then goes on to tell of his service and his exploits under four more Pharaohs. He thus served under five successive kings and his autobiography is one of the most important sources for the events of their reigns. The tombs of the admiral's ancestors in this cliff carry us back to the days of the Middle Kingdom, but unfortunately the earlier nobles seem to have possessed no pious grandsons to engrave their autobiographies in their tombs. At any rate, the older tombs contain no such important documents as this of Ahmose; but they are valuable, in that they carry us over the dark age between the Middle Kingdom and the Empire, and enable us to discern something of the condition of Upper Egypt when the country was in the hands of the Hyksos. They illustrate very well how scanty were the records of an obscure age, when the central government was without the wealth and the opportunity to produce great monuments.

As we look up-river from our elevated perch and follow the course of the stream, village after village dots the banks. The fields of the peasants stretch far across the valley to the distant western desert, merging with the haze of the horizon line. Behind the fringe of palms on the other shore, some twelve miles up-stream, we discern the tall pylon towers of the temple of Edfu. There in prehistoric days the sacred hawk of Upper Egypt was worshipped. Indeed this whole region was sacred to the Horus-hawk. One of his archaic sanctuaries, perhaps his oldest, was immediately across the river from these tombs, at a place for that reason called by the Greeks Hieraconpolis, "City of the Hawk." Magnificent memorials of his worship from the days before Menes have been found there. In dynastic days Hieraconpolis gave way to Edfu, twelve miles away. The older temple there passed away in antiquity, and those pylons looming above the palms, were, like the rest of the building, erected in Ptolemaic days, beginning in 287 B. C. under the third Ptolemy. It was far enough up-river to escape the destruction that has overtaken so many great



Edfu Temple. A Corner of the Court.



Edfu Temple. Pylon, Town and River.



Edfu Temple. Pylon and Glimpse over Side Wall from Top of Rubbish.



Edfu Temple. Colonnaded Hall from the Court.



Edfu Temple. The Great Pylon. (For scale compare figure of man at right of door.)



Edfu Temple. Horus in His Barge. A Wall Relief.



Edfu Temple. Looking from Front to Rear between the Outer and Inner Walls.



Edfu Temple. Looking down the Central Axis of the Temple from the Court through the Colonnaded Hall and Rear Hall to Holy of Holies (illuminated by hole in roof; see view from pylon), and Granite Shrine.

buildings that lay further north; and we shall therefore find it the best preserved of the ancient world. In spite of more than two thousand years of weather, vandalism and decay its condition is so perfect today that the temple of Edfu serves as the best surviving example from which to gain an impression of an ancient Egyptian sanctuary as completed by the architects. Indeed the building cannot be termed a ruin, as we have designated every temple which we have thus far visited.

With a good wind it is less than a half day's sail from the walls of El Kab to the modern village of Edfu. A short half hour's walk from the shipping and we issue from the houses on the west of the village, and discover the pylon seemingly submerged deeply below the level of the village streets. As at Esneh, the modern town slowly rose around the temple, until the temple pavement was far below that of the streets. Indeed as we shall see the temple itself was invaded by the houses and almost engulfed save the pylon-towers. We descend from the level of the streets



3000 B. C. or 1910 A. D.

as at Esneh by a long flight of steps leading down to the main door of the temple between the pylon towers, which rear their enormous bulk far above us as we go down. Standing at last beneath the vast doorway, where we feel like insignificant pygmies, we cast about us for some elevation which may enable us to gain a more comprehensive view of the building.

In such a situation the pylon towers themselves are the only recourse. Entering the court we find a door on either side of the temple axis, leading into the heart of the pylon, whence a stair of two hundred and forty-two steps in fourteen flights conducts us to the summit. No ancient building now surviving offers such a prospect. From our lofty point of view we look down the entire length of the temple. Out yonder in the rear is the portion begun by the third Ptolemy in 287 B. C. With its hypostyle hall followed by two transverse vestibules leading to the holy of holies, and the surrounding chambers in the rear, it was completed by his successor, Philopater, Ptolemy II, in 212 B. C. It was then a complete temple but for the still lacking court in front. In 122 B. C. Ptolemy IX (Euergetes II) built the vast colonnaded hall in front of the old temple hypostyle and under his successors the present exterior or girdle wall, with the colonnaded court, and the vast pylons in front, were finally completed in 57 B. C. The older temple thus forms a kernel within the extensions which were added to and around it. Beneath these comparatively late buildings must lie the wreck of the prehistoric temple of Horus, erected here by the local kinglets of this region, the "worshippers of Horus," as the historic Egyptians called him, distant and elusive figures, already in early Egypt confused and misty and lost in the legends of the forgotten, prehistoric world.

We look down upon the sumptuous court of Ptolemy IX, with its columned porticos on three sides, and flanked by the stately colonnades of the great hall in the rear, into which we look over a dwarf wall. Our eyes follow the roof backward to the holy of holies, and all is in almost perfect preservation, as when it left the hand of the

architect, save that over the nave, and also over the holy of holies a roofing block or two have collapsed and fallen in. Otherwise it is ready today for the resumption of the temple ritual stopped by order of Theodosius in 378 A. D. Could we here restore the color of these gray stones, could we recall the vanished temple garden with its wealth of tropical verdure in which the temple was embowered; could we reanimate a generation of the priests who sleep in the neighboring cemetery and with them the multitude, crowded about the great altar which once stood in this fore-court; could we hear the voices of the priests mingling with the hum of the populace, and smell the fragrant clouds of incense that rose daily from the court; if we could raise up the dead gods that were so long enshrined here and recall to yonder holy of holies the figures of the sacred hawk revered here for more than five thousand years;—if we could do all this, then the work of the architect, dropping into its proper place in the life and thought of the people, would assume far higher functions than we are now able to associate with these silent courts and deserted halls, exposed to the prosaic gaze of every wandering tourist, and clothed with none of the sombre mystery and solemn beauty which such a sanctuary always conveyed to the Egyptian whose god it sheltered.

In spite of the loss of the temple garden the building as seen from here, is framed in a noble setting. Between us and the river extends the mass of village houses, built of sun-dried brick, and except for an occasional shutter, or the gleam of a glazed window, these modern dwellings of the natives will differ very little from those of ancient days which now form the accumulated rubbish encumbering the temple. Behind winds the river between scattered groups of palms bending over the waters, and wide stretches of rich green fields dotted with villages. On either hand loom grandly the pale and distant cliffs, within which the whole is framed, and suggesting always how the Egyptian's world was limited by the deserts within which the Nile has worked out his valley.

We descend now and pass through the spacious court, across the pavement that has so often resounded to the crowding feet of worshipping multitudes. Before us rises the splendid hypostyle hall, separated from the court only by a dwarf-wall, engaging with the front row of columns, and rising only half their height, thus exposing the fine contours and the rhythm of the colonnades within. We enter, moving down the axis or nave where all that surrounds us is just as it was when the edict of Theodosius closed the great doors over one thousand five hundred years ago, except that the colors on the walls are now faded and the great doors, mounted in massive bronze, have been removed. The two missing blocks in the ceiling of the hall also admit more light than was customary in the old days. While the edict of Theodosius (378 A. D.) may have closed the doors of all the temples in the Delta, and likewise this one for a time, it could not at once annihilate the gods of Egypt in favor of Christianity here in remoter Upper Egypt. At Philae, which we are soon to visit, the worship of the old gods continued for more than a hundred years after the edict of Theodosius had forbidden it, and it may well have gone on here for a century more. But by the fifth century, all the splendid temples that we have seen were deserted, converted into Christian churches, or filled with the wretched mud-brick hovels of the poor, which, as they were rebuilt over the ruins of their fallen predecessors, slowly rose and engulfed temple after temple, as we found this one here, and likewise Esneh, and part of Luxor.

As we move down the long axis of the temple from hall to hall, we presently stand at the door of the holy of holies, now brightly lighted, as a broad band of sunshine drops through the rectangular hole left by a block which has fallen from the ceiling. When in use it was a dark and mysterious place, where the king or the initiated high priest alone might enter to feed, clothe, anoint and burn incense to the image of the great god. That image has long since vanished, but the massive granite shrine in which it stood is still here, its polished surface shining in the flood

of sunshine that now falls upon it. It is hewn of a single block of black granite from the first cataract, and is still in perfect condition, except for the disappearance of the solid bronze doors, with which it was once closed. With these doors in place it must have been a splendid object. Ramses III has left us a description of a shrine which he made for the temple of Karnak. He says: "I made for thee a mysterious shrine in one block of fine granite; the double doors upon it were of copper in hammered work, engraved with thy divine name. Thy great image rested in it, like the sun-god in his horizon, established upon this throne unto eternity in thy great august sanctuary." The Pharaoh then describes the splendor of the ritual vessels used in the service of the god, which were wrought with the most prodigal magnificence in silver and gold, inlaid with costly stones. Likewise the ornaments which it was the king's office to attach to the person of the god, were of the most elaborate and sumptuous design, and wrought with a refinement of skill unattained anywhere in the ancient world before the advent of the Greeks. These gray walls now suggest nothing of the riches which they once contained. The wealth of these ancient priesthoods has now all vanished, and the once richly filled chambers stand bare and empty. It is a melancholy thought to recall the many noble monuments of the goldsmith's art, which have been dragged by the plunderer from these chambers and hammered or melted into old gold. Parts of them may be contained in the English sovereigns which you yearly carry in your pocket on this journey. A staircase near by leads to the roof from which imposing views of the court and the rear of the pylon may be had. The reality of the past which it represents is nowhere so vividly felt as here where all is in a state of such surprising preservation. Here too we discern Egypt finally and hopelessly involved in the great Mediterranean world controlled by Greece and Rome. Begun under the successors of Alexander the Great, it was finished only as Rome was knocking at the doors of the north, in the days of Cleopatra; and then after but four

centuries of use in the service of Horus, it was closed by the triumph of Christianity. Almost unscathed by time or war it is a link between the earlier and the later Oriental worlds.

THE DINER-OUT

(Epigrams, II., 11.)

Behold, on Seliu8' brow, how dark the shade;
How late he roams beneath the colonnade;
How his grim face betrays some secret wound;
How with his nose he almost scrapes the ground;
He beats his breast, he rends his hair. What now?
Has Seliu8 lost a friend, or brother? No!
His brace of sons still live, long be their life!
Safe are his slaves, his chattles, and his wife;
His steward's, his bailiff's books are right—what doom
So dire has fallen on him? He dines at home!

—*Martial, Translated by Goldwin Smith.*



VII. Greek Doric Architecture*

By Lewis Frederick Pilcher

Professor of Art in Vassar College.

THE highest form of art necessitates the presentation of some great ethical ideal. This abstract conception must be translated into terms intelligible to the mass of the people by means of naturalistic representation. The requirement holds true for the arts of architecture, painting, and sculpture. Further, in the achievement of the highest quality of beauty the disposition of the structural or humanistic elements demanded by the problem must be such as will give to each the maximum value possible in the given situation, and their proportion and value one to another must be graded to produce a sensation of rhythm.

The influence of landscape and human beauty upon the art of the Greeks has been very greatly overrated. The real secret of the perfection of Greek art is to be found in the fact that to the Greek mind religion and life were indissolubly interwoven. Their architecture was entirely a public architecture, and the nucleus of this was the temple. Their early itinerant existence was filled with warlike struggle and religious worship. The shrine of beneficent deity served as the depository for their wealth and battle trophies. It was natural therefore in the development of the race to base their subsequent public types upon those evolved in

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January; VI. Phoenicia and Asia Minor, February.

the perfection of the temple, a form that in each detail expressed the highest esthetic and utilitarian value, fittingly representing in a concrete way their ideal of the power, strength and beauty of deity.

The earliest temples were mere rectangular enclosures, devoid of ornament and without architectural pretense, shelters for the sacred heaven-descended object. The sites chosen for the erection of these shrines were selected either because of the existence of some natural phenomenon which appeared to indicate the presence of the gods or because the locality had from primeval times been the site of worship of personifications of the forces of nature. Thus at Delphi (Fig. 1.) there issued from a fissure in the mountain rock sulphurous vapors and near by, at intervals, were heard the rumblings of an unseen force. In prehistoric times, before the Minoan or Dorian colonists settled here, the inhabitants believed that the earth divinity, to retain possession of the site, had placed the dragon Pytho to guard Parnassus. These and subordinate divinities were tutelary to the place and were worshipped throughout the region. In fact the early name of the place was Pytho. (Homer, *Iliad* IX 405.) Apollo the sun god overcame the evil spirits, slew the dragon and succeeded to their honors; in the ninth century the early simple cell that housed the sacred attributes was replaced with a structure more fitting the dignity of the god. Fire, rebuilding and restoration finally resulted in the wonderful temple of the oracle, the ruins of which excite our interest today.

Upon the island of Aegina, an elevation near the sea, conspicuous on account of its isolation, is crowned with a ruined Doric temple. (Fig. 2.) Excavations carried down below the foundations of the temple disclosed the sub-structure of a limestone building erected in an age antedating the use of metal tools. Masonry experts examining these long buried blocks of stone show convincingly that they were hewn and dressed with stone axes. The traditions of the place indicate that three nymphs or nature personifications were worshipped on this site in early Greek times, and the nat-

ural deduction is that an archaic Hellenic shrine continued the still earlier sanctuary. During the first quarter of the fifth century B. C. the Doric temple whose ruins still exist replaced the archaic shrine.

Examples might be multiplied illustrating the reasons underlying the choice of temple sites but in the great majority of cases it will be found that inexplicable natural phenomena and tradition were the determining factors. The illustrations of Delphi and Aegina serve to make clear the logical development of the temple structure. With the establishment of stable government and the resulting growth of national resources, the religion of the people, inseparable from their life, rendered their gods increasingly important and the simple shelters of the eighth and seventh centuries were remade time and again to accord with the more advanced conditions of the period.

In tracing the evolution of the temple form a shrine of extreme antiquity yet in existence shows clearly the primitive arrangement. On the Island of Delos rises the barren rocky eminence Mt. Kynthos (Fig. 3.); half way up is a wide cleft in the rock venerated by the Greeks as the birth-place of Apollo. So carefully were the traditions of the place conserved that the ancient shelter remained practically unchanged though the plain below was covered with numerous monumental buildings. The grotto is artificially roofed, for the greater part, by ten huge slabs of granite placed so as to form a rudimentary arch. (Fig. 4.). Grooves were cut in the living rock to support and hold in place the ends of these roofing stones. The rear of the enclosure was left open to the sky. The front was composed of a rough boulder wall; this originally was carried up to the roof, as is shown by a junction mark on the underside of the roof. A doorway pierced this wall, embellished in later times with white marble jambs. The interior was rough and without decoration of any kind. A base (A Fig. 5.) still in position determines the location of the statue of the god; this stood under the last roofing stone and in front of the uncovered space (B) in the rear of the temple.



View of Temple upon the Island of Aegina. (Fig. 2.)



View of Vale of Delphi from Ruins of Temple of Apollo. (Fig. 1.)



Octagonal Pier at Aegina. Note the Flare of the Pier at the Base of the Capital. (Fig. 11.)



View of Mt. Kynthos, Island of Delos. The Dark Spot on Center of Mountain is the Temple of Apollo. (Fig. 3.)



Grotto Temple of Apollo, Delos. View Taken from Edge of Terrace. (Fig. 4.)

The disposition of the light in this grotto at variance with the systems of illumination prevailing in the temples of other deities must have had a particular significance. The statue was sharply silhouetted by a flood of light from behind and above; the lineaments and other details were lost in mystic shade. Impressed by this appearance the worshipper was prepared to receive the oracle as divine. In front of the temple was a sacred enclosure or temenos, obtained by the construction of a terrace. In the center of this space was located an altar (E), upon which, judging from the remains of bones, charcoal and cinders found in a hole, burnt offerings were made. Toward the front of the terrace is a circular basin of white marble (D), six feet in diameter. This supported a tripod so fabricated that according to Murray when struck by an invisible hammer it roared when the oracle was about to deliver an utterance (c. f. Aen. III. 90.).



Restoration of the Hecatompedon, Acropolis, Athens. (Fig 24.)

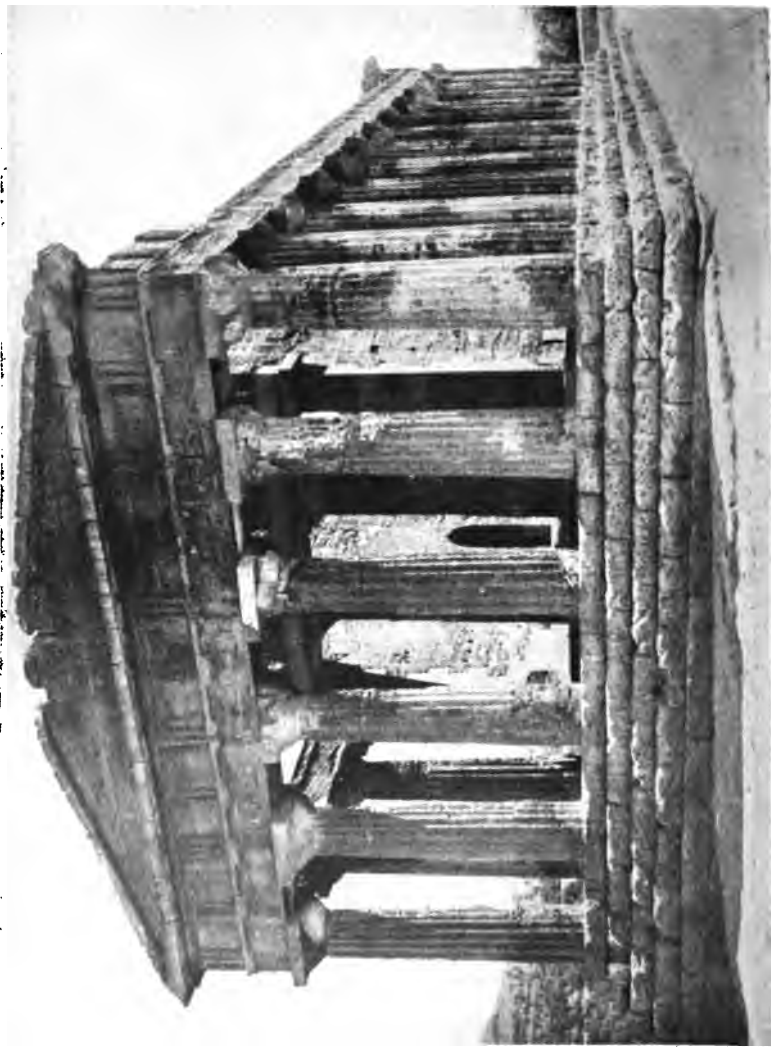
If this archaic temple of Apollo at Delos is analyzed it is seen that there are two important parts, the cell or cella and the space about the cella used for the performance of certain rites. These two elements were retained by the builders of all Greek temples in more or less modified form.

In no other place in Greece has an original primitive sanctu-

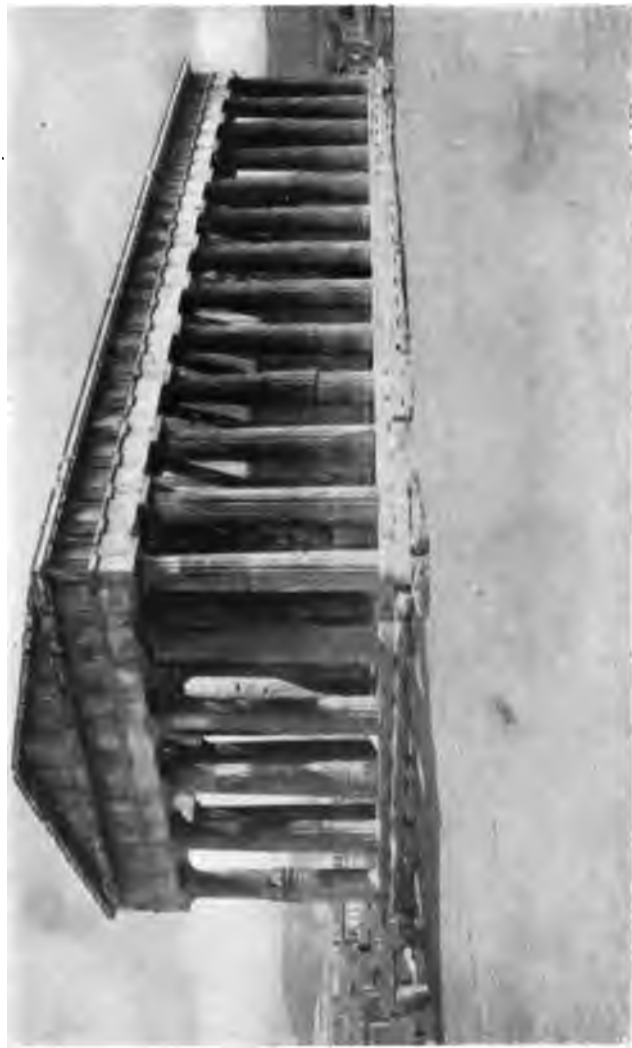


Restored Detail of the Hecatompedon, Acropolis, Athens.

ary been preserved. In less favored and less sacred localities the early cellas, we may suppose, were rudely constructed of timber. Side walls supported rough ceiling beams, above which rose a peaked or gabled roof, supplied with a gutter to carry off the rainwater (Fig. 6.). The space between the ceiling beams were left open, thus providing a means for lighting the interior. Soon stone took the place of the wooden frame and necessarily in the working of the harder material greater labor and consequently more care was ex-



Temple of Concord, Agrigentum, Sicily.



The Theseion, Athens. (Also known as the Temple of Heracles.) (Fig. 26.)



Temple of Concord, Agrigentum, Sicily.



The Theseion, Athens. (Also known as the Temple of Heracles.) (Fig. 56)



Temple of Castor and Pollux, Agrigentum, Sicily. (Fig. 23.)



Temple on Island of Aegina. (Fig. 19.)



Detail of the Parthenon, Athens.



Temple of Apollo Epicurus at Phegalea (Bassae).



The Heraion, Olympia. Views showing Capitals of Late Archaic and Transitional Periods.

pended in the development of the work. The building opened toward the east and the point on the horizon where the sun rose on the day of the feast of the god. The first departure from the simple cella was the addition



Parthenon Echinus. (Fig. 17.)

of an entrance porch. (Fig. 7.) In the front between the projecting side walls were placed piers or columns, similar to the scheme used at Beni Hassan in Egypt. The square pilaster-like piers terminating the side walls are called *antae*. When therefore the temple has a porch as above described it is known as a *distyle in antis* temple. This plan was the natural outcome of a more complex liturgy. The cella was considered as a *Naos* or place that was the particular habitation of deity. There were no windows and light was furnished wholly through the door or the spaces between the ceiling beams.

A second step was either to erect a porch of four columns in front of the distyle-in-antis form or to bring forward the front wall to the position occupied by the antae and two columns and place in front of it a four columned portico (Fig. 8.); this type of temple is called a *prostyle* temple. If the porch occurs at both ends of the structure the word *amphi*, meaning both, is added

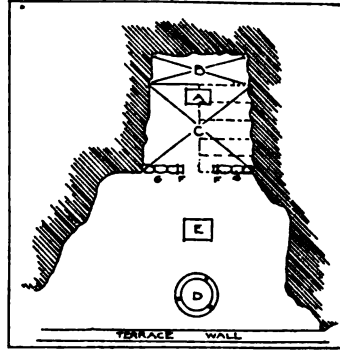
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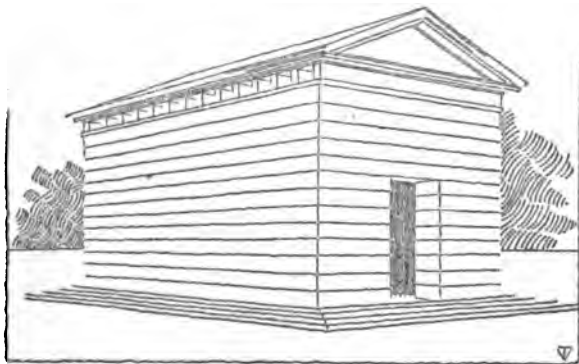
Minoan Palace of Minos, Knossos, Crete. A view from the Portico of the Women toward the Grand Stair-case. The parts have been restored *in situ* by the excavator, Mr. Evans. (Fig. 9.)

to the columnar definition. The temple of Athena Nike, Athens, exemplifies the form described. It is technically called an amphi prostyle tetrastyle Ionic temple.

When the columns are erected in front of the antae a new problem confronts the designer. In the distyle-in-antis scheme, of the earliest times, there were but two members in the entablature (the superstructure of a colonnade), the first the frieze made up of the ends of the ceiling beams and second the cornice formed by the sheathing of the end of the roof rafters and gutter. (Fig. 7.) As the wall of the building terminated at the rear of the porch and as there was no wall to support the ceiling beams of the porch, it was necessary to supply an *epistyle*. (the beam that rests upon the columns). As this beam fulfils the function of the wall of the rest of the edifice



Plan of the Temple of Apollo, Delos. A, statue of Apollo. B, space open to sky. C, part of temple roofed. D, site of tripod. E, site of altar. F, marble jambs. G, boulder wall. (Fig. 5.)



Archaic temple form, without columns, showing openings between ceiling beams; also two member entablature. (Fig. 6.)

it was, by the Greeks, treated as a flat mural surface. This new member is the chief beam of the prostyle superstructure and is called an *architrave*. Thus the construction of the prostyle temple necessitated a three member entablature, composed of an architrave, frieze and cornice.

There is every reason to believe that Doric architecture was the natural outcome of the problem of adapting the primitive wood superstructure, translated into stone, to the exigencies of a prostyle design.

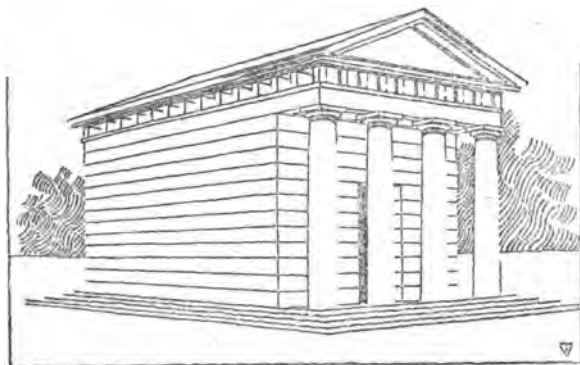
In the course of time the idea of entirely surrounding the temple with columns suggested itself. The natural inference is the *peristyle*, entirely surrounding the edifice, simply continuing the tradition of the old temenos; this is the significance of the peripteral temple. If we developed the prostyle type of Fig. 8 into a peripteral form it would be necessary to increase the number of the front columns to six. The two outside columns would then be the first of a side colonnade of thirteen or fifteen shafts. In such constructions the peripteral form was merely an *enveloping architecture* enclosing a complete distyle-in-antis or prostyle temple, raised a couple of steps above the grade of the peristyle, whose columns in turn rested upon a *stylobate*, elevated three or more high steps above the ground.

The Greek Doric Order

An *Order of Architecture* consists of an entire column including base, shaft and capital together with a superincumbent entablature. The character of an order is defined not merely by the columns but also by the general form of all of the details which are proportioned one to another in terms of a common modulus; this unit of measure is a part diameter of the column. Thus the width of the column at its base becomes the regulator of the particular architectural style of which it is a part. The great temples of Greece are with few exceptions designed in the Doric style, the elements of that order being best adapted to produce the effect of monumentality, equipoise and esthetic concord.

The Development of the Doric Column

Owing perhaps to the absence in Greece of generally



Prostyle development of Fig. 6. When the porch was introduced it became necessary to provide an epistyle or architrave for the support of the porch ceiling beams. (Fig. 8.)

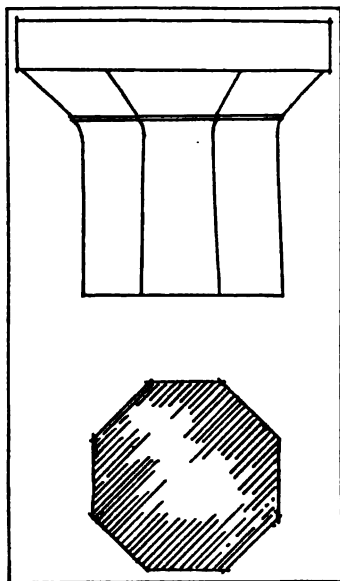
known prototype forms the credit for the origin of the fluted shaft and tile capital has been given to Egypt. The Beni Hassan and Karnak shafts are so similar to the Greek Doric column that it has been universally conceded that the Hellenes borrowed the Egyptian scheme and then experimenting upon and refining the awkward Nile product finally evolved the wonderful Doric column of which the Parthenon presents the most perfect example.

A study of the art of the Minoans, during whose supremacy many edifices were erected throughout the Aegean world, discloses the fact that at an earlier date than the tombs of Beni Hassan not only the square pier but also a column, curiously tapering toward the base (Fig. 9.), crowned with a capital composed of an abacus and a cushion-like member; this last element forms a bracket for the projecting abacus and easily carries the eye from the vertical line of the column to the horizontal line of the abacus; this early cushion form recalled the sea urchin, *echinus*, the name applied to this member of the capital. The Minoan palaces at Phaestos and Cnossos in Crete and at Tiryns in Argolis provide many illustrations of the use of these forms. We know that the Greeks used sun-dried brick for the construction of many temples, palaces and probably for most of the ordinary houses. In the Heraion at Olympia one

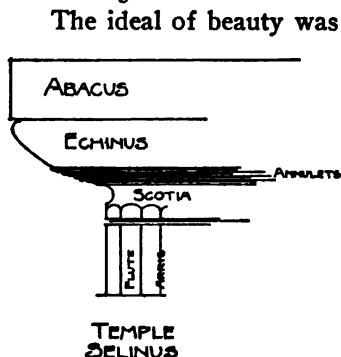
of the most ancient temples in Greece, only the base of the cella walls was of stone, sun-dried brick being used above the slabs now in position. When the roof was destroyed, the brick portion of the temple was disintegrated by the rain. There exists, therefore, in Greece itself all of the conditions that would result in the same forms that appeared at Beni Hassan. In addition, in their own land the Greeks received as an heritage from Minoan art the combination of the abacus and echinus in the capital. The awkward, heavy appearance of the Beni Hassan column is due to the fact that the shaft has the same diameter as the abacus. It was of course felt by the Greeks, tutored by the Minoan forms, that the reduction of the diameter of the octagonal pier would give as strong a support as the thicker form if the abacus block were broad enough to receive the lintels above. It was necessary to develop a bracket to brace the portion of the abacus that projected beyond the face of the diminished octagonal pier. In the case of a fluted column, the Minoan echinus fulfilled this function. At Aegina there is an octagonal pier which has been fashioned in a way to fulfil the requirements as stated above. (Figs. 10 and 11.) In addition, just at the base of the bracket member, the pier faces have been slightly flared or curved outward, an attempt to give optical notice of the horizontal lines that were to occur above. An incised line separates the pier from the capital. In the archaic Doric columns we notice this flare in the upper part of the shaft or at the base of the capital (Fig. 12.) (Ortygia, Poseidonia, Paestum). In view of these facts one is compelled to feel that, although the Greeks freely appropriated and wonderfully transformed everything that they saw in the arts of other people they did not have to go afield to borrow the germ of their Doric column, but that it was indigenous to Greece itself and it is merely a coincidence, due to analogous conditions of construction, that a type similar in some features appeared in the Nile valley.

As has been demonstrated in the description of the evolution of the Egyptian order, the octagonal pier was

soon transformed into a shaft with sixteen flutes. The two most archaic Greek temples of which ruins exist, show the use of this type of support. The column at the S. W. angle of the Heraion at Olympia and those of the temple at Corinth had sixteen flutes. The Corinth monoliths are of extraordinarily massive proportion; in a height of twenty-three and one half feet they taper regularly towards the top from a base of five feet eight inches to an upper diameter of four feet three inches. The profile of the echinus was a weak soft curve. (Fig. 13.) The architrave was extremely heavy, quite in keeping with the solid aspect of the supports. The date of this monument has never been exactly determined, but the balance of evidence places its erection in the age of Cypselus or about 650 B. C.



Octagonal Pier at Aegina. (Fig. 10.)

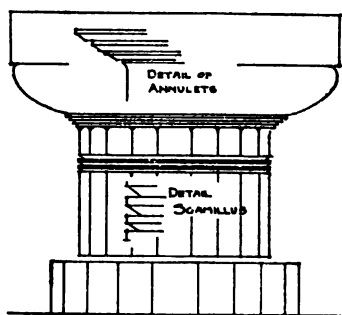


North Temple, Selinus. (Fig. 12.)

The ideal of beauty was intimately associated with the religion of the Greeks and it was the constant effort of her artists to achieve a perfection of form and proportion. It follows that each shrine that was erected presented an opportunity to overcome any defects in composition that had become apparent in an earlier edifice. Thus each part of

the architectural mass was carefully studied, the purpose being to produce an effect of absolute unity upon the observer.

The temples erected in Greece proper during the sixth century B. C. have disappeared; in many cases, possibly



CORINTH

(Fig. 13.)

like the great Athena temple on the Acropolis they were destroyed by the Persians; and in the enthusiasm after Salamis the archaic edifices were felt to be unworthy of the gods who helped them to glorious victory and were replaced with monuments of more pretension. We are forced, consequently, to look for the experimental

phases of the Doric style to the Dorian colonies of Sicily and Magna Graecia.

Archaic Experiments

The archaic temples of Magna Graecia and Sicily afford evidence, lacking in Greece proper, of the various experiments undertaken by the Doric architects in attempting to arrive at a satisfactorily proportioned order. They, therefore, present a variety of type and detail. The monolithic columns are uniformly low, never having a height greater than five lower diameters. The shafts diminishing rapidly toward the top are greatly bowed and are usually provided with twenty flutes of segmental outline. A deep incision, the *scamillus*, separated the shaft from the capital block. The flutings are carried beyond this sinkage. The flutes were carved upon the capital block before it was set in place. This block was turned about upon the top of the shaft until its lower bed and the upper surface of the shaft were practically coincident. In this grinding operation, if a recessed step, or *scamillus*, had not been provided, the edges of the sharp arrises of the capital block would have become irreparably broken. Esthetically, too, the black

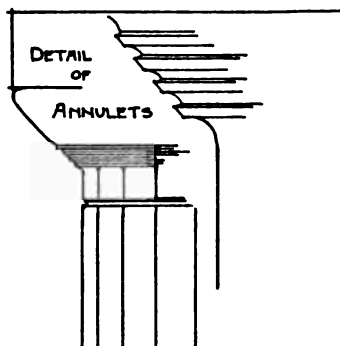
horizontal line occurring amidst the vertical features of the shaft was an optical preparation for the general horizontal direction of the entablature. Divers experiments were tried to obtain just the right light value of this feature. Thus in the Northern Temple of Selinus (Fig. 12.) (610-590 B. C.) one bevelled channel was used, while in the Temple of Corinth (Fig. 13.) (650 circ. B. C.) four grooves were cut, bevelled at the angle of the echinus.

The echinus member of the capital did not directly connect the channellings of the shaft to the abacus, as was the case in the buildings of later periods; it was weakly detached from the shaft by a concave moulding (*scotia*), which is a further expression of the flare already referred to in the Aegina octagonal pier cap. This displeasing feature was without doubt adopted to overcome the awkward intersection of the heavy echinus curve with the shaft. This intersection was always a difficult problem to treat and was universally masked by a series of horizontal channellings, *annulets*, cut upon the base of the cushion. These annulets were designed to still further prepare the eye for the direction motive of the superstructure; to obtain the exact amount of light and shade necessary to a perfect architectonic accent, different schemes were tried in each temple. The echinus itself projected more than was necessary. This was the result of the excessive diminution of the shaft. Its curve was too round (cf. Figs. 9, 13 and 15.) to give an adequate sense of support. The whole capital consequently appears powerless and badly proportioned. But it must be kept in mind that this was an experimental period, during which the architects were groping after an ideal arrangement.

Transitional Period

The next advance is marked in the structures erected during what is known as the Transitional Period, from 500 to 460 B. C., or to the revival of prosperity after the Persian wars. In the temple on the island of Aegina, the Temple of Zeus at Olympia and the Theseion at Athens, the col-

umns are placed nearer together and are much higher. They have a subtle *entasis* (the swelling or curving of the shaft of a column from the base to the capital).



THESEION
ATHENS
(Fig. 14.)

The concave curve below the echinus (Fig. 14.) was discarded and the profile of the echinus, while vigorous and effective, lacked the delicately adjusted curve by means of which the juncture with the abacus was so wonderfully executed later in the Parthenon. Sicilian temples belonging to this period, that offer particularly striking contrasts to the archaic types are the Temple of Segesta, the Temples of Concord, Castor and Pollux, Demeter and Aesculapius at Agrigentum and several temples upon the acropolis and eastern plateau of Selinus.

Periclean Era

The final solution of the peripteral column arrangement was achieved during the Periclean era (460 to 400 B. C.) in the Parthenon (438 B. C.), the shrine of Athena Parthenos the world's architectural masterpiece. It was an octastyle peripteral temple with seventeen columns on the sides. (Fig. 15.) The dimensions measured on the stylobate were one hundred by two hundred and twenty-two feet. In the spacing of the columns many departures from precedent appear, due to the requirements of structural economy and optics. The intercolumniations vary from six and one-half feet at the angle to eight feet two inches on the flanks. The columns were brought closer together at the corners to obtain, at those points, an appearance of strength and stability. If the intercolumniations

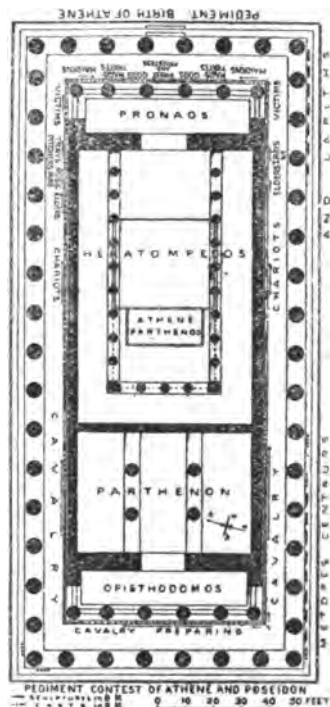
column at the angle would have apparently had to support a much greater mass of entablature than any of the other shafts. This condition was optically aggravated by the silhouetting of these particular columns against the sky.

In the archaic temples at Corinth, Selinus and Syracuse the intercolumnar spaces are greater in front than on the sides, evidently to obtain greater width for the main facades and to make possible the use of shorter architrave blocks on the flanks. In the Parthenon this arrangement was changed, for the flanks viewed from the Propylaea appeared fore-shortened, consequently the spaces between the columns were widened.

The intercolumniations of the east and west front were widest in the center and were gradually decreased to the right and left so that the smallest intercolumnar space at the corners would not seem, by contrast, badly proportioned and also to satisfy the requirements of optical irradiation.

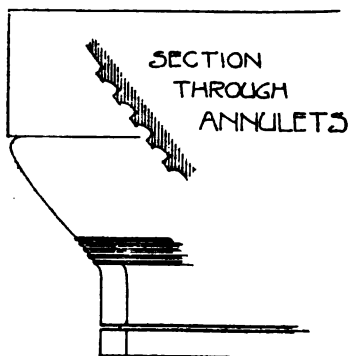
All of the columns incline inward toward the center of the plan. This inclination, amounting to about three inches in the height of the columns, gives a very grateful effect of stability.

The columns diminish toward the top about one-sixth of their lower diameter, not as a straight sided cone, but



Plan of Parthenon. (Fig. 15.)

with a subtle hyperbolic curve. The surface is fluted, and these flutes are vertically effective according to the value of their light and shade. As the top of the column is approached, these flute shadows are emphasized by the natural



PARTHENON

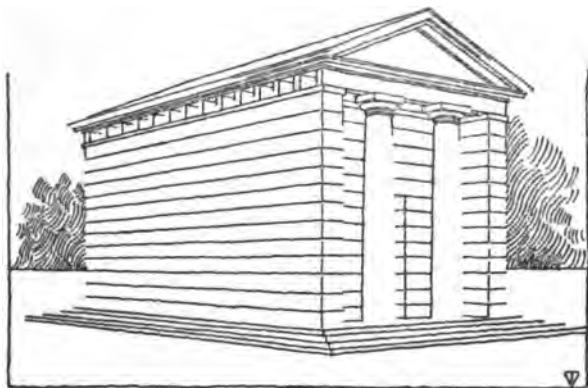
(Fig. 16.)

narrowing of the channelings due to the smaller circumference of the shaft, the depth remaining the same. This darkening of shadows brings into greater relief the sharp arrises, which would otherwise lose, at that height, in vertical effectiveness and adds not only to the effect of support but also to the ease of upward optical exploitation. The flutings near the top are interrupted by a sinkage (scamillus) in the

form of a single horizontal cutting. (Figs. 16 and 17.).

The echinus is absolutely faultless in design and execution and is the crowning achievement of the style. It leads the eye with consummate ease from the verticals of the supports to the horizontal features of the entablature. Strong, elastic, and as vitalized as a curve can be, it is drawn out boldly from the neck of the column, following an hyperbolic profile, and bending sharply inward becomes coincident with the bed line of the abacus. The annulets, five in number, which make its juncture with the column, are separated from one another by curved channelings (See detail Fig. 16.) whose profile is the reverse of the echinus curve.

The abacus is a flat, uncarved square block. Curiously enough the abaci throughout the temple vary both in thickness and in breadth. The columns are built up of drums, which were ground together one upon the other, to obtain a close joint. The grinding was kept up until the surfaces



(Fig. 7.)

of the joints were so close together that the edge of a knife could not be forced between them. Obviously some of the drums would be ground away more than others so that when the columns were completed, all of the drums, being of the same height at the start, there would result a difference in the altitude of the columns. This loss was made up by increasing the abaci. For this reason and on account of the curvilinear refinement of the architrave some of the abacus blocks are three inches thicker than others. The variations in breadth have never been satisfactorily explained.

In addition to the Parthenon—the two great Doric monuments of this period were the Propylaea, the monumental gateway to the Acropolis of Athens, and the temple of Apollo Epicurius at Phigalaea (Bassae). In the former many of the Parthenon refinements appear but the latter, although attributed to Ictinus, the architect of the Parthenon, was wholly devoid of the wonderful subtleties of the Attic masterpiece.

The desire to simplify the execution of the various elements of the order and reduce the time and cost of execution led, during the Alexandrian (400-300 B. C.) and Decadent (300-100 B. C.) eras, to a debasement of the Doric style. Straight lines and geometric curves replaced

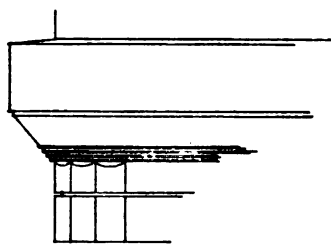
the delicate refinements of the Periclean period. The capital from the portico of Philip (Fig. 18.) (360 B. C.), upon the island of Delos, illustrates the dry and characterless appearance of the debased Doric.

The Origin and Development of the Doric Entablature

In the primitive timber roof and ceiling construction of the Greek shrine are to be found the origins of certain portions of the later entablature. Examples illustrating various phases of its evolution are missing. In the earliest of the columnar ruins, Corinth, the entablature appears complete in all of its parts.

It is, however, evident to the constructor that the stone proportions used in the temples were not copied without great modification from the timber forms. As has been demonstrated in the definition of the major elements of the entablature, the architrave, in the Greek order, was reminiscent of the supporting walls suppressed when the prostyle temple scheme was evolved. As this wall supported the ceiling beams, it must necessarily have been finished with a plate or capping stone.

(Fig. 7.) A joint between the ceiling beams and the wall was hidden by a plain moulding which was retained in the later style as the *taenia*.



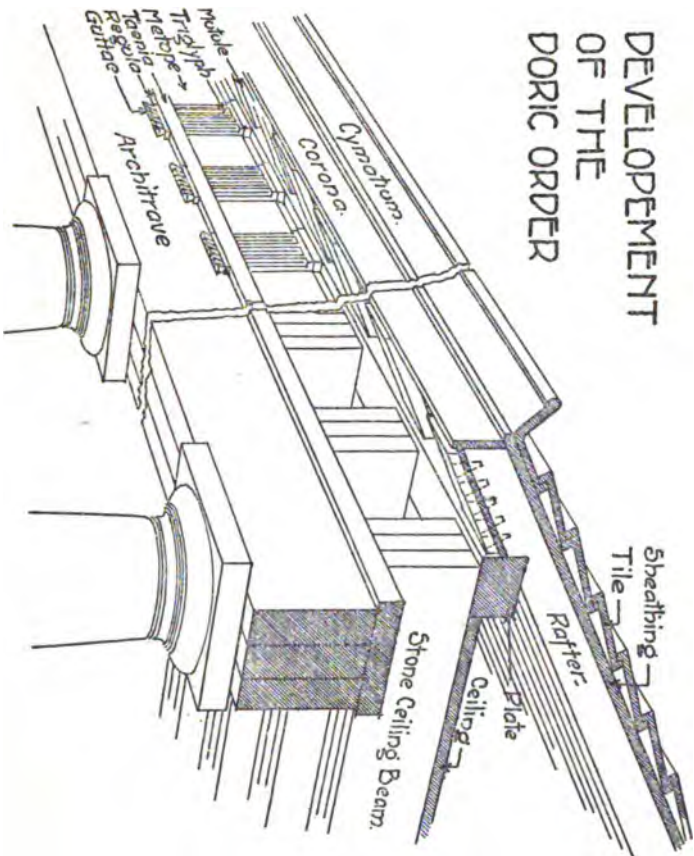
PORTICO OF
PHILIP DELOS

(Fig. 18.)

As the spans of the primitive cellas could not have been over fifteen or twenty feet, the use of ceiling beams more than eight or ten inches thick would have implied a disregard

of economical construction that we cannot conceive the Dorians to have been guilty of. In all cases where we know that we have a true translation in stone of wooden ceiling construction, Beni Hassan in Egypt, Persepolis in Persia and Myra in Lycia, the ceiling beams project as a

DEVELOPEMENT OF THE DORIC ORDER



(Fig. 22.)

dentil band and never occupy enough space to force their recognition as a major part of the columnar superstructure. In light of constructive propriety the old theory of the origin of the *frieze* with its triglyphs and metopes has to be greatly modified. It is probable that when stone replaced wood for the ceiling construction it was found that the lintels had to be made of so much greater size than the earlier wooden timbers that their effectiveness as a dentil band was out of the question. In stone they were necessarily as thick or thicker than the architrave lintels, hence the space occupied by them became logically one of the important units of the superstructure. We know it as the *frieze*.

The Greeks did not form their large architrave and ceiling beams of a single piece of marble. These were built up of several slabs set on edge. This can be well understood by examining the interior views of Aegina (Fig. 19.), the "Basilica" at Paestum (Fig. 20.) and Niemann's restored section of the east end of the Parthenon. (Fig. 21.) If the earlier stone ceiling beams were built up in this way, it would have been necessary on the exterior to very carefully joint them or to cover them with another slab of stone fastened below to the taenia and above to the cornice. Possibly the joints of the early extremities were merely chamfered. These vertical cuts were of great esthetic advantage, for by them the vertical motive of the columns was recalled in the midst of the horizontal members of the entablature. When a covering block was subsequently put on, these channels were retained. The carving of three channels gave to this feature the name *triglyph*. Under each triglyph in the wood construction the taenia was reinforced by a strip, the *regula*, where the member was greatly weakened by the trunnels that were driven up from below. The heads of these nails left projecting were termed *guttae* by the Romans, for they erroneously thought that the forms were intended to imitate rain-drops.

The spaces between the triglyphs, the *metopes*, in the earlier astylar temples were left open. Originally the width of the triglyph was very much narrower than the metope;

but as the cornice, when translated into stone, could not span the same clear width as the architrave, it necessitated a further support over the intercolumniation; hence another triglyph was introduced, which, making the breadth of the triglyph and metope more nearly equal, greatly improved the appearance of the frieze.

The heads of the triglyph channels were at first elliptical and bevelled. Later the elliptical curve was modified and undercut as in the Parthenon. In the decline of the style they became straight. While the triglyphs were placed one over each column and one over the center of each intercolumniation an exception was made at the corners of the



Niemann's Restoration of Section of the Parthenon. (Fig. 21.)

building; there the angle of the cornice necessitating support, the triglyph could not be placed over the center of the column, but itself formed the angle of the frieze.

The ends of the roof rafters (Fig. 22.), and the inclined eaves were sheathed with boards in the timber superstructure. The eave sheathing was reinforced under each roof rafter with an additional block, and secured to the rafters by a number of trenails. Thus were originated the *mutules*, with their *guttae*.

The flat sheathing of the ends of the roof rafters becomes the *corona* of the stone cornice. Above was a gutter, originally a wooden plank pierced with openings to allow the water to flow off; this feature in historic structures assumes the beautifully curved outline of the cymatium pro-

vided with lions' heads over the columns, so disposed that through their open jaws the rain water is thrown beyond the foundation of the temple.

The roof covering was formed of tiles, supported upon timber trusses. The rough timbering of these trusses was hidden from below by sheathing placed upon the top of the ceiling beams. In this we have the origin of the coffered ceiling.

In the aperture in the open triangle of the gable were placed votive offerings. The timbering of the roof was hidden by a wall, the *tympanon*, carried on the rear of the outer ceiling beam and roof rafters. (Fig. 23.)

During the various periods enumerated in the discussion of the column, the entablature underwent successive modifications and refinements.

In the Archaic period the entablature was excessively high and heavy. (Fig. 24.) The triglyphs were extremely wide rendering the metopes proportionately narrow. The details throughout are in harmony with the triglyphs. During the transition (Fig. 26.) the entablature was made lighter, particularly in Attica where the Ionic style had been introduced. The superstructure of the order during this period underwent the additional refinements that ultimately made possible the greatest achievement of Hellenic architecture, the Parthenon.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS
MAGAZINE.

(End of C. L. S. C. Required Reading for April, pages 19-96.)

The Woman Suffrage Movement in Great Britain

By Mrs. Philip Snowden

THERE are fifteen national woman suffrage societies in Great Britain, all working for the same thing—votes for women on the same terms as men. They each and all differ in size, kind of membership, political importance, methods of propaganda, and political policy. But their demands are the same—votes for women on the same terms as men.

They say to British men: "Make your qualifications for the vote exactly what you please. Let in everybody of adult age; or require of your voter the genius of a Shakespeare, the strength of a Lincoln, the scholarship of a Gladstone, or the virtue of a Calvin. But let your qualification apply to men and women alike."

At the present time Great Britain suffers from an extremely complicated system of voting, a system by which the rich man and the man of property can command many votes, whilst the very poor man has frequently no vote at all on account of his poverty. The anomalies of the electoral system of Great Britain have succeeded in keeping disfranchised four millions of men.

There are some sixteen distinct qualifications for the Parliamentary vote upon any one of which a man may vote. The most important of these are: 1. the household suffrage; 2. the lodger suffrage; 3. the university suffrage; etc., etc.

A man who pays rent for a house which he has occupied twelve months from a given date may vote as an occupier. The man who pays one dollar a week for an unfurnished room or two dollars a week for a furnished room occupied by himself exclusively may vote as a lodger. The university graduate of Oxford or Cambridge may vote for a representative of his university. And there are other qualifications which enfranchise men. But the point is that

women are asking only for the thing which men have already won. They feel that they could not reasonably ask for more, though many of them dislike the property qualifications and desire plain, universal suffrage; and they consider it would be scarcely dignified to ask for less. Hence the demand which every woman suffrage society is making—votes for women on the same terms as men.

If this demand is acceded to, one million and a half women will be added to the electorate of about seven millions of men. Of this number eighty-one per cent. will be women who earn their own livelihood. It is estimated that more than one million of organized women in Great Britain are asking for votes for women on the same terms as men.

Of the fifteen great organizations working for women suffrage the old society, founded in 1863, the National Union of Women's Suffrage Societies, is the most important, the National Women's Social and Political Union is the most militant, the Men's League for Woman's Suffrage is the most interesting, and the distinctively party suffrage associations and the University Suffrage League the most encouraging. The Artists', Writers', and Actresses' Suffrage Leagues each works in its own special way and attracts a special kind of individual to its ranks. Their names indicate the lines of their special work.

Special interest has attached during the last three or four years to the unique methods and policy of the militant suffrage society whose members have become known to the world as "suffragettes" in contradistinction to the term suffragist which has been applied to the ordinary worker for suffrage since the movement began. The popular mind would approve of the definition of the little street arab, who was asked by a playmate to explain the difference between the suffragist and the suffragette (with a hard g). Quick as lightning, he replied: "Why, the suffragist *jist* wants the vote, but the suffragette means to *get* it!"

Certainly if determination, courage, unorthodoxy of method, devotion, self-sacrifice and suffering can win a cause the militant women ought to win soon. They have made the



Mrs. Pankhurst, the Militant Suffrage Leader, Founder of the Women's Social and Political Union.

question a living issue, the question of the man in the street. Everybody in Great Britain has his views upon woman suffrage. He believes in it or he is against it; but he knows something about it. Nowhere is the man to be found who once existed, who, when asked if he were in favor of woman suffrage replied: "Certainly I am. If women want to suffer, let 'em!"

This organization was founded about four years ago by Mrs. Pankhurst and her daughter, two distinguished Manchester women of great ability and high social position. The refusal of the newly-returned Liberal Government to do anything for the women in spite of the help it had received from them was the cause of the first outbreak of the women. They left their respective parties in large numbers and flocked under the banner of the new leaders, sick of the selfishness of politicians and of the broken faith of their old party leaders.



Miss Christabel Pankhurst, LL. B.

From small beginnings the Women's Social and Political Union has now a recognized position in the political life of Great Britain. It has a yearly income of about \$250,000. It has an enrolment of one hundred thousand members. It has a large staff of organizers, and magnificent offices, and runs a weekly newspaper, *Votes for Women*, whose circulation is estimated at thirty thousand.

The methods of this society have been extraordinary. They have declared war on the Government. They realize that only the Government, the Cabinet, can secure the vote for women. Private members have the right to introduce bills, but the Cabinet allots the time for each measure's discussion. It has too much business of its own to give time for the passage of private members' bills. Up to date all the woman suffrage bills have been introduced by private members and have been quietly shelved after the second reading. The point of the suffragette agitation is to compel the Cabinet to make woman suffrage a Government measure, introduce it to the House as such and give time for the passage of its own bill.

This will explain the deputations to Cabinet Ministers, the questioning of them at public meetings and the interruptions of their speeches. The late Cabinet was divided on the question. The militant women, having convinced themselves that persuasive methods had failed and could not succeed, determined to adopt the policy of the importunate widow, and by their continual coming, compel the Government, through weariness, to yield.

This policy they continued without violence up to September of 1909. All the violence was on the side of the Government, or the outside opponents of woman suffrage. The motto of the women has been: Offer yourselves to violence but commit none upon other people.

During the last few months the policy has been changed. The injustice and blundering cruelty of the King's ministers have maddened the women beyond all endurance. More than five hundred women were imprisoned for long periods for small offences. They were herded with common criminals,

thrust into close cells smelling unwholesomely, stripped of their clothing and made to suffer all the indignities which make criminals instead of saving them. Their protests were unavailing. More and more were sent to prison for seeking to interview the Prime Minister or for breaking up meetings. And so the sad business proceeded. Then the law-breaking began. The women prisoners had refused to eat. For six days and nights they declined food until, half dead, they were released. One after another they won their way to light and freedom by the use of this terrible weapon. All the time members of the union sought to see the Prime Minister who remained obdurate and declined to see them, or any other body of women on this question.

Then came the exclusion of women from Liberal meetings. The women made their protest by hurling stones through the windows. The Government replied by throwing them into prison, putting them in irons when they rebelled, and feeding them by force. Now it is war indeed, and not until every woman of that one hundred thousand is dead will war cease unless some Government yields justice to women.

This is the side of the suffrage movement which has received the more publicity in this country. But is only fair to say that the majority of British women, the majority, indeed, of British suffragists, are not in sympathy with the militant movement, either with its use of physical violence or with its political policy.

The main body of suffragists believe still that we can win by Constitutional non-party methods, and that physical violence is unjustifiable and, particularly on the part of women, unwise. They believe, too, that women had much better wait a little longer than win by methods such as these last ones of throwing stones and destroying ballot boxes.

To a very large extent they are right. The progress that has been made by women during the last fifty or a hundred years is electrifying when known. One hundred years ago the mass of women was totally uneducated, could not enter the professions and had very few property rights. To-



Mrs. Philip Snowden, a Member of the Executive Board
of the National Union of Women's Suffrage Societies.



Mr. Philip Snowden, Who has introduced into Parliament one Bill in behalf of Woman's Suffrage and in Speeches Supported Others.

day, British girls can all be educated if they wish; they may enter business and most of the professions; married women can hold and control their own property; women can vote if properly qualified for Parish and District Councillors, Poor Law Guardians, Town, City, and County Councillors; they may submit themselves for election to these administrative bodies; they may be Mayors of cities and Royal Commissioners.

And all these reforms have been won through the weapon of an informed and enlightened public opinion. What has been done, can be done. And the British workingman in the town has had the vote for only forty years, in the country for only twenty-five years.

The old society, whose deeds are not so prominently recorded, was founded in 1863 as the result of the work on behalf of woman suffrage of Mr. John Stuart Mill, M. P. Its membership is about forty thousand. It has one hundred and ten affiliated societies. It also has a weekly newspaper, entitled *The Common Cause*, suggestive of the oneness of the interests of men and women.

Its head is Mrs. Henry Fawcett, L.L. D., widow of a blind Postmaster-General in a late Liberal administration. She was permitted by the State to scan the State papers in her husband's behalf. Lady Frances Balfour is also a member of this association. The writer of this article is also a member of its Executive Board.

The election policy of this association differs from the anti-Government policy of the Women's Social and Political Union. They oppose every Liberal candidate whether he is in favor of woman suffrage or not, to the infinite wonderment of the stolid, unimaginative British voter, who cannot for his life understand why a man who supports a cause should be opposed and attacked by those he is supporting.

The National Union of Women's Suffrage Societies, on the other hand, goes into every election and questions every candidate. A favorable answer must be given to four questions:

1. Will you put Woman Suffrage in your election address?
2. Will you mention Woman Suffrage in your speeches?
3. Will you, if successful, urge upon the Government to make Woman Suffrage a Government question?
4. Will you oppose any further extension of the franchise to men which does not include women?

If the affirmative answer is given to all four questions the candidate is supported *no matter what his party*. If two candidates are equally favorable, neither is helped directly, but propaganda meetings are held and the position explained to the electors. If both are unfavorable, the same thing is done. In each election voters are invited to sign petitions which are received and placed on record by Parliament. On more than one occasion more voters have signed the petition than have been required to elect the candidate to Parliament.

In these ways, slow and unattractive, but sure and educational, the non-militant societies hope to win that public opinion necessary to compel laggard Governments to action. And they represent the masses of enlightened women in Great Britain.

At the present time the Budget has crept right across the path of woman suffrage and everything is temporarily sunk in the interest which the coming conflict with the Lords has stimulated. The suffragettes will oppose the Government candidates. The suffragists will help their true friends and oppose their enemies. But the Liberal women hold the key of the situation, and they, unfortunately, have yielded to the demands of their party and are once more putting woman suffrage in the background for the sake of the Budget.*

Were they, combined with the whole suffrage movement, more than one million in number, to threaten the Lib-

*In the Parliament elections recently held, in which the Government Coalition Party was returned, but with a greatly lessened majority.

eral party with their defection to the ranks of the opposition *unless it promised something to the women*, to be granted during its next term of office, the prospective Prime Minister would yield them something as he has yielded a promise of Home Rule to the pressure of the Irish.

Women have always yielded to their affections, many times when it was bad both for themselves and those loved that they did it. It is simply woman's nature asserting itself, the unenlightened selfishness which has oftentimes been her ruin. But the Liberal women will learn in time that they must be selfish now that they may be unselfish hereafter; that men with votes will always have some question which is of more consequence than the giving of votes to voteless women—that is, men who have never understood the real meaning of freedom; and they, alas, are the majority.

The members of the Men's League for Woman Suffrage do not belong to that class. This body of suffragists includes many of the finest men in the country, members of Parliament, physicians, lawyers, army officers, novelists, journalists, and artists. It was founded by Mr. Israel Zangwill soon after the birth of the militant movement. It numbers hosts of gifted men, who hold meetings, write articles, answer mendacious critics in the newspapers, form a bodyguard for brave women questioners at meetings, accompany deputations and act as stewards at the women's meetings. They are busy at present seeking to establish an International Woman Suffrage Club. One of its members is to stand as a Woman Suffrage candidate for Parliament against a particularly objectionable Cabinet Minister whose constituency is in Lancashire. He is unlikely to be successful, but if, by splitting the Progressive vote, he can prevent the return to Parliament of this stubborn and offensive opponent of the women the work of the suffragists will be accomplished.

But the question will come up again and again—why all this extraordinary anxiety merely about a vote? Why do British women want to vote for Parliament? With so many voting privileges why do they ask for more?

The answer is ready. The women of Great Britain

know from experience that not one of the functions they at present enjoy is secure to them without the Parliamentary Franchise. Again and again they have been robbed, by Parliament, of powers previously granted to them, because, being voteless, they were inconsiderable.

But the women of Great Britain want the vote for a variety of reasons, each sufficient in itself.

In the first place they claim that the granting of the municipal vote, together with the domestication of our politics, has taken out of the lips of our opponents every logical objection to the vote for women. Parliament, for the greater part of its time, makes laws which the municipalities administer, laws touching the home on every side. The best legislative results, it is believed, would follow from the efforts of men and women working together.

Women, too, object to a political status which is lower than that of the most abandoned criminal who happens to be outside gaol at the time of a General Election. They would prefer to govern themselves badly than to be governed well by other people without their consent. It is not good for the body of a man that he should be carried everywhere and have everything brought to his feet. It is not good for the soul of a woman that she should have no power to develop in herself the public spirit which comes from the civic and political responsibility that the vote confers.

Public-spirited mothers will make public-spirited sons and daughters whilst it remains eternally true that "a nation never rises permanently above the level of its women."

The Vesper Hour*

Conducted by Chancellor John H. Vincent

IT is the duty as it is the high privilege of every individual to have a personal "understanding with God" and to enter into daily fellowship with Him. Every system of religion is based upon the conviction to this effect in the heart of man. All forms of religion, however narrow they may be and however full of superstition we may pronounce them, are based upon a conviction in the human soul that man the creature may communicate with God the Creator. And this is more than a merely intellectual conviction. There is in the soul a "thirst" after God—after "the living God," and a strong persuasion that he is accessible. The Christian religion is full of this idea; it recognizes the creature as the child of God. It recognizes God as more than a father—really as Father and Mother in one. I have always felt that while God, the Father, represents the fatherhood of God, Jesus stands for the divine Motherhood. It is the misapprehension of Christ which has led to the exaltation and deification of Mary, the mother of Jesus. In fact Jesus' as revealed in the four Gospels, and as set forth in the Epistles is the representative of both father and mother in all that is strongest and tenderest in this paternal and maternal relationship. I very much sympathize with the devout soul who once began his prayer with the words, "Oh God, our father and mother, hear our prayer."

It was from a deep insight into the possibilities of the spiritual life which led a devout saint to resolve upon "the practise of the presence of God."

It is necessary to the highest form of prayer that one apprehend the reality of the divine presence. But how may this be done?

First: Through the imagination one may more effectively conceive the idea of divine presence. Dwelling upon

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

that simple fact he may emphasize it by repeating again and again the expression "Thou, Oh God! art here and now present I do believe—I *will* believe. Thou *art* here." He may compare the divine presence to the atmosphere through which he himself now lives and moves and has his being. That invisible atmosphere withdrawn personal consciousness and existence would at once cease. As are the light and the atmosphere so is God constantly present and necessary to our existence. "In Him we live and move and have our being."

Second: One may confirm his faith in this by recalling the statements, the doctrinal teachings and the promises of scripture. The Book is rich with testimony concerning the actual presence of God everywhere and always, and His accessibility.

Third: Faith may be still further confirmed by recalling the experiences of devout souls through all the centuries. A wealth of corroborative testimony is to be found in biographies, in sermons, essays and theological literature.

Fourth: The personal experience of simply the desire for and aspiration after God furnishes a strong presumption in favor of the doctrine of fellowship with God. He who made us creates within us this spirit of aspiration and desire. The very fact of spontaneous prayer holds a strong argument in favor of the doctrine of prayer.

Fifth: The habit of personal obedience to the divine suggestions within the soul will almost immediately convince one of the accessibility of God. In prayer he finds increasing conviction. By a prayer of faith he receives strength to overcome personal faults, infirmities and even doubts concerning the reality of communion with God. Through prayer he may resist the effect of a false popular opinion of which he had been afraid. Through prayer his habits of spiritual life are confirmed and strengthened. And he realizes the fulfillment of the words of Christ, "He that doeth my will shall know of the doctrine."

Sixth: One may thus unify all the experiences and opportunities of life in the interest of a positive, scientific,

spiritual self-discipline—a symmetrical, vigorous, every-day life in a realm as real, through forces as efficient, and under laws as trustworthy as he finds in the material world. He may thus utilize all business, labor, social life, travel, study, and recreation in the interest of spiritual life. There is great significance in the command to "Pray without ceasing." This is possible as a matter of habit. One may concentrate all his mental force with desire, resolve and petition on the reality and presence here and now of God. He may think it over and say it over until he has the habit of realizing that "God is now here."

Seventh: By thus conforming one's life to the fact of God's actual, continual, universal presence and activity one may know that he lives in God as he lives in space, in the atmosphere and under the control of gravitation.

Eighth: It is a profitable thing and a great help to faith to think closely and then write out reverently one's most earnest longings of soul. It is a good thing to write one's prayers. It is better to do this than to use forms that some one else has written or to depend upon present moods. One should keep a portfolio in which from time to time he places a written prayer born of his own conviction as to his needs, and expressive of the faith which he at the time has in the divine promises. Every such prayer written out is a help in future prayer. To read what one earnestly desired and asked for yesterday may be of great help to his faith today.

Again it is a most helpful thing in fostering the devotional mood to read choice extracts from devout writers. While these suggestions come to my mind I find on my desk an extract from Bishop Phillip Brooks by the reading of which one may be greatly profited.

It is as follows:

"God and man are so near together, so belonging to one another, that not a man by himself, but a man and God is the true unit of being and power. The human will in such sympathetic submission to the divine will that the divine will may flow into it yet never destroying this inviolability. I so working under God, so working with God that when the result stands forth I dare not

claim it for my personal achievement; my thought filled with the thought of One whom I know is different from me, while He is unspeakably close to me as the western sky tonight will be filled with the sunset . . . the active unity of God and me, His nature filling my nature with its power through my submissive will. It is not something unnatural; it is most natural. I do not truly realize myself until I become joined with, filled with Him. That is the religious thought of character. Men may call it mystical or transcendental; and these things that seem dream-like to the great majority are going to be known as the great moving powers of the world."

It will be promotive of spiritual life to keep a secret journal—a journal of loose sheets—a sort of *sanctum sanctorum* of paper and ink. And there write out—out of the deepest place, the most secret center of personality—your aspirations, convictions, confessions, and desires. Write them out as you would if God could not hear your spoken words but could read them as you write them. But I must here add that it is, of course, imperative that no one else see them or even know that you do so commune with God. One is so easily dominated by the unholy self consciousness, and that is likely to drop an opaque curtain black and heavy, between the soul and the Lord.

Possibly you have at some time committed a great sin—inexcusable and grievous. It has shadowed and haunted and tortured you for years. Now and then, perhaps, for a time you forget it. Again you try to excuse or palliate it. But in serious moments you face it again. It will not "down" at your bidding. Perhaps you do not so loathe the sin as you fear exposure. If brought face to face with it as a charge against you, what would you do? There is one thing to do. To deny would only double and more than double the iniquity of it. To confess at the right time and to the right parties—the legitimate tribunal if required is imperative. Confess frankly as in God's sight. Be true to the present however false you have been in the past. But be wise as you are frank. And leave all consequences to God. In all such cases consult with wise and thoroughly trustworthy confidants.

But your only relief must come from God. If you stand true to Him and are now at peace with Him everything

else that is at all desirable and legitimate will follow. In all these cases, as in all other experiences of life it is safe to say "He doeth all things well," and "Shall not the judge of all the earth do right?"

The Star Myth of Orion

DEFYING the Bull and pursuing the Pleiades, Orion takes his nightly path across the heavens. A giant was he when on earth, and burly, like all the sons of Neptune, and he still bears with him in the sky the lion's skin that served him as a shield, and the club and sword that were his weapons, as well as the girdle that gleamingly begirt his waist. His dog, Sirius, follows faithfully on his steps.

"Eastward beyond the region of the Bull
Stands great Orion: whoso kens not him in cloudless night
Gleaming aloft, shall cast his eyes in vain
To find a brighter sign in all the heaven."

In his ardent days he loved Merope, the daughter of Oenopion, King of Chios, and wooed her with offerings from his hunting trips. Perhaps to prolong the assiduity which kept his land free of wild beasts, Oenopion delayed the wedding day, until Orion, mad with impatience, attempted to elope with the maiden. By way of punishment for such irresponsible conduct Oenopion made his would-be son-in-law drunk, blinded him, and drove him out upon the sea-shore. The tapping of hammers led him to the island of Lemnos, where Vulcan gave him one of his Cyclops for a guide. Kedalion mounted upon Orion's shoulders, and the giant exercised the gift bestowed on him by his father, and strode unharmed through the ocean. Ever eastward he went with his burden until the beams of the sun shone upon his darkened eyes and gave him back his sight.



The Constellation of Orion and Taurus.

"Down fell the red skin of the lion
 Into the river at his feet.
 His mighty club no longer beat
 The forehead of the bull; but he
 Reeled as of yore beside the sea,
 When blinded by Oenopion

He sought the blacksmith at his forge
 And climbing up the narrow gorge,
 Fixed his blank eyes upon the sun."

—Longfellow's "Occultation of Orion."

Orion's renewed vision made all sights beautiful to him, most lovely of all, the Pleiades, the seven fair daughters of Atlas, nymphs in attendance upon Diana. The eager giant gave chase to them, but Jupiter came to their rescue and changed them into doves. They flew into the sky and found a refuge on the neck of Taurus, where they shimmer forever in trembling expectation of their menacing pursuer.

Diana replaced her nymphs by attaching Orion to her train as huntsman. Apollo was jealous of her affection for him. One day he urged her to show her marksmanship and indicated a point on the ocean as her target. The goddess's aim was true and her shaft pierced the brain of the giant as he strode through the billows, his head above their crests. Seized with remorse Diana set him among the stars and made of his fierce presence a constellation that so commands



Diana.

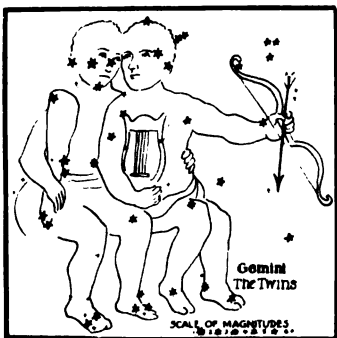
the eye from size and brilliancy that it has even been thought to be great Nimrod himself, the mighty hunter.

"And all the signs through which Night whirls her car
From belted Orion back to Orion and his dauntless Hound,
And all Poseidon's, all high Zeus's stars
Bear on their beams true messages to man."

—*Poste's translation of Aratus.*

Gemini

Jupiter assumed the form of a swan when he wooed Leda. She bore twins, Cas-



tor and Pollux, whose linked names have come down through the ages as symbols of love between brother and brother. Helen of Troy was their sister, and so was Clytemnestra, the wicked wife of Agamemnon. When Helen was a child Theseus fell in love with her and he and his friend Pirithous

carried her off, but her brothers promptly rescued her.

The heroes' reputation for prowess—

"Fair Leda's twins in time to stars decreed,
One fought on foot, one curbed the fiery steed"—

made them welcome among the daring band of the Argonauts.

"From every region of Aegea's shore
The brave assembled: those illustrious twins
Castor and Pollux; Orpheus, tuneful bard;
Zetes and Calais, as the wind in speed:
Strong Hercules and many a chief renowned."

—*John Dyer's "The Fleece."*

During the voyage a storm arose that endangered the safety of the Argo, but Orpheus drew appeasing strains from his harp, and as if in answer to his sweet-toned prayer, the stars of peace and calm glowed on the heads of the Dioscuri, the sons of Jove, as many a time since then they



The Temple of Castor and Pollux, Rome.

have played about the masts and cordage of plunging ships in token of the protection yielded to all sailors by the heavenly twins. St. Paul sailed from Melita "in a ship of

Alexandria which had wintered in the isle, whose sign was Castor and Pollux." (Acts XXVIII; 11.)



One of the Dioskoroi, Kastor and Polydeukes, Rome.

When Oeneus, King of Calydon, displeased Diana, she set a wild boar to ravage his fertile fields. Meleager, the King's son, summoned all the heroes of the day to take part in the chase against the huge beast, "bristling with intolerable hair" (Swinnburne's "Atalanta in Calydon"), and Castor and Pollux were of the band that saw the dread-

ful finish of the hunt when Meleager slew his mother's brothers in anger at their churlish refusal to grant the trophy to Atalanta.

Acting together, as always, the Dioscuri adventured to Messene where they tried to carry off the wives of Lynceus and Idas. The husbands and the abductors met in deadly fight and Castor was slain. Pollux so mourned his brother that Jupiter consented not to separate them and placed them in the heavens as the constellation, Gemini.

Though removed from earth's activities the twins bore ever a keen interest in the strifes of heroes. On more than one occasion they appeared in battle to guide their favorites to victory. Who will deny that with them lay the turning point of the battle of Lake Regillus?



Meleager.

The Star Myth of Orion

"So spake he; and was buckling
 Tighter black Auster's band
 When he was aware of a princely pair
 That rode at his right hand.
 So like they were, no mortal
 Might one from other know;
 White as snow their armour was
 Their steeds were white as snow.
 Never on earthly anvil
 Did such rare armour gleam;
 And never did such gallant steeds
 Drink of an earthly stream.
 And all who saw them trembled.
 And pale grew every cheek;
 And Aulus the Dictator
 Scarce gathered voice to speak,
 "Say by what name men call you?
 What city is your home?
 And wherefore ride ye in such guise
 Before the ranks of Rome?"

* * *

The mist of eve was rising,
 The sun was hastening down,
 When he was aware of a princely pair
 Fast pricking towards the town.
 So like they were man never
 Saw twins so like before.
 Red with gore their armour was,
 Their steeds were red with gore.

* * *

But on rode the strange horsemen,
 With slow and lordly pace;
 And none who saw their bearing
 Durst ask their name or race.
 On rode they to the Forum,
 While laurel-boughs and flowers
 From house tops and from windows
 Fell on their crests in showers.
 When they drew nigh to Vesta
 They vaulted down amain,
 And washed their horses in the well
 That springs by Vesta's fane.
 And straight again they mounted,
 And rode to Vesta's door,
 Then, like a blast, away they passed
 And no man saw them more.
 And all the people trembled,
 And pale grew every cheek;
 And Sergius the High Pontiff
 Alone found voice to speak:

"The Gods who live forever
 Have fought for Rome today!
 These be the great Twin Brethren
 To whom the Dorians pray.
 Back comes the chief in triumph,
 Who, in the hour of fight,

Hath seen the great Twin Brethren
In harness on his right.
Safe comes the ship to Haven,
Through billows and through gales
If once the great Twin Brethren
Set shining on the sails.

—From Macaulay's *"Lays of Ancient Rome."*

HOMER'S HYMN TO CASTOR AND POLLUX

Ye wild-eyed Muses, sing the Twins of Jove,
Whom the fair-ankled Leda mixed in love,
With mighty Saturn's heaven-obscuring child,
On Taygetus, that lofty mountain wild,
Brought forth in joy, mild Pollux void of blame,
And steed-subduing Castor, heirs of fame.
These are the Powers who earth-born Mortals save
And ships, whose flight is swift along the wave
When wintry tempests o'er the savage sea
Are raging, and the sailors tremblingly
Call on the Twins of Jove with prayer and vow,
Gathered in fear upon the lofty prow,
And sacrifice with snow-white lambs, the wind
And the huge billow bursting close behind,
Even then beneath the weltering waters bear
The staggering ship—they suddenly appear,
On yellow wings rushing athwart the sky,
And lull the blasts in mute tranquility,
And strew the waves on the white ocean's bed,
Fair omen of the voyage; from toil and dread
The sailors rest, rejoicing in the sight,
And plough the quiet sea in safe delight.

—Translated by Shelley.



Extracts from the Revenue Laws of Ptolemy Philadelphus

Governing the Tax Upon Vineyards and Orchards, and the Tax Upon Oil

The collection of revenues was farmed out to middlemen, and the Revenue Papyrus deals with the regulation of these contracts with the State. The *oeconomus* was the government official, the *antigrapheus*, his deputy. Government officials were not allowed to take tax-farming contracts.

The Revenue Papyrus consists of two rolls, one forty-four feet long, bought by Mr. Flinders Petrie from a dealer in Cairo, and the other, obtained by Mr. B. P. Grenfell in Cairo and the Fayoum, in fragments, but indicating a length of fifteen feet. The writing is in Greek characters.

"When the cultivators wish to make wine, they shall summon the tax-farmer in the presence of the *oeconomus* and *antigrapheus* or their agent, and when the tax-farmer comes, let the cultivator make wine, and measure it by the measure in use at each place, after they have been tested and sealed by the *oeconomus* and *antigrapheus*, and in accordance with the result of the measuring let him pay the tax. If the cultivators disobey the law in any of these particulars, they shall pay the tax-farmers twice the amount of the tax."

"Owners of orchards shall register themselves before the tax-farmer and the local agent of the *oeconomus* and *antigrapheus*, stating their names, the village in which they live, and the sum at which they assess the revenue from the produce in their orchard. If the tax-farmer consent to the

assessment, they shall (make) a double agreement with him, sealed, as the law requires, and the oeconomus shall exact the sixth in accordance with the terms of it. But if the tax-farmer object to the assessment, he shall be allowed to seize the crop, and shall pay the cultivator by instalments from what is sold from day to day; and when the cultivator has recovered the amount at which he assessed his crop, the surplus shall belong to the tax-farmer, and the cultivator shall pay the sixth to the oeconomus. On the other hand, if the crop when sold does not reach the amount of the assessment, the oeconomus shall exact the deficit from the tax-farmer."

The government oversight of the production of oil was close.

"The nomarch or official in charge of the distribution of crops shall give out the seed to each cultivator sixty days before the crop is gathered. If he fails to do so or to show the cultivators who have sown the assigned number of arourae, he shall pay the contractor the fine which has been decreed, and shall recover his loss by exacting it from the disobedient cultivators."

"The oeconomus and antigrapheus shall appoint — to be a factory and shall seal their choice by stamping it. But in villages which are held as a gift from the Crown they shall not set up an oil factory. They shall deposit in each factory the requisite amount of sesame, croton, and cnecus. They shall not allow the workmen appointed in each nome to cross over into another nome; any workman who crosses over shall be subject to arrest by the contractor and the oeconomus and antigrapheus. No one shall harbour workmen from another nome; if any one does so knowingly or fails to send back workmen when he has been ordered to restore them, he shall pay a fine of 3,000 dr. for each workman and the workman shall be subject to arrest."

"The clerk appointed by the oeconomus and antigrapheus shall register the names of the dealers in each city and of the retailers, and shall arrange with them in conjunction with the contractors how much oil and cici they are to take and sell from day to day."

"Those who make oil in the temples throughout the country shall declare to the contractor and the agent of the oeconomus and antigrapheus the number of oil factories in each temple and the number of mortars and presses in each workshop, and they shall exhibit the workshops for inspection, and bring their mortars and presses to be sealed up.— When they wish to manufacture sesame oil in the temples, they shall take with them the contractor and the agent of the oeconomus and antigrapheus, and shall make the oil in their presence. They shall manufacture in two months the amount which they declared that they would consume in a year; but the *cici* which they consume they shall receive from the contractors at the fixed price. The oeconomus and antigrapheus shall send to the King a written account of both the *cici* and the oil required for the consumption of each temple, and shall also give a similar written account to the diocetes. It shall be unlawful to sell to any one the oil which is manufactured for the use of the temples; any person who disobeys this law shall be deprived of the oil, and shall in addition pay a fine of 100 dr. for every *metretes*, and for more or less in proportion."



LECTURES, ADDRESSES, AND CONFERENCES.

Rev. Dr. D. W. Howell, General Secretary of the C. L. S. C., and Miss Meddie O. Hamilton, Field Secretary, are available for a number of Lectures and Conferences in connection with Circles and Club work. Some of the writers of the C. L. S. C. Courses are available for lectures on liberal terms. For list of subjects, dates, and other particulars address Chautauqua Institution, Chautauqua, New York.

BE USEFUL.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
—Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—George Herbert.

To the Members of the Class of 1910:

Two of your officers are regularly connected with the Institution, and of these I am one. A great deal of correspondence directed to the C. L. S. C. office comes to my attention. Along with many letters that either speak eagerly of future reading and ultimate graduation, or recall graduation as a valued memory in the past, there is another kind of letters, not so numerous, to be sure, but coming with a frequency that would surprise you. They are the letters of persons who did three or four years' work once upon a time, who thought that having got the essential benefit of the reading they did not care enough about the fact and ceremony of graduation to make extra effort or sacrifice for it, and who now find themselves dissatisfied with themselves. "I might very easily have completed the work, reported, and graduated then, although I did not realize how easily; and I did not know how much I should afterward care about it. What means can I take now to make up back work, complete my

reports, and graduate?" This is a typical question. Sometimes it is accompanied by a remark, especially from teachers and professional folk, that every certificate and such evidence of work done in the way of self-improvement tells in their favor and they cannot afford to lack one. More often the expression is one of personal feeling. The desire to set definitely the mile posts of progress, great in the young, may disappear for a time when they have grown just large enough to be proud of having put away childish things; but to those who keep really alive and growing it will surely reassert itself.

Be good or you will be sorry. By all means come to Chautauqua next summer, if you can, prepared to claim your diploma, and make acquaintance and friendship with the classmates who gather here. If you can't do that, try to attend the nearest Assembly where Recognition Day is observed. Even this being out of the question, graduate by mail. You will be in good company. I am sure this is wise counsel, for it is wise not with the wisdom of one only as far along as yourself but with the wisdom of many persons older in experience, which comes to us in the office at Chautauqua and which we cannot refrain occasionally from passing on.

Fraternally yours,

E. H. BLICHFELDT.

Chautauqua, New York.



SUMMER PLANS.

It is by no means too early to begin to make summer plans when the fireside roar of March winds is touched into summer softness by the fancy. Anticipation prolongs future pleasure. Long thinking, too, makes possible many a seemingly impracticable scheme. Ways and means suggest themselves; present economies look inviting in the light of reward to come; difficulties yield to persistent attack. Perhaps at this time it may seem impossible for some members of 1910 to go in August to Chautauqua or to some

nearby Assembly for graduation. Present seeming, however, is not necessarily future fulfilment. Determination as well as Love can find a way. It is something to think about, something for which to hope and plan and contrive and work. Perhaps some readers may be deterred by the difficulties attending a solitary journey. Such people the Round Table may be able to help toward a solution of their problems. If they will send their names to the "Editor of the Round Table, Chautauqua, N. Y." he will do his best to offer some suggestion that looks to companionship on the road that leads to a happy holiday and to the pleasures of graduation at Chautauqua or at some other Assembly.



UP AND AT IT.

Time was when we had no vision beyond doing our duty in "that state of life into which it shall please God to call" us. Betterment of social status, of education, of environment, was thought impossible and even sinful. Now we know that most of the disadvantages from which we suffer come from our own heedless or misdirected or wrong action or mental attitude, and we appreciate that acquiescence in the established order merely because it is the established order, is weak. "The man who submits to disadvantage maims his spirit;" then are we fools to submit. To be sure there are some disadvantages that we do not know as yet how to overcome, but there are none that we cannot better. Perhaps we feel handicapped because of certain physical shortcomings. Robert Louis Stevenson's life teaches the possibility of sinking bodily frailty in the success of the will. With the opportunities of today, the disadvantages of a defective education are even more easily cancelled. Education in its wide sense does not mean an accumulation of facts; it does mean the broadening of the spirit and of the intelligence that comes from contact with fine imaginings and noble aspirations, with sympathetic knowledge of what other nations are doing and feeling and thinking, and of the movements that are making history in our own land.

Spiritually, nobody is at a disadvantage, for every man is the master of his own spirit. What at first glance does not seem so evident is that the overcoming of any disadvantage has a social and economic result. Every physical change that tends to prepossession, every addition to the mental equipment that increases usefulness, every accession of spiritual power attracts congenial people whose acquaintance helps on social or business preferment. It is but another example of the truth that the most ideal is the most practical.



A PALATABLE REMEDY.

She was a charming girl just out of the High School, and he was a progressive young fellow studying in the Medical School. In the eyes of their parents they were very young, but that seemed to them no valid reason against an engagement. On the contrary. As long as she was willing to wait and he was willing to work youth was all in their favor. So she wore a pretty ring and waited, and he rolled up his mental sleeves and worked, and neither of them realized that what they were doing was not their making but their marring. For the girl waited, standing still mentally the while. She learned to cook and sew and manage a house, and she purred contently as she thought of the prospective cottage where she should practise these accomplishments, but she never reflected that her husband was to be a man who would demand a more intelligent companion than a cook and a sempstress. And the medical student worked—how he worked! Not only did he acquire facts—he learned to meet emergencies, he studied men and their values, and life and its economies. He broadened week by week, but he never gave a helping hand to the little girl waiting so patiently. The result was that the intimacy of marriage soon revealed to him that she was “stupid,” and disclosed to her that he was not sympathetic with her interests. It was a long time before either of them felt

any personal responsibility about the situation. Each blamed the other, and the bitterness grew.

It is always the growth of bitterness and then the growth of indifference that lead to the troublous times of marriage, whether the mentally inert be the wife, content with her pans and needles, or the husband, absorbed in business with no further breadth of outlook. And matters go from bad to worse unless both unite to apply the remedy, mutual yielding, mutual effort, mutual interest. In the case of the doctor and his wife a clear-eyed outsider tactfully made the right appeal in proposing that they take up together the Chautauqua Reading Course, and that home was saved.

Nor was their case unusual. When it was suggested to the pastor of a large church in a busy city that he give up his active part in the work of the C. L. S. C. as a relief from the pressure of his many duties, he refused promptly and firmly.

"That work is my contribution toward straightening the problems of the home that lead to 'incompatibility of temper' and the divorce court," he declared. "I have seen so many mentally unequal couples brought together in a common intellectual interest that I feel that what I am doing as the leader of our circle has a usefulness far beyond what appears on the surface. It raises the wife above the drudgery that is a necessary part of housework, it awakens the husband from the routine of money-making, and it unites them on a common ground of pleasant occupation and mental uplift. No, indeed, the leadership of the Circle is not what I shall give up if I must give up anything."

Facing the truth is a good beginning of the cure of evil, and when the cure is effected by a remedy so palatable as offered by the C. L. S. C., he is wise who sets about immediate healing.

CHAUTAUQUA IN WINTER.

The woman who insisted that it always rained in Amsterdam because it had poured during her two days' stay



Chautauqua in Winter: The Hall of Philosophy.



Chautauqua in Winter: The Ravine.



Some of the All Year Round Chautauquans.



Meeting-place of the Oneonta Circle, South Pasadena, California.

there may have her counterpart among the visitors of Chautauqua who have seen it only in summer garb. To those people it will prove something of a shock, perhaps, to learn from the pictures in this Round Table that it "is not always May" inside the fence, although they must admit that it is splendidly beautiful in December. They may be equally surprised to see that the activities of the C. L. S. C. are promoted during the winter by a large corps of workers of whom a few are shown in the photographs.



FIRST CHRISTMAS IN THE HALL OF CHRIST.

On Christmas morning there was held in the Hall of the Christ at Chautauqua a service which was the first of its kind to be given in that building. Dr. S. Hamilton Day of the local church gave an address which was entitled, "Predicted by Prophets" and which was illustrated by the copy of Sargent's "Prophets" on the wall.

"The present is the child of the past," said Dr. Day. "To trace this connection is the function of human wisdom. Standing upon the high vantage ground of the pres-



View from South Pasadena.

ent we can describe the past; but who can stand never so high and say what the future will be? Wherever men are able to tell the future with any degree of clearness, it is because God has communicated this knowledge to them.

"Somewhat allied to the prediction of the prophet is the vision of the seer, a form of prophetic power common but not universal. Vision creates institutions which nourish and systems which uplift. It is one of God's methods of education. 'Where there is no vision the people perish.'

"Vision is not the same as the predictive power of the prophets. In vision there is not as distinct a seeing as that which accompanies prediction. The seer feels rather than sees. It is conviction more than knowledge, and the conviction does not shape itself into as clear an objective reality. In prediction the prophet is able to portray. He borrows every form of human expression. Prediction is the work of prophesy made more sure. The modern tendency to underestimate the predictive element in prophesy receives correction from a living scholar who writes during this present year (1909) that 'The lives of the Hebrew prophets were saturated with prediction.' The mission of the prophet was not to his own generation, but to all generations.



South Pasadena High School.

Prophesy as prediction was the voice of Hope. It was in a time of prophetic silence that someone has said, 'The world has lost his youth and the time has begun to wax old.' Then hearts of faith recalled the predictions of the ancient prophets; then men looked forward with happy expectation to the time when the Restorer should appear.

"Deep in the prophets' sacred page
Nations beheld their coming Lord."



LETTERS FROM 1909.

The first installment of letters from 1909 letter circles has reached the Round Table through one of the letter circle secretaries. The following extracts show something of the lives and surroundings of several of last year's graduates.

A Brooklyn member writes: "I feel that Chautauqua has really changed my life—it certainly has changed my outlook, and since joining the class I have studied and read with new zest. The spiritual uplift counts most." From Talladega, Alabama, comes the following: "This has been an unusual Christmas for us in the South—all ice, sleet and snow—fourteen degrees above zero." The writer's Christmas dinner was cooked by a "befo' de wah" cook, and she



South Pasadena Library.

describes in detail the gay holiday season in the South. A teacher says: "My school work is very interesting this year. I have two classes in French and two in German, one in Ancient History and one in Drawing, so I subscribed for THE CHAUTAUQUAN as I am confident of receiving from it instruction and accurate facts connected with subject matter of history and art." The president of 1909 writes from Littleton, Mass.: "As for our home, it is so interesting just now that it would be hard to tell you how much we enjoy it. We live in a country town of 1,200 people, and from our piazza we look over the town common covered with stately elm trees and maples, and see the town hall, a low English building; on the opposite corner is the white village church with its tall graceful spire, and beyond, the beautiful little brick library, and yet beyond, the country store, etc." A Pittsburg man writes: "I feel that these letters to our scattered fraternity which is now, after the glorious holidays at Chautauqua, engaged in the strife and conflicts of this weary and busy, but after all, lovely world, will have a tendency to revive the grand thoughts and the noble sentiments enkindled at Chautauqua by solemn service, or stirring statements of lecture or sermon,



Live-oak at South Pasadena.

or some deep and beautiful passage in classical music." A Southern woman gives a telling description of her old home in the following manner: "It is one of the few plantation homes of the colonial style which remains just as it was in ante-bellum days. Before it came into the possession of my mother's family four generations ago, it was a wayside inn at which the coach-and-four stopped on its route between Macon and Columbus. Our sitting room in this rambling old house of ten rooms is eighteen feet square, with low ceilings, high narrow windows with tiny frames, hand-made doors, mantels almost above reach, and a wide, open fire-place. But as I write I am seated on the balcony of the front colonnade. The afternoon is perfect, there is not a cloud in the sky, and the air is about the temperature of an August noon at Chautauqua."

"THE VOICE OF THE PINES."

This beautiful picture which hangs in 'Alumni Hall was given as a memorial of Miss Peebles to the Class of 1900, not of 1909, as the types declared in the January number.



C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."
 "Let us Keep Our Heavenly Father in the Midst."
 "Never be Discouraged."*



C. L. S. C. MEMORIAL DAYS.

OPENING DAY—August 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



OUTLINE OF REQUIRED READING FOR APRIL.

FIRST WEEK—MARCH 26-APRIL 2.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter VII. "Woman in the Era of Revolution."
 In the Required Books: "Social Life at Rome," Chapter V. "The Slave Population."

SECOND WEEK—APRIL 2-APRIL 9.

In THE CHAUTAUQUAN: "Social Life at Rome," Chapter VIII. "The House of the Rich Man in Town and Country." "The Friendly Stars," Chapter XIX.

THIRD WEEK—APRIL 9-APRIL 16.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter VII. "Esneh, El Kab, and Edfu."
 In the Required Books: "The Friendly Stars," Chapters XX and XXI.

FOURTH WEEK—APRIL 16-APRIL 23.

In THE CHAUTAUQUAN: "Historic Types of Architecture." VII. "Greek Doric Architecture."
 In the Required Books: "Social Life at Rome," Chapter IX. "The Daily Life of the Well-to-do." "The Friendly Stars," Chapters XXII-XXIV.

SUGGESTIVE PROGRAMS.

FIRST WEEK.

- 1 Review and discussion of "Woman in the Progress of Civilization," Chapter VII. "Woman in the Era of Revolution."
- 2 Paper. "Mary Wollstonecraft and William Godwin." (See article in Warner's Library; Pernell's "Life of Mary W. Godwin;" Browning's poem, "Mary Wollstonecraft;" "John Adams and Mary Wollstonecraft" by E. L. Cary in *The Lamp* for February, 1903.)
- 3 Roll Call. Gemini and Orion in Art and Literature.
- 4 Review and discussion of "Social Life at Rome," Chapter VII. "The Slave Population."
- 5 Reading from Library Shelf in this number.

SECOND WEEK.

1. Review and discussion of "Social Life at Rome," Chapter VIII. "House of the Rich Man in Town and Country."
2. Roll Call. Life and writings of Ovid. (See articles in encyclopedias and biographical dictionaries and in the Warner Library.)
- 3 Review and discussion of "Friendly Stars," Chapter XIX.
- 4 Paper. "Women as Astronomers." (See H. S. Davis in *Popular Astronomy*, vol. 6, pp. 129 and 211; J. E. Gore in *Scientific American*, March 16, 1901; Singleton in *THE CHAUTAUQUAN*, vol. 14, p. 340; H. L. Reed in *New England Magazine*, new series, vol. 6, p. 165; E. Lagrange in *Popular Science Monthly*, vol. 28, p. 534.)
5. Summary of article on "The Woman Suffrage Movement in Great Britain."

THIRD WEEK.

- 1 Reading from "A Reading Journey through Egypt," Chapter VII. "Esneh, El Kab and Edfu," illustrated by a map-enlargement of the Nile at these points.
2. Oral summary of accounts of Esneh, El Kab and Edfu in Erman's "Life in Ancient Egypt;" Moldenke's "New York Obelisk;" Lane's "Modern Egyptians."
3. Paper. Alexander the Great and Egypt. (See Plutarch's "Alexander;" Mahaffy's "Empire of the Ptolemies;" Wendel's "History of Egypt.")
4. Review and discussion of "The Friendly Stars," Chapters XXII-XXIV.
5. Chalk Talk. Circumpolar Constellations. (See Serviss's "Astronomy with an Opera-Glass;" Guillemin's "The Heavens;" Chambers' "Handbook of Astronomy.")

FOURTH WEEK.

1. Review and discussion of "Historic Types of Architecture," Chapter VII. "Greek-Doric."
2. Roll Call. Famous buildings of Greece. (See Smith's "Students' History of Greece;" Tucker's "Life in Ancient Greece.")
- 3 Review and discussion of "Social Life at Rome," Chapter IX. "The Daily Life of the Well-to-do."
5. Reading from Edwin B. Frost's "The Wandering of the Pole" in *The World Today* for November, 1909.

TRAVEL CLUB.

FIRST WEEK.

1. Roll Call. Career of Alexander the Great to the time of his subjugation of Egypt. (See Plutarch's "Alexander;" Smith's "History of Greece;" Grote's "History of Greece;" Thirlwall's "History of Greece.")
2. Reading. Condition of the Egyptians at the time of Alexander's conquest from Mahaffy's "Empire of the Ptolemies," Chapter I, and "Ptolemaic Dynasty."
3. Paper. "Alexander in Egypt." (See Mahaffy's "Empire" and "Dynasty;" Moldenke's "New York Obelisk;" Lane's "Modern Egyptians;" Wendel's "History of Egypt;" Sharpe's "History of Egypt," vol. 1; Baedeker.)
4. Map talk illustrating the above paper.
5. Paper. Ptolemy I as Satrap. (See Mahaffy's "Empire;" Sharpe.)
6. Composite story by members of the club concerning the reign of Ptolemy I (Sorter) after he became monarch. (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Josephus; Baedeker.)

SECOND WEEK.

1. Reading. Coronation of Ptolemy II (Philadelphus) from Mahaffy's "Empire," Chapter IV, or Sharpe, vol. 1, Chapter VIII.
2. Paper. Internal and naval improvements made by Philadelphus. (See Mahaffy's "Empire.")
3. Roll Call. The temples of Philadelphus (as Philae, Pithom, Sebennytus, Naukratis) the Museum and the Library. (See Mahaffy's "Empire and "Dynasty.")
4. Paper. Outline of the reign of Ptolemy III (Euergetes). (Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
5. Recital. The Story of Josephus, the tax-farmer. (See Mahaffy's "Empire;" Josephus.)
6. Sketch of reign of Ptolemy IV (Philopator). (See Mahaffy's "Empire" and "Dynasty;" third book of Maccabees; Sharpe; Baedeker.)

THIRD WEEK.

1. Roll Call. Names connected with the accession of Ptolemy V (Epiphanes). (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
2. Paper. Sketch of the reign of Epiphanes. (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
3. Reading from "The Decree of Memphis" (the Rosetta Stone). (See Mahaffy's "Dynasty.")
4. Oral report of reign of Ptolemy VI (Eupator). (See Mahaffy's "Empire" and "Dynasty.")
5. Paper. Antiochus and Philometor. (See Mahaffy's "Empire" and "Dynasty;" Sharpe.)
6. Paper. Cleopatra II and Ptolemy VIII (Philopator neos). (See Mahaffy's "Empire" and "Dynasty.")
7. Paper. "The Temples of Ptolemy IX (Physkon). (See Mahaffy's "Empire.")

FOURTH WEEK.

1. Paper. Summary of the reign of Cleopatra III and her sons Philometer, Soter II (Lathyrus), and Ptolemy Alexander. (See Mahaffy's "Empire" and "Dynasty;" Sharpe.)

2. General discussion of the character of the period and of the sovereigns, based on (1) and on reigns of Berenike III. Ptolemy XII, and Ptolemy XIII (Auletes). (See Mahaffy's "Empire;" Sharpe; Baedeker.)
3. Reading from Shakespeare's "Anatomy and Cleopatra," the characters distributed among the circle members.
4. Summary of "Greek Life from the Papyri" by Goodspeed in the *Outlook* for July 11, 1908.
5. Paper. The famous Cleopatra. (See Mahaffy's "Empire" and "Dynasty;" Ferrero's "Greatness and Decline of Rome," vol. 4; Sharpe.)



ANSWERS TO SEARCH QUESTIONS ON MARCH READINGS.

1. The quotation is one of Shelley's most admired sonnets.
2. Arnold Boecklin was a landscape painter, born at Basle, Switzerland, in 1827.

1. Giovanni Boccaccio was born and died at Certaldo, Italy (1313-1375). He lived at Florence and at Naples. He served the state as ambassador and delivered lectures, but he is best known as the author of the "Decameron" ("Ten Days"). This book is a collection of stories told by a group of people who have fled from the city to avoid the plague. Several of them were utilized by Shakespeare as the basis of plays. 2. In Rabelais' "History of Gargantua and Pantagruel." Pantagruel is the King of the Dipsodes and the son of the giant, Gargantua, notorious for his great appetite. 3. Cornelius Heinrich Agrippa was born at Cologne in 1486 and died at Grenoble in 1535. He was a philosopher, a student of alchemy and magic, and the author of several works on science and philosophy.

1. Sidon in ancient times was the oldest and most important city of ancient Phoenicia until it was surpassed by Tyre. It was destroyed in 351 B. C. because it revolted against the Persian King and it was razed several times during the crusades. It is now called Saida and has about 15,000 inhabitants. 2. Syenite is a rock made up of feldspar and hornblende and sometimes has an admixture of quartz. The same name was given by Pliny to the red granitoid rock quarried at Syene in Egypt. 3. A cubit was a linear unit originally equal to the length from the thumb nail to the elbow. The royal Egyptian cubit used in the construction of the Pyramids of Gizeh was 20.64 English inches. The Roman cubit was 17.4 English inches. 4. An Andro Sphinx was a figure having the body of a lion with a male human head.



SEARCH AND REVIEW QUESTIONS ON REQUIRED READINGS FOR APRIL.

REVIEW QUESTIONS ON "A READING JOURNEY THROUGH EGYPT," CHAPTER VII. ESNEH, EL KAB AND EDFU.

1. What are the leading features of the ruins of Esneh? 2. What was the ancient importance of El Kab? 3. Of what value to us is the tomb of Paheri? 4. What historical knowledge is given by the tomb of Admiral Ahmos? 5. What was the "City of the Hawk?" 6. How does it happen that the temple at Edfu is "the best preserved building of the ancient world?" 7. Describe its holy of holies.

"WOMAN IN THE PROGRESS OF CIVILIZATION," CHAPTER VII. "WOMAN IN THE ERA OF REVOLUTION."

1. Mention the struggles of various kinds in Europe which marked the development of the State. 2. Compare and explain the differences between the changes in France and those in England. 3. Explain the rise of the middle class. 4. What was the attitude of the State to the individual? 5. Discuss the growth of individualism. 6. Explain the theory of natural law. 7. Show how the demand of women for participation in the government is an outcome of this theory. 8. What were Rousseau's views with regard to women's duties? 9. For what did Mary Wollstonecraft plead? 10. What was the result of the better education of women upon social intercourse? 11. Upon the production of literature? 12. Discuss the reaction that followed the revolution. 13. What was the position of woman under the Code Napoleon? 14. Show how democracy includes recognition of the demands of women.

"HISTORIC TYPES OF ARCHITECTURE," CHAPTER VII. "GREEK-DORIC."

1. What should be the content of the highest form of art? 2. What is the cause of the perfection of Greek art? 3. Why was the temple the nucleus of Greek public architecture? 4. What causes influenced the choice of temple sites? 5. Describe the ancient shrine of Apollo at Delos. 6. What is the importance of this ruin to the student of architecture? 7. Explain the step by which the temple plan was enlarged. 8. Of what was the Doric architrave the outcome? 9. What is meant by an Order of Architecture? 10. Trace the likeness between the Doric and the Egyptian column. 11. How did contact with the Persians affect Greek architecture? 12. Describe the archaic column. 13. What changes were made during the Transition Period? 14. Describe the Parthenon. 15. What other important architectural examples date from this period? 16. What were the characteristics of the debased Doric? 17. Explain the development of the frieze. 18. Show the relation between the wooden and the stone entablature.

SEARCH QUESTIONS.

1. Who were the gods Khnum, Satet, Neith, Horus? 2. When did Theodosius rule and why was he called the "Great?" 1. Who was Condorcet? 2. What were the literary activities of Zschokke? 3. For what is Mary Somerville known? 4. Of what was Mary Astell the author? 1. Where was the Island of Aegina? 2. What is meant by "Doric?" 3. In what district of Greece was Delphi? 4. Where was the sacred island of Delos? 5. What was the significance of placing the entrance of the temple of Apollo on the east? 6. In what aspect was Athena (Minerva) worshipped in the temple of Athena Nike? 7. What was the name of the section of Greece in which Argolis was situated?



NEWS FROM READERS AND CIRCLES.

"Individual readers are interesting folk," mused Pendragon, shaking out his handkerchief and refreshing his eyeglasses. "They lack the stimulus that comes from association and from mental friction, yet they keep persistently at it. Listen to this from Moravia, N. Y.:

"As a librarian with every afternoon and evening occupied,

and also a housekeeper which places a heavy mortgage on the forenoon, there has been no period of my life except when a normal student, when I had more limited time. My work has been accomplished by arising in the morning at five o'clock and taking my hour for reading at that time, and when the mercury has been coquetting with zero, I have fully realized what it was to work in the "cool of the day." "

"Brrrr," shivered the reader from Houston, Texas. "That is a courageous woman! I see," she continued, picking up the letter, "that she has followed the outline given in *THE CHAUTAUQUAN*. I did that for two years, but since I was reading by myself, without any opportunity for discussion, I often disliked to lay down a book at an interesting point in order to take up another part of the suggested lesson. My plan for last year and this has been to read the books through, one at a time." "Not a bad idea," said Pendragon. "Solitary readers often have to arrange their reading to fit in with their other duties. Many confess to doing the work at irregular hours." "As the spirit moves and opportunity offers," put in the Illinoisan from Hampshire. "I have no stated time for reading, either," admitted the man from Somerville, Massachusetts. "I have to depend on the long winter evenings to do most of the reading, for during the day I work at the Boston navy yard, and after hours my time is pretty fully occupied at a suburban place I've bought. What with carpentering, laying and cementing walls, digging driveways, pulling up stumps, caring for a flock of hens, and doing my own housekeeping, there's not much leisure till snow flies."

"He must have had plenty of leisure since he wrote that," commented Pendragon, dryly. "Most people give a definite amount of time to their work, even if they must read at irregular hours," he went on.

"I devote a part of at least three evenings a week to the reading," said a member from Amsterdam, New York. "It was my experience that with regular application I could do better work in less time," declared the reader from Danbury, Connecticut. "'As thy day so shall thy strength be'—not a year's work in a day but a day at a time—and the reward, steady growth, true progress, a never ending fulfilment."

"That seems to be the feeling of the writer of this pleasant letter from Independence, Missouri, who describes herself as 'garrulous because of Chautauqua enthusiasm.' She says: 'I devote most of my evenings to the work and such other spare moments as I may have. Before taking up the regular Chautauqua reading on a country I read a good history of that country as a sort of skeleton or framework on which to group the later facts

which I may gather. Then I read some books of travel which usually reveal present-day conditions, then historical novels, biographies, and literature by the authors of the country. By this time I am ready for the required reading which is a sort of summing up of matter gone over previously.

"To help me fix dates in my memory I am arranging a chronological table,—dividing a large sheet of paper into columns, one for each country, and putting down the most important events in its history, so I can see at a glance, contemporaneous events all over the world. As Greece had so many distinguished men whom I wished to associate with their proper period I devoted one column to them with dates of their births and deaths when obtainable."

"There is a teacher in Elkland, Pennsylvania, who keeps a rotebook on the course and illustrates it with sketches of Egyptian designs. She sent me some drawings," said Pendragon.

"She must have an annual increase of interest in the Chautauqua course, just as I do," said the Springfield, Illinois, reader. "I take especial enjoyment in telling my little grandson about the pictures." "It is a bromide to say that it doubles pleasure to share it," said Pendragon, "but I receive daily letters that confirm its truth. Here is one from Knoxville, Tennessee: 'Two of the teachers here have taught in Egypt, and we have enjoyed the Reading Journey together,' and a young woman in Oakland, California, says, 'I am and have been reading the books to an elderly gentleman here in the office, who is nearly blind.'" "I talk over the books with my wife," said the reader in Westchester, New York. "And I with a friend," cried the Bethel, Connecticut woman. "The members of the family have access to the books and at odd times we have discussed different points of interest," added the Texan.

"Teachers are finding a great deal of helpful material in this year's work," said Pendragon. "I often use the pictures in school," said the Hampshire, Illinois, reader. "I am an eighth-grade teacher," Pendragon read from the letter of the Elkland reader, "and I use the 'Reading Journey through England' in the class room as I also used the 'Reading Journey through Spain,' and others.

"This teacher studies the pictures in the magazine by a thorough method," continued Pendragon. "She says, 'I study the pictures by using my imagination. I visited the Metropolitan Art Gallery of New York, this summer, so when I study a picture I imagine I see the very thing, color, size, etc. I also memorize certain ones, then look at the pictures with the names covered and describe them to myself. I have made a list of the pictures, that go with a certain article, then try to reproduce it without referring to the magazine.'"

"Everybody gets something out of the course, but the thorough people get the most, without doubt," commented some one with such a rueful intonation that everybody laughed. "We can't all be as energetic as the busy wife and mother in Staunton, Virginia, who gets up an hour before breakfast to do her reading, and does each lesson twice," returned Pendragon soothingly, "but if we feel the fascination of what we read the trouble is how to stop reading, not how to begin. In Winona, Indiana, they are telling a good story. Professor Esary said that one morning his brother came into his room and just to get rid of him, Mr. Esary said, 'If you are going to stay here I'll read you a book of Homer.' When he had finished his brother said, 'Now I'll get even with you and read you the next.' So they went on reading alternately and that which began in banter carried them on until 4:30 in the afternoon, forgetful of dinner, and they were only brought back to the working day world by friends coming to see if they were sick."

"I want to read you this delightful letter from South Pasadena," said the Californian. "It is from a member of the Oneonta Circle: 'Ours is the only C. L. S. C. in this vicinity, I think. The near proximity of mountain, canyons, and beach tends to make nature study and pleasure excursions rather than literary work, our recreation. Several of us who had received our inspiration in the Middle West Chautauqua center, Des Moines, regretted for a while the Chautauqua privileges of the old home, and then decided that the only way to get a Chautauqua atmosphere in the far west was to make one."

"So we found a few more ladies who *did* so miss their "back east" reading circles, and started a Chautauqua circle with ten members. We chose for our name a beautiful local one, Oneonta Chautauqua Circle.

"A leader is chosen for each text book, and one for each series of magazine articles. We are fortunate in having some excellent talent, and our new circle promises to become both popular and profitable.

"Ours is but a small city on the much traveled highway between bustling Los Angeles and beautiful Pasadena, but our environment is delightful. Foothills and bungalows and orange groves are our immediate surroundings and the "eternal hills" of the Sierra Madre range our view to the northward. The view from one of the foothills of South Pasadena shows Mt. Wilson and Mt. San Gabriel in the background, and to the right the snowy peak of Mt. San Antonio. Our High School building is a beautiful example of classic architecture. The librarian is a friend to our new circle, having told one of our number to tell the Chautauquans to suggest to her any books we may wish added to the library. I think the Round Table

readers will be interested in the picture of the oak, a grand old monarch, estimated to be anywhere from 500 to 2,000 years old. It is a fine specimen of the live oak so familiar and so beloved here. One of our Chautauquans saw the same species in Italy last summer, and informs us that this is undoubtedly the sacred ilex of ancient literature. Partly hidden from view by this oak is a typical California bungalow, the home of one of our members and the meeting place for our circle. I send a picture of the long living-room in this bungalow where every Tuesday Oneonta Circle meets for a delightful afternoon. Pleasant as these home meetings are, we expect to grow until we shall need some public place for our meetings."

Talk About Books

GUATEMALA AND HER PEOPLE OF TODAY. By Nevin O. Winter. L. C. Page & Company, Boston. Pp. 307. \$3.00.

This has neither the merits nor the defects of a book written by a life-long resident. On the other hand it is distinctly other than the journal of a careless traveler written on his journey, edited immediately on arrival, and put at the earliest moment thereafter on a ready waiting press. It has, we think, decided advantages over the usual book of either of these sorts. It is well written, in a serious, appreciative, but judicial manner, after "a tour through Guatemala and Honduras" and "a careful reading of the available literature upon those countries." So it has the freshness of interest of a stranger's observations with at least something of the maturity of one who knows and has reflected. History, natural conditions, material development, picturesque aspects of life, and social tendencies are all dealt with. The book is provided with a convenient map, is printed in attractive style, and has numerous illustrations. It is a fitting companion to "Mexico and Her People of Today" by the same author.

THE NORMAL CLASS MANUAL OF OLD TESTAMENT HISTORY. Asa S. Goodrich. New York: Fleming H. Revell Co. Pp. 155. 50 cents net.

The author says that this book is a result of twenty years' experience in Bible teaching, carefully recorded and set in order. One can hardly imagine such a book resulting from improvisation—it

is too compact, too well organized, too rich in illustrative values, comparisons, knowledge peculiarly germane to the matter treated, devices and expedients which could not tumble all together, ready-made, into the most fertile mind. A thoroughly discriminating review of the book must come, if at all, from someone who is himself experienced in the same field of teaching and who has gone through a study series with a class, taking this chart as his guide. There are merits, however, of which even the hurried reviewer becomes aware. The whole is suggestive in that humanly imaginative way which links old times with new and throws light from each on the most humanly interesting things of the other. One need not have a class in mind to become fascinated with the book, composed largely as it is of the jottings which belong to an outline, yet both informing and stimulating to curiosity. And that the material for discussion is in these simply worded hints or queries would occur to one who had not so much as read the title of the work. In manner, it is neither heavy nor pedantic on the one hand, and on the other it is far from the folly of thinking that live "*normal*" young people will be long satisfied in Bible study or elsewhere by mere superstitious ecstasy. It is modest, yet confident of the value of what it has to offer. "The Canon," "Revisions," "The Temple," "The Synagogue," "Geography," "Bible Contradictions," are lesson titles taken at random. The things that intelligent, properly reverent young laymen desire to know are educed by brief introductions, discussions, questions with Bible, literary, or other references. These are examination outlines, not designed to be followed slavishly but to be helpful.

We think this little manual will become indispensable to many of those for whom it was intended—teachers of normal and advanced Bible classes.



Island of Philae. Floating through the flooded Kiosk (since the building of the Aswan Dam). (See "A Reading Journey through Egypt," page 184.)

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IN some respects the political situation in the United States is without parallel in our history. Republican leaders fear defeat in the congressional elections; independent observers have no hesitation in predicting such defeat and in saying that the party in power confronts a grave crisis, if not a "smash-up." The Taft administration is being sharply attacked from many sides—by insurgents and progressives for alleged weakness, timidity, and failure; by conservative and moderate men for such hasty and crude legislation as the corporation income tax act; by others for its defence of the new tariff act, which is decidedly unpopular in the great West. The insurgents and the regulars find that it is idle to cry peace and compromise when there is no honest basis for either.

Perhaps one of the most significant commentaries on the political unrest and disturbance characteristic of the period may be found in a "poll" recently taken by the *Chicago Tribune*. It embraced twenty-six states west of the Allegheny Mountains, and resulted in eliciting the opinions of more than three thousand Republican editors and six hundred independents. The questions addressed by the Chicago newspaper to these editors related to the new tariff, to "Cannonism" and to their present choice for the presidency.

Here are the results of the poll in a nutshell: One editor in six favored Mr. Cannon for speaker in the next House; one editor in four approved the new tariff act; while

the voting on presidential timber is summed up in the following table:

Roosevelt	1,360
Taft	1,093
La Follette	197
Hughes	122
Cummins	65
Bryan	40
Pinchot	30
Cannon	14

This poll has been widely commented upon and even sober-minded editors who are not unfriendly to the Taft administration have declared that it indicates "a state of revolt" in the Republican party, as well as among those who have generally supported it since the days of the silver issue. The revolt, it is agreed, is against persons as much as it is against positions. There is not merely dissatisfaction with the tariff, with the trusts, with the tendencies in prices; there is not merely a demand for remedial, constructive and progressive legislation: there is also the feeling that new leaders are needed in Congress. There is distrust and fear of the old leaders, whose attitude toward the progressive policies has never been cordial or sympathetic. Why, many ask, is not the administration working with the insurgents and appealing for moral support to public opinion?

With such sentiments finding expression everywhere, the anxiety of the political circles with regard to the congressional pace at this session, already far advanced, is quite natural. Will Congress pass any of the important administration measures? Already two of these have been indefinitely postponed—the federal incorporation bill and the Alaska bill. The measures that remain on the program for the session are these: The interstate commerce and railroad regulation bill; the bill to regulate the issuance of injunctions, and to provide for notice to the defendants in all cases except where irreparable injury is threatened; the bill to confer statehood on New Mexico and Arizona; the conservation bills, several in number; the postal savings bill, which has passed the Senate in a form which satisfies no one.

Which of these will pass at this session? And will any

pass in a form acceptable to the sincere progressives? Or will they share the fate of the tariff-revision proposition? Will they be disfigured by alleged amendments and "jokers?"

These are the questions the press and the voters are discussing with the utmost frankness, and they are questions calculated to give "pause" to the active politicians and the campaign managers.

There is no disposition in rational and sensible quarters to judge the Taft administration by the record of one year, but danger signals are up in all directions, and many expect early and sensational developments.



Investigating the Increasing Cost of Living

The federal Senate has entered upon a thorough inquiry into the causes of the steadily rising prices of food and other necessities. A committee of the national House, legislatures, grand juries, the Department of Agriculture, and other public bodies have been investigating the same subject, and in due time we shall doubtless have abundant data thereon. It has been freely charged that the Senate investigation was ordered for a political and partisan purpose—namely, to prove that the new tariff is not the cause of the increasing cost of living. It also has been charged that it is intended to "exonerate" the trusts as well. But the terms of the Senate resolution are as broad and inclusive as they could possibly be made, and the inquiry cannot be directed or manipulated for any particular purpose.

That any investigation by the committee would offer the prospect of an agreement as to the causes of the increasing cost of living there is grave reason to doubt. In a complex question of this kind majority and minority reports—several of the latter—are to be naturally expected. Nothing, moreover, is likely to change existing and fixed opinions as to the effect on prices of the increased output of gold; or the effect of high protection and particularly of the present tariff rates; or of trusts, combinations, agreements in restraint of trade; or of the crude and antiquated

farming methods that are still in use throughout the country ; or of the waste and extravagance, public and private, generally charged against the American people, including the poorest wage-workers.

However, a searching and honest inquiry, conducted in a scientific spirit, rather than for the purpose of white-washing this or that tariff, or of lending support to a foregone conclusion, cannot fail to yield instructive information. If the politicians do not make use of such information, impartial and serious thinkers are certain to do so.

It may be that no "remedies" will be proposed by the committee, or that it will suggest the old, familiar remedies that are devoid of immediate relief. Even now it is urged that more and better farmers and fruit-growers, more attention to the production of staple commodities, would do more than all other things combined to solve the problem of the cost of living. To this all assent, yet iteration and reiteration of this proposition will not lower the price of a single commodity. It will take decades to graduate an appreciable number of scientific farmers, to increase substantially the number of public and private agricultural stations or of such experimental farms as several railroads have purchased and established. Meantime the question is becoming urgent and acute ; it is entering practical politics and changing votes. It is causing strikes or threats of strikes, workmen demanding higher wages to enable them to live decently and save something for old age. A panic has even been predicted by some economists as the result of the high cost of living.



The "Short Ballot" Movement

Several months ago, in connection with the question of direct nominations at primary elections, the advocacy by some thinkers of "the short ballot" was referred to in these pages. At that time the phrase was understood by but few, while the idea it expressed had only a handful of

supporters. Today there is a real movement in many parts of the country for "the short ballot," and it is steadily gaining adherents in all parties and among all schools of political thought. Bills and even resolutions for constitutional amendments have been introduced in the interest of the short ballot; meetings have been held to promote the reform; weighty articles have been contributed to scientific periodicals to explain its necessity and its consonance with democratic principles.

It is desirable to explain here more fully the significance of the short-ballot proposition. We quote from a call for a national conference that was issued in January, and which resulted in the organization of an influential society for the furtherance of the short ballot, the following clear exposition:

The dangerously-great power of politicians in our country is not due to any peculiar civic indifference of the people, but rests on the fact that we are living under a form of democracy that is so unworkable as to constitute in practice a pseudo-democracy. It is unworkable in that:

First, it submits to popular election offices which are too unimportant to attract (or deserve) public attention; and

Second, it submits to popular election so many offices at one time that many of them are inevitably crowded out from proper public attention.

Many officials, therefore, are elected without adequate public scrutiny. Moreover, when many offices are to be filled by election at one time the people are forced to make use of ready-made groups of candidates or "tickets" and to delegate to specialists the elaborate business of making up those tickets. The officials so chosen owe their selection not, in actual practice, to the people, but to the makers of these party tickets who thus acquire an influence that is capable of great abuse.

The "*short ballot*" principle is:

First, that only those officers should be elective which are *important* enough to attract (and deserve) public attention; and

Second, that *very few* offices should be filled by election *at one time*, so as to permit the voters themselves to make an intelligent choice for every office, based on adequate and unconfused public examination of the candidates.

The short-ballot principle is applicable to all political divisions—states, counties, cities. The needless multiplication of elective offices makes neither for democracy nor for honesty and efficiency. Voters, unduly burdened, become indifferent or blindly follow the dictation of bosses

and machines. Huge ballots, with scores or hundreds of names, are never voted intelligently—not even by the most educated and conscientious of men. Fewer names will mean greater discrimination and greater responsibility, while proper popular control of elective officials can be secured, or even increased, by means of the referendum, the recall, express limitations of power in certain directions, and so on. Commission government involves the short ballot, of course, but the latter can be adopted under any form of administration. It may be added that the success of municipal government in England and on the continent of Europe is attributed by some writers, in part, to the short ballot, although there are other and more important differences between old-world municipal and county administration and American state and local government. In our federal system the short ballot already exists, essentially at any rate.



The Boycott, Labor, and the Trust Act

It has been decided that the federal trust act cannot safely be amended either in favor of combinations of capital that only slightly restrain trade or in favor of the combinations of labor. The act was not originally supposed to apply to labor unions, but the Supreme Court, in a famous and stubbornly-contested boycott case—known as the Danbury Hatters' case—decided in a strong opinion that interstate boycotts were within the prohibitions of the act. An interstate boycott, it may be explained, is a boycott of any article of commerce produced in one place and shipped to, and sold in, other places.

Under the decision two hundred and forty-one members and officers of the hatters' union have been found guilty of attempted restraint of trade, of deliberate boycotting in many states of a firm of hat manufacturers, and ordered to pay \$74,000 in damages to the boycotted firm. This sum, complained of by the defendants as excessive, is automatically tripled by the terms of the Sherman trust act, and

this fact has alarmed all the federated unions of the United States. No union treasury, say the labor leaders, is safe henceforth, and no officer or active member of union is safe from an attack on his own personal savings account.

Congress has been appealed to more than once to modify the trust act so as to exempt from its provisions mere combinations of labor—combinations that exist for the purpose of protecting wages and standards of workmen's living, and of improving the conditions of labor. But the objectors to such legislation argue that the act does not weaken unionism for any legitimate purpose, being, as construed by the courts, directed only at boycotting, which should not and would not be legalized by Congress. In many quarters, indeed, the decision in the hatters' case has been hailed as the crushing blow to boycotting in the United States—to boycotting by employers as well as by employes associated in general organizations. In New York an injunction has been issued by a state court restraining an attempted boycott of union workmen in the building trade by an employers' association, and of course blacklisting is merely another name for boycotting.

The importance of the hatters' case justifies the following quotation from the Supreme Court's opinion, which states the facts and the issues:

Defendants were engaged in a combined scheme and effort to force all manufacturers of fur hats in the United States, including the plaintiffs against their will and their previous policy of carrying on their business to organize their workmen in the departments of making and finishing in each of their factories into an organization, to be part and parcel of the said combination known as the United Hatters of North America, or as the defendants and their confederates term it, to unionize their shops with the intent thereby to control the employment of labor in and the operation of said factories and to subject the same to the direction and control of persons other than the owners of the same, in a manner extremely onerous and distasteful to such owners, and to carry out such schemes, effort, and purpose by restraining and destroying the interstate trade and commerce of such manufacturers by means of intimidation of and threats made to such manufacturers and their customers in the several States of boycotting them, their product, and their customers, using therefor all the powerful means at their command as aforesaid until such time as from the damage and loss

of business resulting therefrom the said manufacturers should yield to the said demand to unionize their factories.

The question has been raised whether this language would not apply to sympathetic strikes—which some courts have held to be boycotts—and even to ordinary general strikes ordered and conducted in such a manner as to affect interstate commerce. Such strikes, it is true, have been upheld in the past by federal courts, but would not some judges find in the hatters' case a basis for a different view? At any rate, the apprehension is great enough to have led to talk about the formation of a labor party modeled on that of Great Britain, where labor occupies a strong political position and generally obtains the legislation it desires earnestly enough to fight for it in parliament and in electoral campaigns.



Two New States for the Union?

At this writing it seems probable that "the statehood bill," which has passed the national House, will also pass the Senate, in spite of the opposition which is known to exist thereto. The bill confers statehood on New Mexico and Arizona respectively, the demand that the two territories shall be united and given joint instead of separate statehood having been finally withdrawn in obedience to local public sentiment and western sympathy with it. The administration and the Republican party are committed by the national platform to the separate statehood idea, and further opposition in the Senate would secure nothing except a little additional delay.

The admission of the two communities named into the Union will leave United States without any "contiguous" "territories." Hawaii will be the only regularly organized "non-contiguous" territory. Alaska has no territorial status and how it is to be governed henceforth is an open and troublesome question. The bill favored by the President, which provides for a legislative commission, has been

dropped for the present, but even the senators who insist on following "American traditions and ideas" in Alaska do not all contend that full territorial government for it is advisable at once. Porto Rico will not soon become an American territory, and as to the Philippines, their future is admittedly uncertain.

Oklahoma is the newest state in the Union, the forty-sixth, and when she was admitted, her population exceeded 1,400,000. It was the largest territory ever received into the Union as regards population. Some western and north-western states had at the time of their admission very small populations—under 100,000. They were also undeveloped industrially and otherwise.

These facts must be taken into account in passing judgment on the pending statehood bill, which some serious periodicals have severely criticised. The present population of New Mexico is estimated at 230,000, and that of Arizona at 157,000. Discussing these figures, *The Outlook* said recently:

New Mexico has less than half the population of Baltimore, which is but a single city in one of the smallest of the Eastern States, and several thousand less than the city of Newark, New Jersey; and Arizona has a population many thousands less than Rochester, New York, and many more thousands less than Providence, Rhode Island, which is a city in the very smallest of the Eastern States. The fact that these two States will bring four new Senators into the United States Senate, having a combined vote equivalent to the vote of Senators representing sixteen millions of people, is not to be contemplated indifferently. The fact that small communities can now veto legislation demanded by an overwhelming preponderance of the American people affords no argument for making such minority veto still more impregnable. It has been said with incredible gravity that because there are such States in the Union as Wyoming, with a little more than a hundred thousand population, and Nevada, with less than fifty thousand, therefore Arizona and New Mexico are "entitled" to Statehood. No Territory, however populous, is entitled to Statehood. The only powers entitled to determine whether a Territory shall enter the Union as a sovereign State are those States that already compose that Union. If it will be an advantage to the Union for Arizona and New Mexico to help govern the rest of us, the burden of proof is on them to show that it will be. So far they have not provided any such demonstration.

Many men in public life sympathize with these views, but the people of the two territories, and of several west-

ern states, feel that it would be unfair to apply stricter tests and higher standards to the only remaining "contiguous" territories than were ever applied before. They hold that the policy which admitted Montana, Idaho, Wyoming, Nevada, Utah, and other states is safe enough and good enough today. It is practically certain that if the people were consulted as to the matter, they would overwhelmingly vote for the admission of the two territories and the rounding out of a historic policy.

Aside from population, the statistics of New Mexico and Arizona indicate rapid development and advanced conditions as to education, banking, agriculture, religious and cultural organizations, etc. The question whether they would elect Republican or Democratic governors or senators is of course too narrow and partisan to deserve serious consideration or to receive it—openly.



Unemployment and Labor Exchanges

A system of free labor exchanges has been established in Great Britain under an act of parliament which all parties have accepted as a proper measure of social-reform legislation. There will be exchanges or branches in all important industrial centers, and the government has invited both the employers and the workmen to apply to these establishments for help. Men and women out of work will be registered without charge and put in communication with employers seeking "hands." Advances are to be made, at the discretion of the officials, to workmen who have no money to pay for transportation to places more than five miles distant from the exchange.

The opening of the first group of eighty exchanges was apparently attended with unexpected success. Thousands registered, and many employers sent in lists setting forth their labor needs. No taint of pauperism or "relief" attaches to these exchanges; they are described as part of the modern industrial organization, of the machinery for ad-

justing supply and demand in the labor market. That it is "socialistic" or paternalistic for the state to maintain such exchanges, to pay the cost of administration, to lend small sums to destitute men honestly seeking work and unable to pay railroad fare to places offering such work, few of the liberals or tories now care to assert. Unemployment has for some years been a very grave question in Great Britain, and all parties have had to wrestle with it. The liberals have even held out a promise of a plan of national insurance against involuntary idleness, and a beginning may be made in certain leading industries by the present parliament. Tory writers would have their party vie with and outbid the liberals in establishing such insurance against unemployment, though in Germany, Belgium and elsewhere the subject has been found extremely difficult and complicated.

The labor exchanges cannot create demand or increase employment; they can only facilitate the obtainment of such employment as exists by workers not living in the immediate neighborhood and not associated with strong and well-managed unions. When they have fully served their purpose and met every expectation, the larger and more serious problem of increasing unemployment will imperatively claim attention. Insurance must be paid for, and the state cannot assume the entire burden of its cost—assuming that it will assume any part at all. The ill-paid workers, the unskilled, the "casuals," cannot pay insurance against frequent unemployment, and the best scheme will not materially help them. What, therefore, will be the next step? Farm colonies, state enterprises like road-building, afforestation, etc., have been suggested, but these remedies involve heavier taxation, and the great middle classes do not favor them. The British Labor party is demanding the enactment of a "right to work" bill, which would make it the legal *duty* of the public authorities to provide employment and wages to all able-bodied and honest men and women who are unable to find work. The socialists support this demand, holding that the time is ripe for such legislation, and that old-age pensions,

labor exchanges and similar reforms now established furnish ample precedents for it. But the majority of the moderates and liberals are not prepared to accept the radical principle of the "right to work" bill. They argue that it would entail waste, demoralization, pauperization of thrifty and self-reliant men and women, and oppression of the taxpaying classes. It is not probable that the labor party will press this bill in the present parliament, but the agitation in its behalf will be energetically continued.



Suffrage Reform in Prussia

Two years ago, when the imperial government of Germany was in straitened financial circumstances—facing heavy deficits and resorting to loans in order to balance the budgets—the astute and suave chancellor, Von Buelow, obtained liberal and radical votes for new taxes by promising a number of reforms. Among these was early revision of the Prussian suffrage law, which was antiquated for a generation or more, and which Bismarck himself, who was no great believer in democracy, had declared to be the worst that could be conceived.

In the empire universal suffrage prevails, doubtless because that was one of the conditions of German unification, morally speaking. But Prussia is the most powerful and advanced state in the empire, and its unjust, needlessly complicated, reactionary suffrage system is a source of offence and disgust to every enlightened German. The voting is indirect, groups of subjects selecting electors; the people are divided into three classes on the basis of their annual taxes; the ballot is open, so that coercion and dictation by landlords and employers of semi-feudal notions are general and notorious; and the working classes are virtually disfranchised. The strongest parties in the state elect few, if any, members of the Prussian landtag; the aristocracy and the wealthy elements are outrageously overrepresented and enabled to control legislation. Eighty-two per cent. of the population are outvoted by twelve per cent.

Reform of this system was long overdue when Von Buelow promised to modify it in accordance with liberal ideas. Recently, after delays due to finance and political shifts and changes, the successor of Von Buelow, Chancellor and Prussian President-Minister Dr. Von Bethmann-Hollweg, a typical bureaucrat, introduced the government's suffrage-reform bill. It proved to be a severe disappointment to the liberals and radicals, including the social democrats, and even the moderates and conservatives could not say anything in its favor. The bill provides for direct election of members of the diet, and it puts certain officials and educated men into the first and second classes, regardless of their wealth and the taxes they pay. But the secret ballot is withheld, as is fair and proper representation of the so-called "lower classes."

The Prussian government evidently fears socialism and radicalism, for the chancellor spoke frankly against a democratic suffrage and parliamentary government in his defence of the inadequate measure. He railed at modern principles of government, and at the "coarse and superficial" political sense of the people under a system of party and popular representation. But to impartial observers it is manifest that the government itself has been making radicals and socialists by the thousands by its bad tactics. Modern Germany is not likely to be impressed by bureaucratic assumption of superiority, or by the discredited notion that rule of the many by the privileged few can be either benevolent or wise. As a matter of fact, in all recent by-elections the social democrats have shown large gains, even in the strongholds of Prussian conservatism. Riots, the use of sabres to suppress suffrage demonstrations, denunciation of free institutions by direct representatives of the emperor, can have but one effect on industrial and intelligent Prussia—the effect of making democracy and genuine parliamentary institutions more popular than ever. As for the announced policy of the new German chancellor—to hold aloof from all parties, enter into no combinations, and appeal for votes to

all members on the pure merits of the government's bills—its failure can be predicted with absolute certainty. Even in Germany majorities for taxes, loans and budgets are not obtained in our days without "considerations" in the shape of reforms and concessions.



The Great Struggle in England

"The budget and finance first, or the shackling of the lords?" was the all-absorbing question in Great Britain during the period which separated the elections and the meeting of the new parliament. As has been explained in these columns, the elections resulted in an extremely uncertain popular verdict and in a confused situation. The liberals found themselves at the mercy of the Irish nationalists and the Labor party, and they had to consult these rather exacting allies as to their legislative program for the first session. The demand or advice of these allies was, "Deal with the lords first." Since the lords had forced a premature election by rejecting or suspending a budget, thus usurping a power they had not exercised for centuries, the duty of the new majority in the commons and the government supported by it was to disarm the lords, or deprive them of all real participation in finance legislation, and to limit their general veto. Even the suspended budget, it was said, must wait and give precedence to the question of the lords, for the latter were still the obstacle to democratic legislation, to home rule, to election reform, to any and every important measure on the liberal program.

The liberal leaders, on the other hand, with some exceptions, regarded this course as inadvisable, inexpedient and improper. The budget, they held, must be re-enacted, sent up to the lords and made law in obedience to the will of the voters before any other issue, however vital and grave, was taken up. The lords had admitted that they were bound to approve the budget, while the finances of the kingdom were in a chaotic state, money had to be borrowed, some taxes were being lost, and a deficit was being accumulated. No

government, it was urged, could assume responsibility for financial disturbance and confusion. The question of the lords and their veto, furthermore, involved a long and bitter fight, and even another general election probably, since the tories and their allies insisted that the country had not authorized or sanctioned any attack on the lords, and the latter would not hesitate to reject any bill or resolution levelled at them which they thought too drastic or too humiliating to their caste.

After much agitation and hesitation the laborites and Irish nationalists decided to accept a compromise and not to oppose too strenuously a modified program of the Asquith ministry. It will, therefore, deal with finance in a limited sense first and make the question of the lords and their legislative power or function the second issue of the season. As it will be impossible to dispose of the latter question in a short time, the Asquith ministry may count on a lease of life extending over several months at any rate.

The king's speech named no other subjects for the session than the budget and the relation between the two chambers, and none of any moment will be dealt with—no exception being made even in favor of Irish home rule. The situation is such that in the interest of all parties and of all programs the status and function of the lords must be determined here and now. The tories and leading peers themselves feel that reform of the upper chamber is imperative, and they are willing to make large concessions to the modern spirit, to democracy at the expense of the hereditary principle in legislation. Only, they are determined to make the upper chamber "strong and efficient," while the radicals, laborites and nationalists are equally determined to keep the upper house, which they would abolish if they could, weak and subordinate. No amount of "mending," they feel, would make the upper chamber progressive, and to strengthen it while leaving the hereditary principle at its foundation would mean to place new obstacles in the way of democratic and reform measures.

The Asquith ministry and the lords will never agree on a plan of upper-house reform, and as the king is not prepared to "swamp" the tory majority in the house of lords by creating a sufficient number of liberal peers, this conflict will necessitate another general election—one in which the issue of the lords and their veto will, it is hoped, be really paramount, with no exceptional budget and no tariff question to obscure and complicate the struggle. However, men propose and events dispose, and it may be impossible to keep other issues out of the next campaign.



New C. L. S. C. Course for English Year

The House of Lords, popularly speaking in England, is the House of Privilege, entrenched and making a kind of last stand. That is why opposition to the Lords is so interesting to Americans. Englishmen have been longer at it, but essentially the same struggle is on in the United States. In some respects our Anglo-Saxon brothers have gone further, not only in making a diagnosis of social and industrial problems but in prescribing and experimenting with remedies. The recent Parliamentary election was significant because it brought out elemental issues of modern industrial civilization in such bold relief that no one could miss seeing them. Thus there could be no better time for an "English Year" of home reading such as is now offered by the C. L. S. C. Course for 1910-11.

"Democratic England" is the central topic for a group of subjects in this new course dealing with the development of England of today. Beginning with a contrast of Democracy in Great Britain and the United States, British social, industrial and political conditions will be analyzed and described by Percy Alden, an active member of parliament. Mr. Alden has lectured at Chautauqua, he has been prominent in English social movements; his illustrated series of articles during the year will be most timely, valuable, and suggestive to American readers.

An illustrated "Industrial and Social History of England," by Edward P. Cheyney of the University of Pennsylvania, will give the necessary historical background for a better understanding of the lines on which England has developed. This interpretation of English history is as different as can be from the old-style string of dates and sovereigns and wars; it will not be forgotten; it constantly throws light on phases of our own industrial evolution.

"Social Ideals in English Letters," by Vida D. Scudder of Wellesley, will review the spirit of successive eras of development as expressed by the great writers of English Literature. Here again is not a mere list, chronology, or academic criticism of authors and masterpieces, but an interpretation of literature in terms of the life and aspirations of the English people.

A new volume of "Studies in Dickens" prepared for this course will be extraordinarily valuable in this connection. No other single book presents such a survey of the life, genius, and monumental work of Charles Dickens, in whom interest is forever reviving.

"A Reading Journey in London" by Percy H. Boynton of the University of Chicago will take the reader of the course to the British metropolis and show him in succession the London of Chaucer, Shakespeare, Milton, Addison, Johnson, Byron, Dickens, and George Eliot, as well as the complex London of the present day.

And to the pleasures of imaginary travel the course will add nine illustrated studies of English Cathedral Art as shown in enduring monuments of religious and artistic spirit.

The C. L. S. C. Course for the new year rounds out its group of subjects with a remarkably helpful volume on "Mental Growth and Control" by Nathan Oppenheim, M. D., of New York. This clear presentation of the scientific principles of modern psychology and their application to everyday life is a distinct contribution to that mental efficiency needed by individuals as never before, in order that they may successfully meet the demands of the democracy of the Twentieth Century.



VIII. Social Idealism and Suffrage for Woman*

By George Willis Cooke.

VICTOR HUGO said that the eighteenth was the century of men, but that the nineteenth was the century of women. This was true in the sense that the rights of men were largely preached in the first of these centuries, and those of women in the second. As a result of the discussions in regard to suffrage, and the vigorous battles for securing it, the suffrage has been practically extended to all men in nearly all civilized countries of the world. This result came about in the nineteenth rather than in the preceding century, while suffrage has not yet been in any large degree extended to women. Hugo's saying, therefore, refers to the beginning of the agitation in behalf of the incorporation of men and women generally into the activities of governments, rather than to its final outcome.

In the eighteenth century the pleas for the extension of the suffrage were based on theories of natural rights, rights of men, social contract, suffrage as a means of developing manhood, and other metaphysical assumptions, which are no longer heard. This indicates a radical change of atti-

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Articles of this series already published have been: I. *Maternal Society and Its Institutions*, which appeared in the September CHAUTAUQUAN; II. *"Paternal Institutions in Greece,"* October; III. *"Roman Law and Early Christianity,"* November; IV. *"Woman under Feudalism and Chivalry,"* December; V. *"Woman and Domestic Economy,"* January; VI. *"Individualism in the Renaissance,"* February; VII. *"Woman in the Era of Revolution,"* March.

tude in regard to the relations of the individual to the state, which must be understood before it is possible to comprehend the present position of women. This change has come about slowly, and yet it is of a most searching nature in its methods and effects.

The most obvious and expressive changes which have taken place in the last century are those resulting from the progress of science, the development of inventive skill, and the extension of machinery to the processes of locomotion and manufacturing. While the series of inventions which have revolutionized industrial life began about the middle of the eighteenth century, it was not until a hundred years later that their full effect became apparent. The rapidity and extent of the inventions made since 1750 have been so great that we often fail to realize the change they have brought about in our social and political life. The old household industries, so marked a feature of the preceding era, disappeared as the result of the introduction of machinery. This modification in industrial life had a marked effect on the economies, and even to some extent on the moralities, of the family. The father no longer worked in his house, assisted by the mother and children. As machinery came into use factories were built, water, and then steam power was used for driving it, and large numbers of men were brought together for its operation. As the process went on, and machinery was made more efficient by successive inventions, the old skill of the craftsman ceased to be necessary, apprenticeship disappeared, and merely routine attendance on machinery was required. One effect of this change was the mechanizing of industrial life, at least all that part of it concentrated in factories; and another was to create a demand for cheap labor, resulting in the introduction of women and children for the merely routine work of machine attendance. This employment of women took them from the home, and, since they were mostly unmarried, it had a tendency to postpone marriage and to unfit them for home duties. In case they were

married, it lessened the attention they could give to its care and to that of their children. On the other hand, the employment of women had a tendency to lower the wages of men, and to reduce the united earnings of the family to nearly the same level which was heretofore that of the man alone.

The development of factory processes in manufacturing has had a profound and revolutionary effect upon many phases of modern life. One of them is seen in the concentration of wealth, in contrast with its diffusion in the preceding age, at least in so far as manufacturing was concerned. The building of the factory for large-scale production, its equipment with costly and complicated machinery, and the employment of men capable of its superintendence, as well as great numbers of operatives, compels the use of large sums of money. This concentration of wealth has required that several men should combine their wealth for the building and equipment of the factory, and for its operation. The result has been a development of financial methods only known in their incipient stages in previous ages, such as complicated and widely extended methods of banking, the elaboration of the credit system, the enormous extension of methods for securing profits, the whole defined by the word capitalism.

In the period of household industries manufacturing was carried on for the sake of consumption, to secure necessary food, clothing and shelter or what could be exchanged for them. Wealth in any considerable sums was impossible except in the form of land or to a few persons under exceptional circumstances. With the advent of the machine profits have come to be the controlling motive of the manufacturer. That is, he is able to employ labor, owing to the dependence of the majority of men, and many women, upon a daily or weekly wage for food, clothing and shelter, at a cost less than that for which he can sell the products of their labor, plus superintendence, interest on capital invested, wear of machinery, and other incidental

expenses of production. He does not carry on his factory for the sake of the necessities of life to himself and family, but that he may secure this margin over cost in the form of profits. The demand for profits often becomes a dominating interest in modern business, and from thence pervades municipal and national politics, as well as most other human interests.

The concentration of the capital necessary for modern manufacturing has led to the formation of the joint-stock corporation, which combines the wealth of many shareholders, most of whom know nothing of the factory itself or its methods. The management is in the hands of a board of trustees and a superintendent. The result is a system of absenteeism, and the securing of wealth solely by the employment of capital, without labor and without superintendence on the part of the shareholder, who has no personal responsibility whatever in the results accomplished by his investment. One chief hindrance to the securing of profits being competition, the leading manufacturers in the production of a given line of goods have organized their factories into a system known as a combine or pool, which is a combination for pooling or equalization of profits, and the elimination of unnecessary expenses in the advertising and selling of products. This method has been perfected in the trust, which is a union of manufacturing corporations, such as those for the production of steel, sugar or oil, in one vast system, directed by trustees, who control not only the output, but the price and profits, by the practically complete elimination of competition. The trust is the most extended and effective method of cooperation the world has ever known. Nearly all large-scale manufacturing has now been trustified, and the tendency is to extend it to all forms of manufacturing and transportation, and even to some forms of retail business. The advantages of this method are so great in the saving of expense, elimination of competition, and control of prices, that it has been extended to railroads, steamship lines, telegraphs, and other forms of

transportation and communication. In all European countries, however, except England, railroads and telegraphs are owned and managed by the government, which is but another testimony to the advantages of the cooperative method of management. Other direct effects of the introduction of machinery, such as periodical crises in finances and business, and the building of great cities, do not especially concern us here. While these phases of modern life have their effect upon women as well as upon men, they are not determinative, in so far as we can now see, of the changed position of women.

The tendency to the combination of interests in the industrial world, so profoundly characteristic of our time, shows itself in at least one other direction. The factory system of production concentrates a large number of men into one building or series of buildings for the operation of the necessary machines, thus bringing them into close relations with each other. The result has been the organization of the workmen in one trade, known as a trade union, or those in several related trades, known as a trades union. Historically the union is not a direct outgrowth of the gild or a continuation of its organization and methods under a new name. It is, however, indirectly the gild in a new form, doubtless inspired by its purposes and intended as a renewal of its aims and methods. The new requirements of manufacturing, however, and the conditions under which workmen are now brought together, have given the union a distinctive character. The chief motives creating the union are mutual aid, sick benefit and insurance, collective bargaining as to wages, and reduction of the hours of labor. The union is, therefore, the counterpart of the cooperative demands of capital in production and distribution. The machine has brought about its imperative results in the one direction as in the other, compelling the massing of money and men for its operation. Unfortunately, however, the interests of capital and labor, of manufacturer and workmen, have not as yet been reconciled

by the conditions of machine production. Those who are seeking for profits, and those out of whose labor the profits are to be secured, are not likely to become reconciled to each other because of the fact that each group is organized to advance its own interests. If the attitude of the two groups is too often that of antagonism and warfare, the effectiveness of their organizations is seen in the degree of mutual understanding which it is possible to secure. In time, we may assume, the attitude of antagonism will give way to one of cooperation inclusive of all who are concerned with the operation of the machine and dependent upon its productive results.

Another tendency of machine-production is specialization or division of labor in each factory, as well as between factories, localities, and even nations. In connection with the consumption demands, which have been largely increased since the machine age came in, this process of specialization has led to a greatly extended dependence of one trade upon another, of one locality upon others more or less remote, and even to the interlinking of the interests of nations in a manner never known in any previous age. In a word, machine production has vastly increased the output of human effort, and extended commerce into every part of the world, in order that this output may be marketed. A sharp competition has arisen between nations for the control of this world-market, leading to an enormous extension of armies and navies, rivalry for the founding of colonies in the remotest regions to serve as means of extending trade, the rapid advance of what is called imperialism, and a jealous watchfulness over such non-productive nations as China, lest some other power secure too large a proportion of their trade.

For the student of human evolution, and of those deeper social causes which culminate in institutions and age-characteristics, the striking feature of our own time, at least in contrast with the age which preceded it, is the tendency to collective action, seen not only in the trust and the trade-

union, but in all phases of the life of today. The theory of individualism, in its several phases of rights of man, inalienable right of suffrage, government reduced to its least limits as police protection for the citizen, protection against foreign invasion for the nation, and non-interference with personal activities of all kinds if not directly detrimental to others, culminated about the middle of the nineteenth century. It has been succeeded by a remarkable growth of the spirit of collectivism, seen in a vast body of legislation for the protection of workers, women and children, the extension of governmental functions in countless directions, the enlargement of municipal and national ownership, and the urgent pleas now made on every hand for the increase of government control and management. In all civilized countries the state has come to occupy a foremost place in all theories of social and political activity.

This new collectivism is not in any sense a revival of the old clan idea of family relationship, the tribal conception of status and of social dependence on the group, or the feudal theory of social unity through occupation of the same territory and dependence on the same over-lord. Its fundamental motive is recognition of economic dependence, fortified by those mutualities which are enforced by the conditions of machine production. Household production led to emphasis upon individual effort; but the operation of the machine has compelled the adoption of methods of combination and cooperation. This result has been justified by the revival of the old social motives and moralities in considerable degree, which call for a measure of collective action not known to the age of individualism. This tendency has been greatly reinforced by the genetic or evolutionary conceptions of science, which emphasize the dependence of one generation upon another, the interrelations of all forms of life, and the social origin of morality and the state. Collectivism is not dependent for its truth or its advocacy upon any class or party; but it has led to the organization of a working-men's party devoted to its propaganda. So-



Victor Hugo.



Elizabeth Barrett Browning



Mary Ann Evans, "George Eliot."

cialism was the product of the revolutionary era from the end of the eighteenth century to the middle of the nineteenth. It has grown rapidly since 1848 in all industrial countries, and in several countries it is the party with the largest number of adherents.

This briefest possible outline of the collective tendencies of our time is justified by the fact that they have given a new direction to the woman's movement and its advocacy. Up to about 1875 that advocacy was based on the individualistic plea that a woman is a personality with the same rights as a man, and should therefore have the same recognition on the part of the state. No doubt this plea is now an effective one in the minds of many men and women; but it no longer has the same weight as formerly. Whether right or wrong in the abstract, that plea for women which now secures attention is not one for rights, but for social responsibilities. It is not the individual but the state which is now the center of attention. It is not what the state can do for the individual woman that we are to

seek for; but what the woman can do for the state.

The question is not whether the woman will be advanced individually by the use of the ballot; but whether the state as a collectivity of men, women and children will be advanced and strengthened. Neither men nor women having any abstract right to the ballot, the question of its extension to women is to be urged, if at all, not as a right, but as a social opportunity, as a means by which women can protect them-



George Sand.

selves and their children, strengthen the family and its interests, enlarge the social purposes of the state in its relations to individuals and families, safeguard its workers, and purify its moral functions.

The history of women during the last century has been a testimony to the growth of the collectivist spirit and ideal. The individualistic theory of government or what has been called the *laissez faire* (let alone) policy in economics, demanded that the manufacturer should buy in the cheapest market and sell in the highest, controlling his own machinery and workmen solely with reference to the profits he could secure. Early in the era of machine production it was found that women and children (as well as men) were working under conditions detrimental to health, home-life and morality, as well as a decent wage. In England first of all nations, because the pioneer in machine production, it was found that state interference was required; and so early as 1802 began that system of control of employment in mills and factories which has now advanced far on the way towards complete state control. The reform legisla-



Harriet Beecher Stowe.



Mary A. Livermore.

tion of 1832, and the preceding years, gave prominence to this demand for the protection of workers and the safeguarding of their interests. It has culminated in the present year with an old-age pension for all workers.

In the earlier part of the nineteenth century the crueler punishments for women in England were abolished. In 1842 women were forbidden to work in mines. Other acts controlled the hours of labor, time allotted for meals, sanitation of workrooms, period of rest after the birth of a child, and many other phases of the employment of women. All trades are now open to women, and in most countries several of the professions. In our own country no trade or profession is forbidden to women. Margaret Fuller's demand that women should be sea-captains if they wished is now quite possible of accomplishment. If they do not crowd into that profession, it is because it is not suited to their tastes or capacities, and not because legally or socially it is forbidden to them.

The intervention of the state for the protection of women in person and property has been one of the remarkable features of the legislation of the last half-century.

Up to about the middle of the nineteenth century the patriarchal theory of the headship of the man in the family continued practically in full force. Only in a very limited way did the state recognize any other member of the family than the man. In all countries, with some special exceptions, the property of the woman on marriage came into the control of the man, who, during the continuance of the marriage, was its real owner. The wages or other earnings of the wife could be controlled by the husband. In England, a man who remained away from his family, and contributed nothing to its support, could return and secure all the earnings of its members, as well as their savings, sell all they had acquired for his own benefit, the law protecting him in so doing, and even in the repetition of such conduct. An act of 1857 made this impossible, and succeeding acts have not only extended the right of the wife to her own control of property, but secured her own control of property possessed by her on marriage, her earnings during marriage, and also the right to act independently of her husband in business and other affairs connected with her personal interests. In most progressive countries women have come to have essentially the same property rights as men. Women have also been secured rights in their children, sometimes only partial, but almost everywhere far in advance of those possessed by them previous to the middle of the nineteenth century, when the father had practically complete dominion over the children. One country after another has advanced to these progressive forms of legislation, some very recently, and a few in a very imperfect manner. The underlying idea in such legislation has been the recognition of the individuality of women, which is not annulled or modified by marriage. Necessarily such legislation comes into conflict with the old theory of marriage, which assumes that at least legally, the personality of the woman is completely absorbed into that of the man, that he directs her industrial and property interests, and that he represents her politically. Where the

new conception of marriage has found recognition women have secured legal and social right to select their own husbands, and liberal provisions have been made for the annulment of marriage when its continuance has not been found desirable.

Previous to the revolution at the end of the eighteenth century no one even so much as suggested that women should have the privilege of the suffrage. In the English Parliament, in 1787, Charles Fox said that many women were more capable of voting intelligently than many men; but that such a proposal had been made by no one because the law of nations and of nature made the female dependent on the male. John Stuart Mill, in 1869, urged the same action in his Subjection of Women; and he had, in 1865, introduced a bill into Parliament for the full extension of suffrage to women. The agitation thus begun has been since carried on with great skill and energy, resulting in the extension in Great Britain of every political right to women except that of voting for members of Parliament.

In the United States the agitation for suffrage began in connection with the anti-slavery movement. In 1848 the first convention was held in Seneca Falls, N. Y., for promoting the interests of women. The close of the Civil War, the liberation of the slaves, and the extension to them of the right of suffrage, led to a renewed demand that women should be recognized. If enslaved, ignorant men of a recently savage race, could be granted the right to vote, it was urged, surely women are entitled to the same privilege. The states of Colorado, Wyoming, Idaho, and Utah have given women the suffrage on the same basis as men. In other states they have been permitted to vote on certain subjects or for officers connected with education and the protection of the family. At the present time, as never before, this agitation is going forward with a degree of organization, skill and enthusiasm which must ensure its final triumph in the complete political equality of men and women.

In 1880 full suffrage was granted by the legislative body to the women of the Isle of Man. Finland secured suffrage for women in 1906, and in 1908 twenty-five women were members of Parliament. Norway followed in 1907, when suffrage was given to all women paying taxes to the amount of about one hundred dollars, with the right to sit in Parliament. In several other European states women have a limited right of suffrage, such as voting for local officers in Iceland and Denmark. In the Commonwealth of Australia women have full suffrage rights, secured in 1899, and are eligible to the national Parliament, as well as to most, if not all, the local legislative bodies. New Zealand granted suffrage to women in 1893, South Australia in 1894, New South Wales in 1902, Tasmania in 1904, Queensland in 1905, and Victoria in 1908.

The direction in which women have secured the largest opportunities, and the most effective advance, has been in the field of education. In this country succeeding the revolution began a movement for enlarged education in people's academies, which admitted girls to all privileges. About 1825 the grammar-schools and high-schools were slowly opened to them. In 1833 Oberlin College was founded in connection with the anti-slavery movement, and admitted men and women on a basis of equality. Soon after colleges for women were started, a medical school for women was opened, and other co-educational colleges were founded. About 1870 the period of development in state universities began, and these were almost without exception opened to women. Since that period there has been a remarkable growth in the number of girls graduating from high-schools and colleges, as well as from the universities and various professional schools especially adapted to the requirements of women, some in connection with the state universities, and others quite independent. In recent years co-education has been somewhat checked, and it has been questioned whether it offered women the best opportunities. Colleges exclusively for women have, however, prospered.

In England a century ago no higher institution of

learning existed for women. Private boarding schools abounded, but their teaching was meager and imperfect, the aim being almost exclusively training in accomplishments. Queen's College was opened to women in 1848, and Bedford College in 1849, both in London. In 1869 Girton College opened with six students, and aimed to provide the same training as that given undergraduates in Cambridge University. Newham College began in 1871 with the same purpose. In 1879 two colleges began in connection with Oxford. In 1878 London University secured for the first time to women all university degrees. At the present time all the universities in Great Britain are open to women, except Oxford and Cambridge, eight out of ten. The provisions for the preparatory education of girls, as well as for those not seeking admission to the universities, has been greatly extended, and made equal to that given to boys. This is equally true of most European countries, and the same tendencies are spreading into all progressive nations. The universities are now open to women in Finland, Sweden, Norway, Denmark, the Netherlands, Hungary, Italy, France, Switzerland, and Belgium. In Russia arbitrary power has opened and closed them as whim or political agitation dictated. In a limited way some of the German universities have given opportunities to women, especially those from foreign lands. In most of these countries the professions of law and medicine are free to women, and the universities secure them the required degrees. In none of them is theology a study open to women. More and more are women entering the teaching profession, the primary grades of which, below the college, are largely in their control.

Women have made such a rapid and revolutionary progress during the last half-century, that we assume the old traditional barriers to their equality with men have been removed. This is far from being true, and much yet remains of hindrance and prejudice, inherited from the past. Leaving quite at one side the question whether women ought

or ought not to vote, it is certain that much progress yet remains to be accomplished before women will have full justice done them. Women should have the same pay for the same work, which is not yet secured them. It is no more than just that she who makes a home and trains her children should be regarded as contributing to the family partnership as much as the man who provides for its necessities and its pleasures, as well as its means of culture. Without doubt a broader conception of marriage and the family is now developing, which will give to the wife and the mother a place of equality with the husband and father. A definite tradition or ideal controlling the business side of family life has not yet been developed; but we are on the way to a conception of the family which will make the wife a co-partner with the husband, which will give to the mother equal authority and rights in the children with the father, and which will entitle her to the control of a just proportion of the combined earnings and wealth. This conclusion is based on the assumption that when a man and woman accept the relationship of husband and wife they agree to share alike, and that no other adjustment of their financial relations is to be thought of as within the limits of justice. This means that force or the autocratic will of the husband and father will cease to be essential to the family, that affection and good-will must become its controlling motives, and that it will become a genuine democracy in spirit and method.

In two directions at the present time woman's future demands serious consideration. The first of these is the problem of wages and the woman, usually unmarried, who must earn her own living. Such a woman is placed often in a position of great disadvantage because of lack of training, lesser wages than those paid to men, and competition with men in occupations perhaps already crowded. Abstractly, and as a question of justice, we have no right to deny to women the same wages for the same work. It is exactly at this point that employers take advantage of

the necessities of women and children to secure cheaper workers and greater profits. Unless the state interferes only the cheapest labor will be employed, not only to the compelling of men to accept a lowered wage, but to the degrading of the family and all its interests. Therefore the open door of opportunity of work for women is not wholly an advantage, and opens up problems not easily solved. It is evident, however, that while the interests of the individual woman are to be regarded as in every way equal to those of the individual man, the larger interests of the family and the state are by no means to be ignored. Time only, and faithful regard to the necessities of all concerned, can bring about a solution for these questions. The final solution, it is evident, must be found in a larger recognition of claims of collective action than is generally thought possible.

It is not simply the problem of wages and opportunity for the woman, married or unmarried, which requires solution, but the whole attitude of women toward life. Women are as yet the victims of tradition, social custom, and the claims of caste. When we consider what have been the opportunities of women in the past, and the demands which have been imposed on them by men, it is not surprising that three or four generations have failed to free their minds of that lack of openmindedness and initiative which the modern world requires of all its workers in whatever field. It remains to be seen whether this submissiveness to authority, this acceptance of truth on the mere basis of its greater social approval, is inherent in the nature of woman or whether it is the result of the age-long persistence of patriarchalism. At present no one can say authoritatively which of these causes has made woman willing to accept fashion and conventionality in place of reason and justice. Patriarchalism is a sufficient cause for this mental attitude and this moral subserviency, and therefore no other need be assumed as existing. In order that women may come out into the open of life and face its conditions as men do, without fear or favor, it is necessary that they should discard the remnants of

chivalry, the demand for protection and chaperonage, and every form of sentiment in their behalf which comes of a lingering remnant of sentimentalism. Each woman must be judged on her own merits, for work actually accomplished, and because of her capacity to serve where service is in demand. While women make any other claim it is impossible for them to secure that full and worthy recognition which they demand. Nor will open-handed comradeship on the part of men ever be theirs until traditions of deference and courtesy, merely to the woman, have disappeared in the recognition of worth and character and power.

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VIII. The First Cataract: Aswan and Philae*

By James Henry Breasted

Professor of Egyptology and Oriental History, and Director Haskell Oriental Museum, University of Chicago.

A HALF day's sail from Edfu and some fifty-six miles from the Cataract, the limestone of the Nile cliffs, which have formed our eastern and western horizons from the sea, seven hundred miles away, is displaced by the sandstone of the vast Nubian plateau of inner Africa. Here were quarried all the innumerable sandstone blocks which we have seen in the gigantic temples of Abydos, Denderah, Thebes, Esneh, Edfu and others. The Nile valley no longer spreads into a wide cañon with steep walls, but low sandstone hills approach often to the water's edge, much curtailing the cultivable alluvium of the river "bottoms." The ancient quarries are often visible from the river, and the end of the first day's voyage from Edfu brings us to the most important of these. On either side, the rocks descend to the river's brink, where the shores are so close together that the natives call the place Gebel Silsileh, which means "mount of the chain," from a tradition that a chain was once stretched across from cliff to cliff, blocking the chan-

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Early articles of this series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January; VI. "Temples and Tombs of Western Thebes," February; VII. "Esneh, El Kab and Edfu," March.

nel. The place was probably a last rapid of the cataract, forty-two miles away. Vast halls now silent, but once alive with workmen yawn in the cliff, and many an inscription tells of the stone taken out here for the temples of the towns below, by the well-known Pharaohs of the Empire. The most important records the work of Amnhotep IV (Ikhnaton) in securing stone for his great monotheistic temple at Thebes. This temple was afterward destroyed by his enemies, and only a few scattered blocks, rebuilt into later walls at Thebes, now remain. The inscription in this quarry therefore is the only unimpaired record of this earliest temple of monotheism that we possess. A beautiful rock-chapel by Harmhab excavated in the face of the mountain, and a number of elaborate little chapels of the Nile-god Hapi are visible from the water-side, while numerous inscriptions of architects and officials of the Pharaoh show what a busy place these quarries were in the days of the Empire, and even much later under Greek rule. One inscription scrawled on the wall in hieratic writing (the cursive, non-hieroglyphic) states that 3,000 men were engaged here in taking out stone for the temple of Ramses III at Medinet Habu, on the west side of Thebes. After our visit there, the impression of the vast pylons, spacious courts, and wide halls, is much clearer as we realize that this host of men excavated the stone for it all from these quarries of Gebel Silsileh.

A troublesome bend in the river, where the north wind not infrequently drives the dahabiyeh against the left bank, or the islands that obstruct the channel, sometimes delays the voyager above Silsileh, but we pass at last the picturesque ruin of Kom Omho, lying at an angle of the bend, and visible for a long way up and down the river. It is a beautiful Ptolemaic structure, but we have already visited a sanctuary of similar architecture and the same period at Edfu, so that we shall pass on to things still new to us. With a good wind another day's sail will carry us the twenty-eight miles still lying between us and the cataract. The river narrows surprisingly, and the natives on either shore

are visibly darker in hue than those we have seen in the north. Only a narrow fringe of soil is tillable between the desert and the river. As evening draws on the wonderful hues of the sunset are more marked than we have seen before the desert approached so closely to the river. We are forcibly reminded that we are following a wandering ribbon of verdure and fertility through a vast desert extending in illimitable wastes on either hand. We round a bend and the valley widens, revealing a picture of unusual beauty. Tall gaunt cliffs, crowned by an ancient tower, rise on the west side; in mid-river the palm-clad point of the Island of Elephantine is directly before us, while opposite the point of the Island, on the east side of the river is the modern town of Aswan (less properly Assuan) at the foot of the first cataract. As we draw nearer, the Savoy Hotel appears among the palms of Elephantine, somewhat marring our earlier impressions of the age of the ancient island. If the harbor-police do not interfere we draw in under the east side of the island and moor with the eastern channel between us and the town of Aswan.

No picture of the Nile that we have yet seen quite equals the unique beauty of this cataract region. No one will ever forget the impressions of the first sunrise from Elephantine, as the pink morning light plays on the cliffs of the west shore, seen through the rich tracery of swaying palms, that rise from the swirling waters of the lower cataract, now transfigured in a welter of rich color from the opal sky. The charm of the place is irresistible. For a long stay, or for a convalescent, it is even preferable to Thebes. But a few years ago it was impossible to stay at Aswan owing to complete lack of accommodations. Two good hotels, besides smaller hostleries, not to mention desert camps now make the place as comfortable as any European health resort, and increasing numbers of visitors are finding it one of the most healthful and enjoyable spots in the world. The felucca carries us over from the northern point

of Elephantine, through the lower eddies of the cataract, toward the western cliffs. As we round the end of the island and the palms no longer screen the heights, we discover the tomb doors far up in the face of the cliffs. From the water's edge mounts straight as an arrow the stairway hewn in the rock, up which moved the sombre procession of the dead so many thousand years ago. It serves us as the easiest, even though very steep, ascent to the heights. As we go we observe that the steps are in two parallel flights some four feet apart. The space between is filled by a smooth ramp or inclined plane, up which the coffin was dragged by two lines of men mounting the stairway on either hand. It is a hot climb in the full glare of the morning sun; but we pass the open tomb-doors in several tiers at last, and finally gain the summit far above the terminus of the stairway, which stopped at the tombs now below us.

This is indeed a place to tarry. The incomparable air, fresh as on the morning of creation, whether in the noon-tide heat, or in the soft enveloping coolness of the wondrous starlight, dispels all sense of ill, imbues with a subtle and pervasive satisfaction as of a perfect world unknown to pain or trouble. Long dreamy days upon the silent desert heights overlooking illimitable wastes on west and east, with the winding river in the midst enveloping the rich green of Elephantine, suffuse the mind with deep content, as if one had been suddenly transported to the islands of the blessed. As did the old Egyptian, we banish the demons of fear and suffering to the wide, wide wilderness of death that sweeps to the horizon of both suns and satisfaction deep and all embracing settles upon the soul.

We look out over the gateway to the cataract country. Indeed the Pharaohs called it the "Door of the South," and the lords who are buried in these tombs under our feet four thousand five hundred years ago bore the proud title of "Wardens of the Door of the South." For a thousand miles south of this point the river winds through the desert of Nubian sandstone, describing as the reader recalls, a

vast "S." In six regions distributed through this S, the sandstone is broken by huge dams of granite, which still interrupt the course of the river. It is this dangerous and inaccessible cataract country, where navigation is stopped, which forms a strategic barrier separating inner Africa from the civilization of the north. Yet the produce of the south, ebony, ivory, ostrich plumes, gold, fragrant woods and aromatic gums, which the Egyptian needed, not to add also the fertile region of Dongola along the middle of the "S," led to the slow absorption of the region by the Pharaohs, a process which continued for nearly two thousand years (beginning about 3400 B. C.), till the frontier was at the foot of the Fourth Cataract, where it remained for over seven hundred years till the final decay of the Pharaonic Empire. For the first thousand years, the Pharaoh was able to control this southern country only sufficiently to sustain the trade-routes and keep the lines of communication open. In the twenty-seventh century B. C. the lords of Elephantine were established in the new office as "Wardens of the Door of the South;" some of them were also called "Caravan conductors," and they added to their titles of rank also the words, "who brings the products of the countries to his lord" (the king), "who sets the terror of Horus (the king) among the countries."

These adventurous frontiersmen were the first civilized men to penetrate inner Africa. Their homes were in the town upon the Island of Elephantine at our feet. The foundations of the houses, in which they lived, are still preserved, and some of their household papers, business documents written on papyrus, were discovered still lying among the rubbish a few years ago. There they had lain for four thousand five hundred years, but were still clear and legible when found. Unfortunately the finders were natives, who broke up the documents into pieces that each man among them might receive his share! This is not an uncommon fate for such records. But fortunately for us the ancient lords of Elephantine left some record of their hazardous

frontier life on these tombs, to which we shall soon descend, and there we may read of their adventures.

As we shuffle down the steep cliff on the east face, we discover a large doorway with a figure of the deceased noble sculptured on either side as on the doorways of the great mastabas at Gizeh. It is Harkhuf, "Warden of the Door of the South," nearly 2600 B. C. These figures are accompanied by long inscriptions telling of his four trading journeys to the distant Nubian land of Yam. On his fourth journey thither he secured a native of one of the pygmy tribes of inner Africa, whom he brought back as a present for the king, then only a child. Having sent on information of the coming gift, he received a letter from the king on his arrival at the frontier, expressing the greatest delight. Harkhuf was so proud of his letter, that he had it engraved on the front of his tomb. The original on papyrus has long ago perished, but the copy on the front of the tomb is still in perfect condition, the oldest surviving royal letter in human history. We can still discern in it the delight of the child-king, and his solicitude lest the dwarf should meet with any accident on his way down river to the court. Let us read one or two passages:

After the address the king begins: "I have noted the matter of this thy letter, which thou hast sent to the king, in order that the king might know that thou hast returned in safety from Yam with the army which was with thee.

. . . Thou hast said in this thy letter, that thou hast brought a dancing dwarf of the god from the land of the spirits, like the dwarf which the treasurer Burded brought from Punt in the time of king Isesi. Thou hast said to my majesty: 'Never before has one like him been brought by any other who has visited Yam.' . . . I will make thy many excellent honors to be an ornament for the son of thy son forever, so that all people shall say when they hear what I do for thee: 'Is there anything like this which was done for Harkhuf, when he returned from Yam?' Come northward to the court immediately. . . . Thou shalt

bring this dwarf with thee. . . . When he goes with thee into the vessel, appoint excellent people, who shall be beside him on each side of the vessel, take care lest he fall into the water. When he sleeps at night appoint excellent people who shall sleep beside him in his tent; inspect ten times a night. If thou arrivest at court having this dwarf with thee alive, prosperous and healthy, I will do for thee a greater thing than that which was done for the treasurer Burded, in the time of Isesi, according to my heart's desire to see this dwarf."

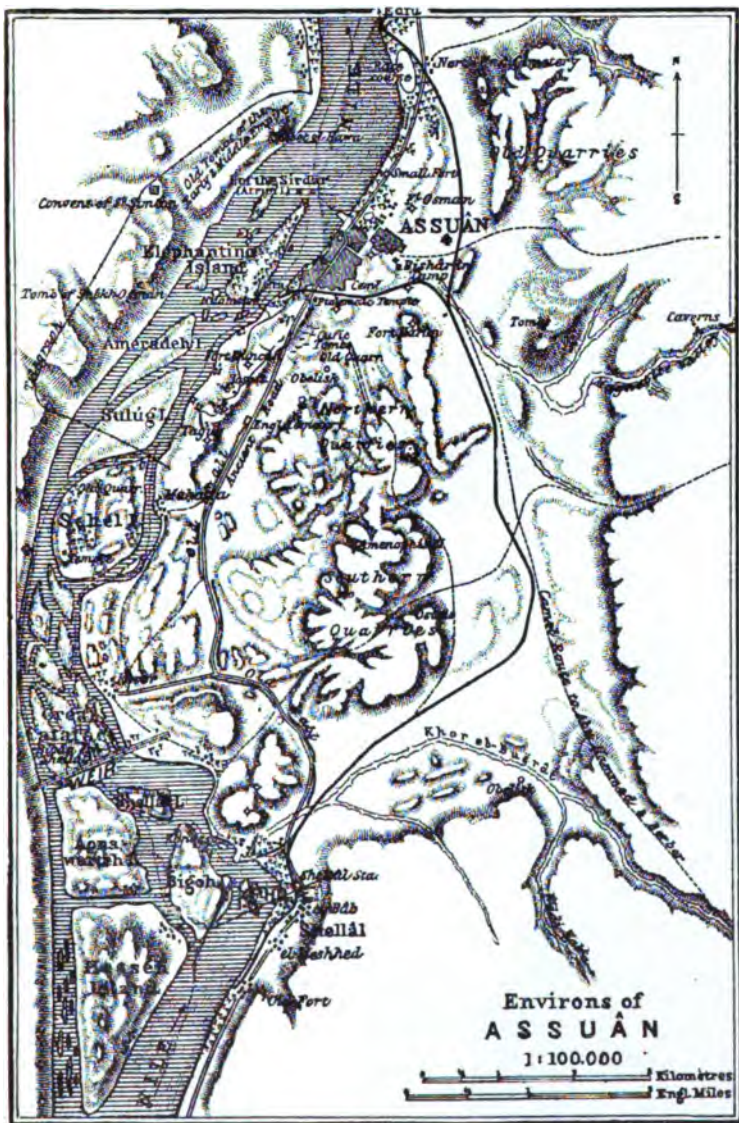
This little king, whose chance letter has thus been preserved, reigned over ninety years, the longest reign in history. From this peep into the child-life of a Pharaoh, we pass around the promontory, enjoying the view across Elephantine, where Harkhuf lived, and the wild and tumbled surface of the eastern desert beyond, stretching melancholy and forbidding to the distant horizon. The danger of this region to these hardy borderers is illustrated by the boast of one of the lords of the court in Harkhuf's time, that he led an expedition to the granite quarries below us, with a guard of "only one war-ship." We can understand then the story which we find on the front of the next tomb. It tells us how Sebni, one of these old lords of Elephantine, received news that his father, then on an expedition in the south, had been slain by the barbarians. Without hesitation he pushed southward with a rescue party, punished the offending tribe, and rescued his father's body for embalmment and burial in the family tomb. For this pious deed he was richly rewarded by the Pharaoh. Pepinakht, another of these ancient frontiersmen, records on his tomb how he was dispatched by the Pharaoh to bring back the body of a royal sea-captain, who had been slain while building a ship on the shores of the Red Sea, for the voyage to Punt (Ophir). These silent tombs thus tell us a vivid story of the active and hazardous lives of these earliest borderers 4,500 years ago, in a region which has been made safe for trade and exploration only within the last few years.

The market which these Elephantine nobles made possible by the maintenance of the southern trade routes, and the protection of the caravans was on the other side of the river. The residence-town of Elephantine has perished, but the market-town of Aswan on the other side of the channel still flourishes, and still bears its ancient name, changed but slightly, as it was known to Ezekiel (Ezek. xxix, 10; xxx, 6) and the Greeks. Aramaic papyri recently found upon the island show that the Jews after the destruction of Jerusalem had a temple of Jahweh (Jehovah) here, in spite of the enactments of the Book of Deuteronomy. A walk through the small bazaar is worth the trouble, but the remainder of the visitor's time should be spent upon the islands of the cataract themselves, and the adjoining granite cliffs.

A stroll about the Island of Elephantine reveals the meager ruins of the ancient town at the south end. On the east side of the town is the massive Nilometer, where we discern the figures and the scale by which the level of the rising river was read for ages and is still read. For five miles the granite islands and the masses of granite in the channel obstruct the course of the river, which in places is broken into fierce rapids approximating those below our Niagara Falls, although the volume is less and the current is divided by the rocks into often narrow channels. The islands are high, picturesque masses of granite, rising from the bed of the river, which winds along through a desolate wilderness of such rocks flanking either shore. A ride along the east shore following the ancient footpath overlooking the river is of the greatest interest. Here was the southern boundary of Egypt at this vast granite barrier over five miles wide. For thousands of years the officials of the Pharaohs have crossed this frontier going and coming upon business of the state. Whenever time and opportunity permitted, their scribes and secretaries have left some memorial of their passage upon these rocks, until they have gradually become a great "visitors' book," the oldest and certainly the

most interesting of its kind in all the world. We might spend days reading this vast "visitors' book" for miles up and down the rocks and islands, beginning nearly 3000 B. C. and continuing some three thousand years. Over on the island of Sehêl in the middle of the cataract is a curious document containing among other things the record of a seven years famine.

Leaving the picturesque river-path and turning eastward among the granite hills, we shortly enter the granite quarries, where Uni took out granite in the twenty-sixth century B. C., "with only one war-ship." All around us are the long lines of wedge-holes into which the ancient workmen drove wooden wedges. When water was poured upon these, their resulting expansion as they "swelled" (capillary attraction), gently but irresistibly split the granite along the line of the wedges. A colossal statue of Amenhotep III, identified by an inscription of the workmen near by, and a huge sacrophagus, both unfinished, together with many a rough block, convey the impression that the workmen of several thousand years ago have but "knocked off" for lunch. We almost expect to hear the tap of their mauls again. The most impressive witness to the colossal works once wrought in this place, however, is a prostrate obelisk which has never been separated from the rock of the quarry to which it is still attached. This prostrate giant if he were set upright, would be ninety-two feet high and ten and a half feet thick at the base. All the obelisks that we have seen, once lay here embedded in the heart of these hills. They were dragged down to the river on sledges, and loaded upon vast barges over two hundred feet long, with a thousand oarsmen manning the galleys by which the barge was towed. Thus they floated the huge monoliths down river, even as far as the Delta,—not one or two in a century but by the score. At Tanis alone Ramses II erected fourteen huge granite obelisks from these quarries. This prostrate shaft weighs some three hundred and fifty tons, but a colossus of Ramses II from these quarries found at Tanis (in





At the Foot of the First Cataract. View northward along the East Bank of the Nile to the Island of Elephantine. (Aswan is out of range on the right; the highest cliffs in background contain the tombs of the Elephantine nobles.)



Island of Philae. The Flooded Entrance of the Isis-temple. The black streaks are discoloration caused by the muddy waters since the erection of the dam.



Island of Philae. So-called "Pharaoh's Bed," a Kiosk of the Early Roman Age. Before the Building of the Dam.



Inscription on the Island of Schel recording a
Seven Years' Famine.



Ninety-two foot Obelisk still lying in the Granite
Quarry at the First Cataract.
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The Ancient Nilometer (Nile-measurer) on the Island of Elephantine.

Copyright by Underwood and Underwood.



View from the Western Cliffs above the Tombs across the North
End of Elephantine, the southern part of Aswan, and the
Eastern Desert.

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A Colonnaded Hall in the Kom Ombo Temple. (Note the unfinished capital on the left.)



The Island of Philae from the North (before the building of the dam).

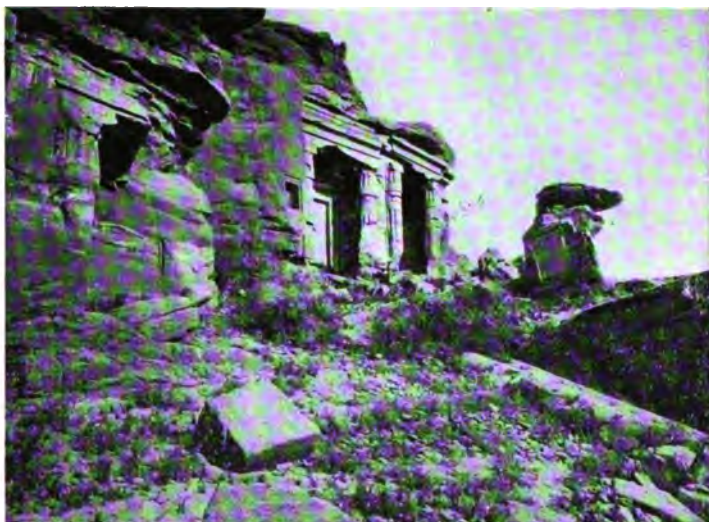
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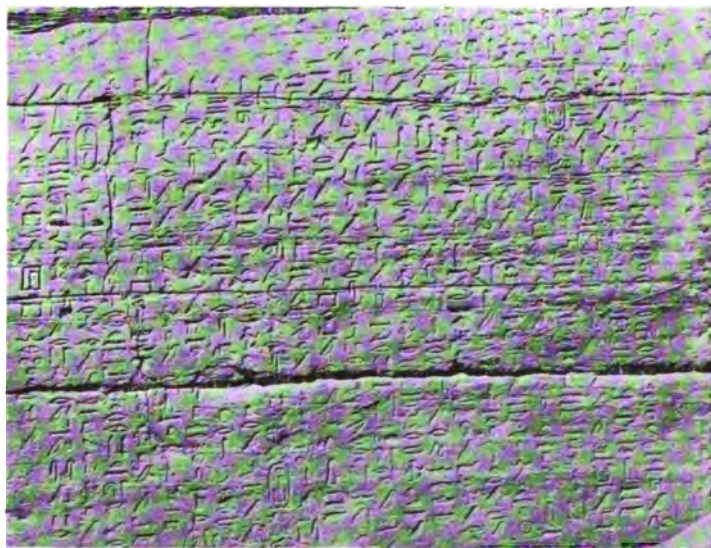
Cliff-tomb of Sebni and Mekhu excavated in the Cliffs opposite Elephantine.



Door of Harkhuf's Tomb, Excavated in the Cliff opposite Elephantine (the letter of Pepi II is just at the right).



Cliff-Shrines of the Nile-God at Silsileh.



**The Letter of Pepi II to Harkhuf, the oldest Royal Letter known.
(Engraved on the front of Harkhuf's tomb opposite Elephantine.)**



Looking westward across the Hospital Garden and the Shipping of Aswan, to the Ancient Tombs in the Western Cliffs.



A Glimpse Across the Open Sluice Gates of the Aswan Dam.



A Corner of the Market in Aswan.



Island of Philae. The Flooded Court (since the building of the dam; note the black discoloration from the muddy water)



A Funeral on Elephantine: Ferrying the Body over to the Mainland.



The Western Cliffs with Tombs of the Elephantine Nobles, seen through the Palms of Elephantine.

the Delta) by Petrie, weighed no less than nine hundred tons. In such a place as this one feels how potent is the charm of Egypt. There is mystery enough to be sure; but this hoary land not only shows us its wonders of early man, but as nowhere else in the world displays to us also the sources from which they came, and the stages or processes which finally brought them forth. Thus we see more vividly than anywhere else the actual substance of this ancient life conveyed to us not only in what it has produced, but visible also in the daily course and manifold processes which made up that life. The monuments constantly appear environed in that great panorama of life, of which they are the expression, and its successive pictures are unfolded day by day as the voyage of the Nile continues.

Over a mile beyond the southern limit of the ancient quarries we discern as we look southward a vast wall a mile and quarter long and a hundred feet high at the middle, extending directly across the course of the river from the rocks in the east to those on the west. This is the great Aswan dam, the largest structure of the kind ever erected. Among the granite boulders all around us the blocks for the structure were blasted off, some of them still bearing the records of the ancient world that once passed back and forth through this granite gateway to the south. As completed in 1902 the water can be raised behind the dam sixty-five vertical feet, producing a lake fifty or sixty miles long, containing roughly as much water as the Lake of Geneva in Switzerland. From the first of December to the first of March the waters are allowed to collect by closing the one hundred and eighty enormous sluice-gates. Then when the low water makes irrigation difficult about the first of April the gates are opened, the collected supply lasting until the eighth or tenth of July, when the oncoming inundation has again begun. It cost a matter of seventeen million dollars, but it has increased the revenues, or the wealth of the country by not less than thirteen million dollars annually. The view from the west along the open sluice-gates is a tre-

mendous spectacle, without parallel in the annals of engineering. Not content with this economic triumph, the government has now determined and is carrying out a further elevation of the tremendous dam, raising its height by seven meters, almost exactly twenty-three feet. When this addition is complete in 1911 or 1912, the waters will form a lake over a hundred miles long, and the wealth of Egypt will be correspondingly increased,—a triumph indeed, seeing that there can be no doubt that wealth is the highest possible good!

The visit to the entrancing island of Philae, which unfortunately lies above the dam, can best be made by the narrow-gauge tram from Aswan to Shellal, which is the terminus of the road on the east shore opposite Philae. The sputtering little engine drags the stifling little cars in and out hither and thither among the granite hills and boulders, and emerges after half an hour upon the basin of the river and the reservoir above the cataract. Before 1902 a visit to Philae might be classed among the great events of one's life. Now, for anyone who feels that reverence of the life of man which William Morris preached, for one who loves and reveres that life as found in the ancient world, a visit to Philae is a bitter experience.

The island of Philae lies nestling in a broadening of the stream at the foot of the high and massive granite cliffs of the larger island of Bigeh. On all sides it is enveloped in a wilderness of granite, though immediately framed in the waters of the river. Who can ever forget the first view of the place in the happy days before 1902! For unalloyed loveliness, where the handiwork of nature and of man mingled in one perfect picture, it was unrivalled. In the midst of the sombre grandeur and desolation of the desert, the radiant island "raised its fronded palms in air" rich in the opulent green of the tropics. Through many a verdant vista peeped the towers and colonnades of the Isis temple, blending with the green into a perfect whole, which was mirrored in the unruffled surface of the river. Here for the first and

only time on the Nile, the work of the Pharaoh's architects was viewed as it was intended to be viewed, looking forth embowered in trees and verdure, as in the old days when the temple-garden still surrounded it. The gaunt and sombre contours which obtrude so noticeably in the melancholy ruins of all other temples, could here be seen under something of the old conditions, and with some measure of the old effects. These effects were heightened by the unique situation of the temple upon a tiny island, set like a precious stone in the vast wilderness around it. Thus Philae was the one incomparably lovely spot, unrivalled in any land of the ancient world.

And why was it ruined? To increase the wealth of Egypt by a few millions. Had the peasants been suffering privation or the resources of the land proved insufficient, no one could have objected. But the Aswan dam was built at a time when for years Egypt had been rolling in plenty. The peasants at that time on the basis of the old conditions, were amassing undreamed wealth, and the national finances, public debt, etc., had for years been placed upon a basis more favorable and more prosperous than the most sanguine statesmen had ever before deemed possible. Moreover, in order to save Philae it was not necessary to abandon the Aswan dam. Far from it. The dam could have been built above Philae, as the engineers very well knew; but the situation above the island was a little less favorable, would probably have cost a little more, and would have made a lake now from fifty to sixty miles long possibly a mile and a half shorter! In short Philae was destroyed by the most indifferent and brutal commercialism in high places. A priceless heritage of the ancient world has been lost, but the wealth of an already over-prosperous Egypt has been increased.

Take the felucca and row over to the island if you will; but to the feeling of many it is not now worth the trouble. If you are visiting the place at high water, you find the flood rising to the capitals of the columns. You row down

the colonnades, where the white-robed priests of Isis once moved in procession and if you are not stopped by the custodian you may float in at the front door of the hall and view the lapping waters washing away the exquisite colors which still adorn the reliefs of the interior. Remember, however, that when the raising of the dam is completed, these halls will be completely submerged and of the entire temple only the two pylon towers will project a few feet. If, however, you visit the place at low water, you wander over a horrible mantle of gray mud; the palms have vanished and the successive levels of the subsiding waters are marked in long horizontal streaks of sediment and mud in parallel zones from the tops of the walls to the base. As you enter, the damp chill of the catacombs strikes into your vitals, and the earthy, mouldy odor of an ancient cellar displaces the incomparable air of the desert. This then is the state of the sole surviving sanctuary of Isis in her homeland. "Mais," as Pierre Loti sagely remarks, "cela permettra de faire de si productives plantations de coton!"*

*"But this permitted the making of such productive cotton plantations!" "La Mort de Philae," p. 356. For studying the island before its desolation, see the author's "Egypt through the Stereograph," pp. 321-26, Views, 89-91.

PHILAE

The Pearl of Egypt! Once the Holy Isle
And now itself a sacrifice. The oar
Shoves ruthlessly against the dim, drowned smile
Of piteous gods whose wrath is feared no more.

—Katharine Lee Bates.



VIII. Greek Architecture--- The Parthenon*

By Frederick Lewis Pilcher

Professor of Art in Vassar College.

DOMINATING the buildings upon the Acropolis of Athens rises the shrine of Athena Parthenos or Virgin, the combined work of the greatest Greek architect, Ictinus and the most talented of sculptors, Pheidias. It is justly considered the masterpiece of the world's art. Architecturally effective in its expression of rhythmic dynamic repose and sculpturally presenting a complex composition marvelous in its purposeful unity. The perfect synthesis of architecture and sculpture indicates the presence of a master executive upon whom the responsibility for the entire design was placed. His was the herculean task of bringing together all of the elements of the design, of proportioning the value of the tasks of the various artists. Tradition attributes this artistic presidency to Pheidias, the son of Charmides, an Athenian born soon after 500 B. C. The Attic art of the Golden Age might well be called the Pheidian style, for this artist's maturity was principally devoted to the adornment of Athens from the funds contributed by the allied Greek states during the administration of Pericles.

The Parthenon was undertaken about the year 447 B. C.

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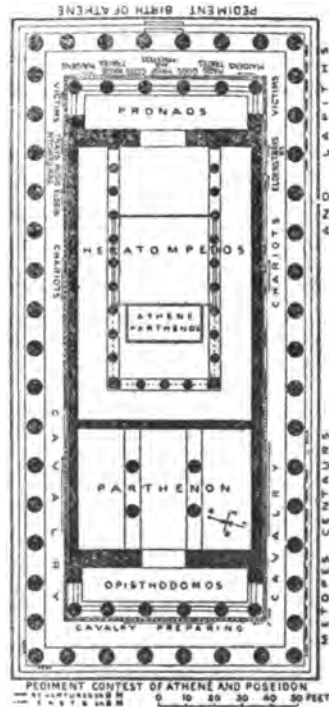
Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January; VI. Phoenicia and Asia Minor, February; VII. Greek Doric Architecture, March.

and was far enough advanced to receive the great statue of the goddess in 438 B. C., although it was not completely finished until some five years later. It rests upon the substructure of an earlier, unfinished temple belonging to the rule of Pisistratus (560-527 B. C.), "the friend of the people," an usurper who adorned Athens with many monumental buildings. The Archaic structure was much longer in proportion to its width than the Periclean plan; it was necessary therefore to extend the old platform some distance to the north, a fact clearly evidenced in the photograph of the west front of the Parthenon. Upon this substructure rested the *Crepidoma* or base proper of the temple, composed of three great marble steps, each about twenty inches in height. The *Periperos*, with its subtle columnar arrangement, has already been described in the section dealing with the evolution of the Doric column. The sanctuary or *cella* was itself a complete amphiprostyle hexastyle temple, i. e., a temple in the Doric order with a six-column porch at either end. This inner edifice was elevated two steps above the floor (stylobate) of the peristyle. (Fig. 1.) The upper part of the exterior *cella* was decorated with an Ionic frieze, *Zophoros* (figure bearer), five hundred and twenty-four feet in length, upon which were carved the incidents of the ceremonial procession of the Panathenaic Festival. (Fig. 2.)

The porches at either end were enclosed with metal gratings, to protect the rich votive objects that were deposited there. The porch toward the East is the *Pronaos*, that at the Western end, the *Opisthodomus*. (Figs. 3 and 4.) Lofty openings furnished with huge bronze doors, gave access to the interior which was divided into two unequal chambers, separated from each other by a solid masonry wall unbroken by door or other opening. The only source of light for the interior was through the huge door grills. This arrangement, in the brilliant atmosphere of Attica, ensured a subdued but sufficient illumination for the shrine, the rich materials and dazzling gold and ivory statue of the goddess therein contained.

The larger chamber, entered from the Pronaos, was the *Naos* or Hekatompedon, so called because its length, including the separating wall, was exactly one hundred Attic feet. It was divided longitudinally into three parts, a central nave and two aisles, by two rows of Doric columns. A free passage at the West connected the aisles and from it stairways, probably of wood, as was the case in the temple of Zeus at Olympia, gave access to a gallery. Near the west end of the gallery stood the statue of Athena, its site still marked by a rectangular space covered with Peiraic stone. An idea of the scale of the Hekatompedon will be gained when it is known that the statue was thirty-nine feet high inclusive of the pedestal.

The sculptural decorations of the outside of the temple were the East and West Pediment Groups, which filled in the gables at the ends of the building, and the Metopes or square panels between the triglyphs. It is beyond the limits of this article to enter into a description of the wonderful conception and execution of these plastic marvels. In the Eastern Pediment the Birth of Athena was represented while the Western portrayed the contest between Athena and Poseidon for the supremacy of Attica. The Metopes (Fig. 5.) were occupied with ninety-two high reliefs depicting the



Plan of Parthenon.
(Fig. 3.)

contest of the Centaurs and Lapiths at the marriage feast of Pierithoos, the Battle between the Greeks and Amazons and a contest between the Olympic deities and the Giants.

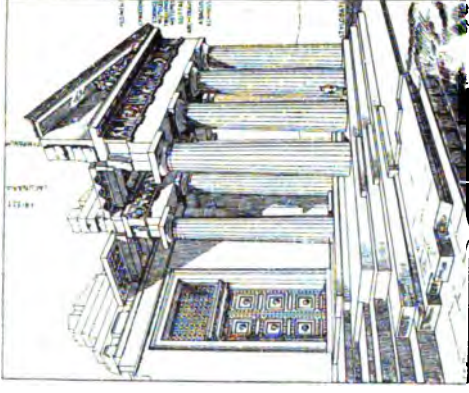
Polychromy

In modern architecture to cover a marble structure with paint would be considered the height of bad taste, for in our tempered atmosphere such a treatment would appear gaudy and discordant. Under the brilliant sun of Greece, however, the freshly cut material would have presented an aspect too dazzling to the eye. Partly for this reason and partly because the Archaic stucco covered shrines were treated with conventional symbolic hues, the great Doric temples of the Golden Age received, inside and out, a rich decoration of color. The columns were tinted a yellowish brown, which harmonized well with the brilliant embellishment of the entablature. The ceilings throughout were adorned with deep blue panels studded with gilt stars. The walls of the interior were probably painted a Pompeian red as were the Tympana and Metopes of the superstructure. This color provided a good background for the tinted sculptures that ornamented these spaces. The triglyphs, regulae and mutules were covered with dark blue pigment while their pendant guttae were gilded. All of the curved mouldings, including the echini, were painted with conventionalized leaf and anthemion (modified honeysuckle) forms, while the flat mouldings and the abaci of the capitals were enlivened with variously colored frets and meanders.

Living in the North it is difficult for us to appreciate the value of this treatment, but when, in wandering among the majestic ruins of the Athens Acropolis, we feel the pressing need of smoked glasses to protect the eyes from the glare, we begin to comprehend how necessary and grateful this polychromatic decoration was,—and to what an extent it must have vitalized, enriched and united into an harmonious whole the different parts of the entire fabric.

Greek Curves

In describing the refinements of the Parthenon to an





Detail of Parthenon Showing Position of Panathenaic Frieze. (Fig. 2.)



Detail of Parthenon Showing Entablature, Metopes, etc. (Fig. 5.)



The Parthenon. View from the West. (Fig. 8.)



Parthenon Interior. Actual State. View from East. (Fig. 4.)



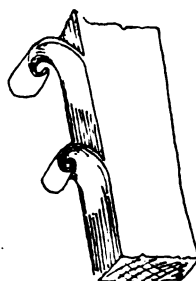
The Parthenon as it appeared during the Turkish Occupation.



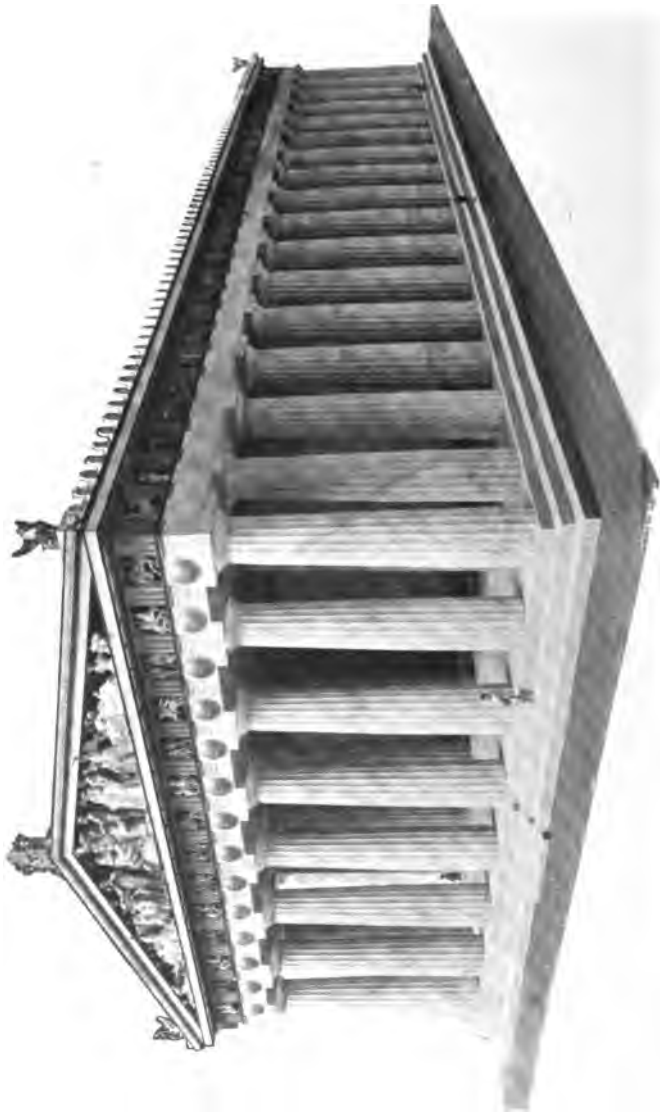
Temple of Poseidon, Paestum. (Fig. 10.)



Ionic Capital from Eastern Colonnade of Temple of Athena Nike, Acropolis, Athens. (Fig. 12.)



(Fig. 14.)



Restoration of the Parthenon. From a model in the Metropolitan Museum, New York City. (Fig. 9.)



Parthenon. View from Northeast. (Fig. 11.)



Temple of Athena Nike, Acropolis, Athens, showing amphi prostyle arrangement. (Fig. 18.)



Temple of Athena Nike, Acropolis, Athens. (Fig. 19.)



Propylaea, Acropolis, Athens. View from Temple of Athena Nike. The interior colonnade was Ionic, the exterior Doric. (Fig. 17.)



Ionic Capital Details. Museum, Athens. (Fig. 21.)



Greek Corinthian Capital, Athens. (Fig. 27.)



Porch of the Maidens. Erechtheion, Acropolis, Athens. (Fig. 22.)



Corinthian Capital from Museum, Athens. (Fig. 25.)



Corinthian Capital from Eleusis. (Fig. 26.)



Temple of Jupiter Olympus, Athens.



The Acropolis under the Turks, showing fortification of the Hill.
Note also the minaret on Parthenon.



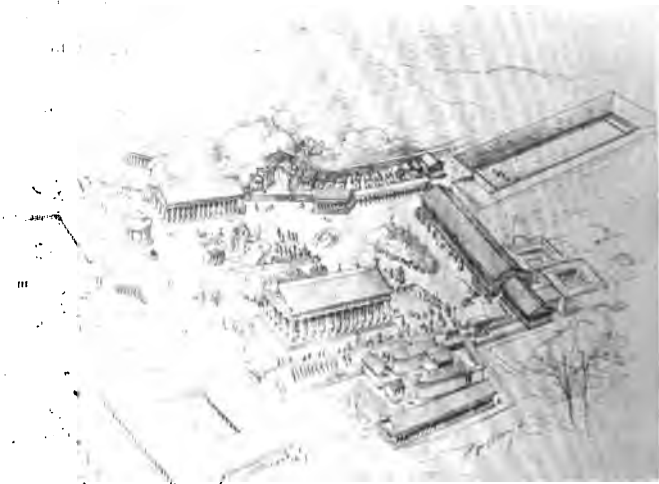
View of Destruction of Parthenon by the Venetians.



Medieval Fortifications of the Propylaea of the Acropolis.



Present State of the Acropolis Approach. View from the West.



Restored Plan and Bird's-eye View of Olympia, showing the sacred precinct with its chief buildings. It was revered throughout the entire Greek world for its shrines of Hera and Zeus. It was here that the famous Olympic games were held every four years in honor of Zeus. These periodic festivities were participated in by all the states of Greece for upward of a thousand years.



Restoration of the Temple of Zeus, Olympia. In this shrine was the celebrated chryselephantine statue of Zeus by Pheidias. The temple is thought to have been founded in the fifth century B. C. The details that are scattered about enable the archaeologist to place it in the Transitional Period.



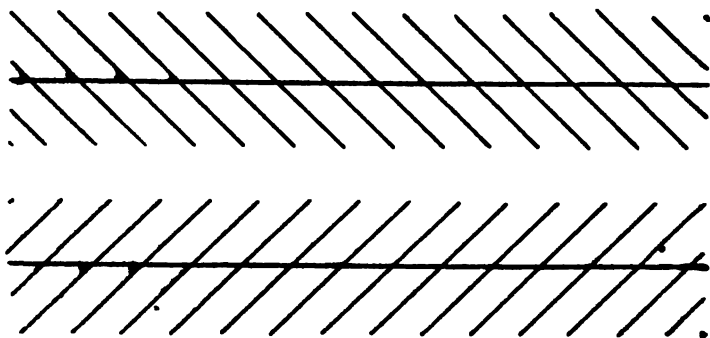
Restoration of the Heraeum, Olympia. The most ancient of Greek temples, according to Pausanias it dates from prehistoric times and for a time served as a common shrine for Hera and Zeus. It was in the ruins of this temple that the Hermes of Praxiteles was found. The buildings in the background are the treasuries of the Greek states.



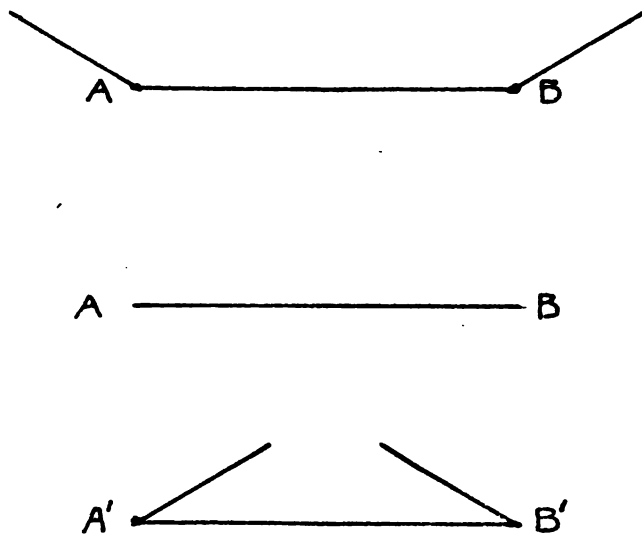
Monument of Lysicrates.

audience grouped in front of the building itself no statement was received with greater astonishment nor stimulated greater interest than that all of the apparently straight lines that they saw before them were in reality not straight but curved—that upon the whole building there were no mathematically rectangular forms, no perfectly level lines. As H. W. Butler aptly puts it in his "Story of Athens," the Greeks were masters of that subtle theory of optics "the delicate art of making things look as they should by making them as they should not look." The inclination of the axes and entasis of the peripteral columns have already been described. The long horizontal lines of the crepidoma and cornice were curved upward. The deviations in the entablature are especially interesting because of their extraordinary delicacy and difficulty of execution. In the discussion of the curvilinear refinements of the Egyptian Temple it was comparatively simple to determine the reason underlying the scheme. In the Greek facade, however, the problem is more complex for there is here the added element of the slanting lines of the pediment to take into consideration. It is a fact that long horizontal lines appear to sag (for explanation of this optical phenomenon see article on Egyptian Architecture) and to overcome this defect the steps of the crepidoma were curved upward about three inches in one hundred feet on the front and four inches on the flanks. If one sights along the top step the curve is very perceptible, the convexity being so great that an object, such as a camera or a high hat, placed at the other end of the step disappears from view.

The cornice line at the base of the pediment is given a similar convexity, but the curve is differently plotted. The appearance of concavity that would result from the employment of a straight line has in part been overcome by the disposition of the masses of the metope sculptures which have been composed so that their high lights and shadows give a diagonal indication, those to the right of the center pointing from right to left and those to the left pointing



Parallel lines intersected by diagonals. (Fig. 6.)



(Fig. 7.)

from left to right. The effect of a series of diagonals intersecting an horizontal line is well illustrated by the accompanying diagram.

The cornice line, however, had to be curved upward to counteract the apparent shortening that was caused by meeting with the many slanting lines of the raking pediment cornice. The condition is simply illustrated in figure 7. The line A' B' appears much shorter than A B although measurement will immediately demonstrate that both are of equal length. The apparent difference in length is explained by the fact that, when the oblique lines intersecting the straight line A' B' are looked at, the spaces stimulated on the retina overlap, making the transition from A' B' more easy than from A to B. The cornice lines of the pediment have exactly this effect upon the corona of the main cornice. (Fig. 10.) The Greek designers had therefore to design a line that would appear longer than it really was, which they accomplished by giving it a subtly proportioned convex curve. The success with which these refinements were executed is attested by the fact that their presence was unsuspected until Hoffer in 1837 described them. Penrose in 1845 accurately measured and in 1851 published them in his "Principles of Athenian Architecture." There are many problems in modern architecture that are similar to those that were so masterfully treated by the Hellenic artists, but as yet, although many experiments have been tried, the key to the problem is still missing, a fact that causes us the more to marvel at the wonderful skill, sensitive and acute observation of the designers of Greece.

The present ruined state of the Parthenon (Figs. 8 and 11.) is due to a series of deplorable events. As late as 430 A. D. a statue of Athena was still in place. During the second half of the fifth century the temple was converted into a Christian church, and when in 1483, Athens was captured by the Turks, the building was used as a Mohammedan mosque. and supplied with an incongruous minaret. In 1687 the city was taken by the Venetians and the Acropolis was

bombarded. The Parthenon was used in part as a powder magazine by the Turks, and the besiegers succeeded in dropping a shell into the building, which caused an explosion that destroyed the sides and roof of the edifice. The Venetians upon reducing the Acropolis desired to remove the pediment sculptures to Venice, but through clumsy workmanship allowed the central group of the West pediment to fall to the rock below. Fortunately, in 1674, a French artist, Jacques Carrey, had made sketches of the then extant sculptures, which still preserved form an invaluable source of information to the student. Early in the nineteenth century Lord Elgin, British Ambassador to the Porte, removed many sculptures and architectural fragments to England where they are now exhibited in the British Museum. This act called forth Byron's celebrated epigram "Quod non fecerunt Gothi, hoc fecerunt Scoti."

Théophile Gautier: *Loin de Paris*, has well expressed the effect of the ruin of the culminating artistic product of antiquity upon the modern mind. "And before this temple, so noble, so beautiful, so accordant, as it were, to some divine harmony, we are overcome with a deep and humble reverie, a reverie disturbed by unquiet questionings. Has our race indeed advanced along the paths of progress with such giant strides as we would fain believe? Has it not rather retrograded? for, in all our new multiplied religions, and numberless inventions—in spite of compass, printing-press and steam—has not the spirit of such beauty well-nigh vanished from the earth; are we not impotent to lure it back?"

General Esthetics of the Doric Style

The unanimous judgment of all ages that the Greek Doric peripteral design expresses in the highest possible degree the qualities of serene monumentality and dynamic rhythm forces the student to inquire closely concerning the esthetic basis for this verdict. We have explained many of the details and forms by which the end was attained but it still remains to describe the reasons responsible for the

architectonic effect experienced by the admirers of these wonderful Hellenic works.

If the facades of a number of Greek temples (Figs. 8, 9, 10.), for example, the Parthenon, the Theseion and the Sanctuary of Poseidon at Paestum, are examined, it will be at once manifest that the horizontal lines of the crepidoma and the entablature dominate all other elements. This being so it follows that in the resultant effect upon the observer the horizontal factor must be the determining one. There is produced a feeling of serenity and majesty. That one would not experience this sensation if the lines of the base and superstructure were absent is at once demonstrated by viewing the north side of the Parthenon (Fig. 11.), where the entablature was destroyed by an explosion. Here the sensation is artistic uncertainty and chaos. The vertical direction of the columns lacks any modifying feature.

The psychologists have demonstrated that the ordinary seeing of space rests upon the retinal sensations of both eyes and that these are greatly influenced by the tactile sensations produced by associated ideas. Miss Puffer says "try to think of a pine tree keeping your eyeballs perfectly still. You will find that you are unable to do it, and imitate the tree in miniature, sweeping your eyes up its length and out to the tops of its branches. If it calls to the mind a breeze, you will be unable to think of the breeze unless you feel it in miniature, producing cooling sensations on the skin." Following this reasoning Miss Puffer in the "Psychology of Beauty," asserts that we cannot look along a horizontal line without mentally assuming ourselves the horizontal and thereby experiencing, without conscious effort, the restfulness that belongs to that posture.

Then again anything that we do habitually we do easily. The conscious act becomes mechanized and sensations of pleasure and of ease are experienced. Witmer and Sanford in their experimental psychologies hold that the horizontal line is the easiest to look along or exploit, because it requires the least effort on the part of the eye muscles. San-

ford further states "that the position is considered the primary position of the eye in which the eyes, when the head and body are erect, are directed forward to the distant horizon." The eye muscles that control the horizontal movements of the eye are from our earliest visual experiences employed almost constantly. This eye movement becomes then the easiest of all eye movements for us to perform and when we look over an object in which the horizontal is the dominating feature we unconsciously experience a sensation of ease and restful pleasure. The eye looks up or down with a certain amount of conscious effort which results in a feeling of proportionate unrest.

Due therefore to the habitual methods of optical exploitation followed in viewing the temple facades we account for the repose, pleasure and serenity experienced; and this sensation modified by the stimulation of our far reaching associative imagery produces the added effect of stability and perfect equilibrium. The sensations of repose and stability, however, do not produce an ideation of dynamic monumentality such as one feels when standing in front of the Parthenon. If we had nothing but the horizontal factor to deal with the object viewed would appear heavy and monotonous. In nature the eye tires of the long levels of the plain and the calm sea. Human desire calls for contrast, the visual analogy to the physiological phenomena of pain and pleasure, tension and release.

It is well known that in exploiting the horizontal line the eye habitually seeks a middle point, perhaps due to the associative imagery of balance inherent in the human figure and reciprocal movements, and then makes equal movements to the right and left, not following in either direction a continuous path but jumping from point to point. This fact can be easily tested by the reader in perusing a line of text. The eye in going over a given line of type rests some three or four times and does not regularly pass from letter to letter and from word to word. A knowledge of this optical habit will at once enable us to understand

what an important part of the design it was to have the facade bilaterally symmetrical with respect to a central axis. Also how easily the vertical lines of the columns and triglyphs, providing resting points, lend themselves to the task of carrying the eye to the right and left in the horizontal direction.

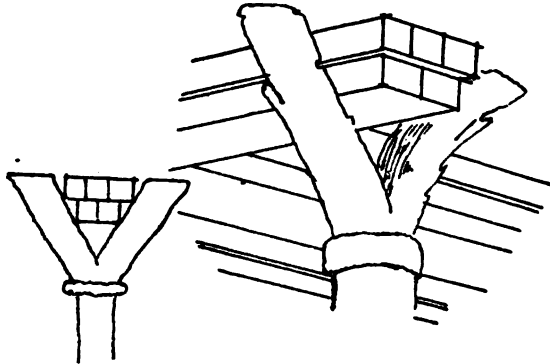
It has been shown that the horizontal lines produce the effect of repose and the vertical lines uncertainty or tension. The greatest visual pleasure is gained when these are co-ordinated to each other so that a proportional tension or rhythm is effected. The German philosopher Fechner experimented at great length with this problem and arrived at a relation of line that is known as the *Golden Section*. As the result of his investigations the conclusion was reached that a vertical line when divided in the ratio of 3:5 or 1:666 was more pleasing to the majority of people than any other inequality of parts. Witmer, in his "Analytical Psychology," states "That the human mind manifests an esthetic appreciation of proportion in the vertical line is shown in the historical development of the form of the Cross in Christian art. The Cross was originally T-shaped or had the cross-bar very high up on the vertical. As the historic symbol was adapted for church and personal ornament, the cross-bar dropped down in the course of centuries to satisfy an esthetic demand for proportion in the vertical line."

Experiments have fully demonstrated that what holds true of the pleasurable division of the vertical line is likewise true regarding the combination of horizontal and vertical lines. For this reason a rectangle whose upper and lower sides are longer than the ends is much more interesting than the square. If then we proportion a rectangle so that the upper and lower sides dominate the end verticals in a ratio that approximates 3:5 a form is obtained that has more possibilities of visual pleasure than any other rectangle and when to these factors of optical enjoyment are added the associative stimulations of repose and tension

we have resulting a dynamic rhythm of as perfect type as the human mind is capable of conceiving. Of all the edifices designed by man the Parthenon combines in the greatest degree all of the qualities described and its effect of monumentality and perfect esthetic accomplishment is due to the method by which an enhanced feeling of life is stimulated through the consummate balancing of the various requirements of esthetic experience.

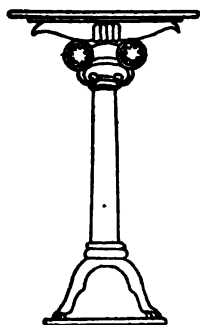
The Ionic Order

During the fifth century B. C. the Ionic Order. (Fig. 12.), which may always be recognized by its volutes or spiral projections at each side or angle of the capital, was introduced

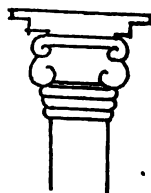


(Fig. 13.)

into Attica. Its origin may be traced back to wooden prototypes in the primitive styles of the Orient. Probably in adapting the forked timber support (Fig. 13.) to the elaboration of furniture some early Aryan designer felt that the strong, straight lines of the fork would appear much more graceful if they were curved like the spiral shavings which his draw-knife produced. (Fig. 14.) The built-up beam that rested in the fork was also rendered in miniature, still retaining its banded profile, and when the fork lines were turned in toward the small shaft in a spiral, the end of the beam assumed an abacus form. The helix once adopted was



Assyrian Table from relief.
(Fig. 15.)



Detail of Volute Columns from
Assyrian Relief. (Fig. 16.)

subjected to modifications suggested by very many naturalistic types.

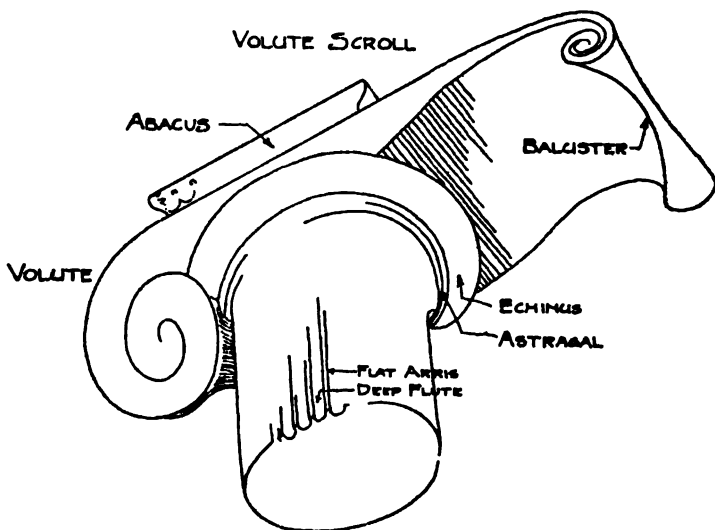
Whatever truth there may be in this suggested origin of the volute form it is significant that the first of it is evidenced in the ornamentation of the upright legs of Assyrian furniture (Fig. 15.) and the small decorative columns that were employed in the roof enclosures and shrines of Assyrian architecture (Fig. 16.). The Persians in their order used this form in the same ornamental manner (c. f. *Persian Architecture*, CHAUTAUQUAN for Dec., 1909). In these early examples the volutes are separated from the columns by a series of mouldings.

The theory advanced by Vitruvius that the Ionic column was inspired by the form of woman, the waving of the hair, recalled by the spirals; folds of the drapery explaining the flutings and the sandals the base, is wholly discarded in the light of modern research. In fact this and kindred puerile stories concerning the origin and development of many forms, widespread and thoughtlessly accepted account in great measure for the belittling of architectural philosophy. No great architectural element was ever invented out of hand, nor came into being as Athena, full panoplied, sprang from the head of Zeus. Every type is the result of a long, laborious evolution. In the case of the Ionic order the clumsy experimentations of the early Asiatic designers

were by their successors borrowed, refined and finally developed into a structural member of the first importance.

It is probable that the Attic architects first employed the voluted order in interior work. When so used, due to its slenderness and elegance of carved detail it is seen at its best, as in the interior colonnade of the Propylaea of the Acropolis at Athens. (Fig. 17.) But the Greeks impressed with its beauty and seeking variety early employed it as an exterior feature and it appears in many small temples of which the most noteworthy is the shrine of Nike Apteros or Athena Nike (Figs. 18 and 19.), an amphi prostyle construction on the extreme western projection of the Athens Acropolis. The national sanctuary at Attica, the Temple of Athena Polias, the Erechtheion was conceived wholly in the Ionic style.

The column and its details varied greatly in the various edifices in which it appeared. In height it was never less than seven and at times ten diameters. The shaft was treated with twenty-four deep flutes separated from each other by flat arrises. The base continuing the Aryan tradi-



Ionic Capital. (Fig. 20.)

tion was high and built up of a series of converse and concave mouldings sometimes resting upon a square plinth or base-block.

The capital, the characteristic feature, was composed of moulded abacus which rested upon a long cushion-like element, the ends of which were rolled up in the form of a spiral. (Figs. 20 and 21.) Beneath this curved roll was an echinus, obviously inspired by the same feature in the Doric capital. This always protruded beyond the face of the scroll band above and created an awkward and discordant note that the Greeks attempted, never successfully, to overcome with profuse carving. (Fig. 12.) The juncture of the shaft and capital was made by an astragal, a bead or reed moulding, which was a reminiscence of the strengthening band (Fig. 13.) that the early timber workers used to keep the old fork support from splitting.

When seen from in front the volutes appear symmetrically placed, but the side view shows a baluster like shape. When used for an interior colonnade or in a temple in antis only the ornamental part of the capital is apparent, but when adopted for a peripteral or prostyle scheme it is at once apparent that the columns at the corners are forced to exhibit their rolls (Fig. 19.) unless the capital at that point be so changed in design as to exhibit the spirals upon two adjacent sides instead of the two opposite. In the Athena Nike temple the helices at the angle are bent out at forty-five degrees and the two inner faces were allowed to simply intersect. This was at the best a miserable makeshift for the corner volutes projected like great ears and one has the feeling, no matter from what point the detail is seen, that the least violence will result in their demolition.

The pure Ionic entablature consists of but two members, a banded architrave and a delicately profiled cornice in which, above the bed mould, there is a dentil course, a true expression in stone of the timber ceiling beams of the primitive construction. This two membered superstructure, in more barbaric form, has already been described in the cita-

tion of the tomb of Darius in Persia and, in Greece, is most charmingly recorded in the entablature of the Porch of the Maidens (Fig. 22.), in the Erechtheion, Athens. Generally, however, following the Doric precedent a third member, the frieze was introduced. This was usually embellished with sculpture in relief, a fact that accounts for the term *Zophoros*, figure bearer, that is applied to it. The various members were carved with conventional decoration, so designed as to recall by the curves of the ornament the profile of the mouldings.

While in Greece proper the Ionic style was restricted for the most part to minor buildings or to interiors, in the provinces, especially the Ionian states of Asia Minor it was employed in a sumptuous and splendid manner. The Ionic peripteral temples of Artemis at Ephesus and Hera at Samos were built as early as the middle of the sixth century B. C. They were surpassed in size and decorative importance by the fane of Apollo Didymaeus at Miletus. The profusion of elegant detail used in this edifice is especially noteworthy and characteristic of the spirit of the Alexandrian age (400-300 B. C.). The capitals of the slender columns were treated with a free oriental touch that sets them apart from all other Ionic examples. The plinths of the bases were octagonal, instead of the usual square, and panelled with relief carving.

The Corinthian Capital

During the Periclean age a capital form of foreign origin made its appearance. On account of its florid gorgeousness of detail the innovation was called Corinthian. (Fig. 23.) The type is, in a marked manner, an index of the national spirit of the period of the time succeeding the Peloponnesian wars. The individual had asserted himself—no longer was the state and its glories uppermost in the minds of men. Commerce, the pursuit of wealth, luxury and pleasure caused the change in character and art, and reflected the new conditions in the more sensuous styles of the Ionic and Corinthian. According to Vitruvius the idea of the new capital

was suggested to the sculptor Callimachos by the sight of a basket covered with a tile about which an acanthus plant had grown, covering it with its leaves, its shoots curling, in scrolls under the projecting cover. An analysis of the capital, however, has caused this account to be classed with the fables of architecture. The elements of the capital are an abacus, upon which the architrave was supported and a core shaped like an inverted bell. The carved decoration in relief of foliage and spirals was applied to the bell. (Fig. 24.)

The campaniform or bell shaped capital had been invented by the Egyptians thousands of years before it appeared in Greece. It was evolved by them as a solution of the problems of scale and decoration that arose in the development of their clerestory construction. (See *Egyptian Architecture*—CHAUTAUQUAN, Oct., 1909.) In adapting the motive in Greece the lotus papyrus and palm decorative foliage were replaced with conventionalizations of plants familiar to the Greeks. The flat abacus of Egypt was widened so that the corners projected over the lip of the bell. It was made concave in plan and given a moulded profile following Ionic precedent. Scrolls of plant



Corinthian Order Monument of Lysicrates, Athens. (Fig. 23.)

tendrils, branching upward from the bell leaves gave support to the angles of the abacus. The bell was surrounded with one or two rows of leaves, not always acanthus, but in some of the most successful designs, as in the Tower of the Winds (Fig. 27.), Athens, with a combination of acanthus and water plant or palm leaves.



Corinthian Capital. Tower of the Winds, Athens. (Fig. 27.)

The Corinthian form never achieved the distinctiveness of an independent order in Greece. It was throughout a foreign element engrafted upon the Ionic style. When used alone, as a votive column, the designers appear to have regarded it as a detail upon which they could, with propriety, exercise their penchant for fanciful embellishment to

their heart's content. When employed as a part of a structural scheme, it was given an entablature purely Ionic in all of its parts. It was not until Roman times that a Corinthian canon or rule was established.

The Choragic Monument of Lysicrates, Athens, erected (in 335 B. C.) by Lysicrates, the leader of a victorious chorus, exhibits the possibilities of the elegancies of the Greek Corinthian style. A high base supports a circular engaged colonnade. The capitals (Fig. 23.), which have been widely copied in modern architecture both in Europe and America, have at the base a necking of small leaves, from which springs a wealth of foliage that completely covers the core. Among the leaves is placed an anthemion that reaches to the top of the abacus. The bell appears unusually contracted and the space between it and the projecting corners of the abacus is filled with heavy complex volutes.

Round the frieze is represented in relief after the Ionic manner the story of Dionysus and the Tyrrhenian pirates.

The roof is domical and covered with a carved decoration of scales. It was terminated with a remarkably graceful combination of scrolls and conventional floral forms which served as a base for a bronze tripod.

During the Roman period (100 B. C. and 200 A. D.) Greece was endowed with a great number of civic and religious buildings which, although excelling the older edifices in grandeur of conception, lacked the true Hellenic delicacy and artistic power of execution. The subtle refinements of the Golden Age were mechanized so that with template and rule the ordinary carver could without great effort speedily produce mouldings and profiles esthetically so treated by the earlier Greeks. Without doubt the most successful of the Graeco-Roman monuments was the mighty temple of Olympian Zeus, which stood upon an extensive terrace of the time of Pisistratos, between the Stadium and the Acropolis, at Athens. Vitruvius cites the structure as one of the four most renowned examples of marble architecture in the classic world. Antiochus Epiphanes in 174 B. C. commissioned the Roman architect Cossutius to complete the temple with a Corinthian dipteros (two rows of columns completely surrounding the cella). The death of the patron in 164 B. C. interrupted the work and some eighty years later several of the columns were transported under Sulla to Rome and introduced in the restoration of the Capitoline Temple of Jupiter, where admired for their beauty of form, they served as models for the Corinthian designers of the Eternal City. The sanctuary was finally finished during the reign of Hadrian and was dedicated by the Emperor in person A. D. 130. Its construction, extending over a period of some 600 years, renders it a most important and interesting object of study to the archaeologist. The platform built by Pisistratos exhibits the same system of curvilinear treatment as that of the Parthenon. The columns, fifty-six feet in height, were crowned with exceeding well carved Corinthian capitals, some idea of whose size is conveyed by the dimensions of the abacus which were

eight and one-third feet square. The entablature was proportionately colossal, one of the stones of the architrave weighing twenty-three tons. When complete, the temple, with its ten-columned front, must have presented a most majestic and monumental aspect—a shrine fit to house the representations of Zeus (Roman Jupiter) and the lesser terrene deities, Kronos, Rhea and Gaia. Compared with the severe and ultra esthetic vigor of the Parthenon it expressed in a most significant and satisfactory manner the changed spirit of the times and forms a fitting introduction to the consideration of the art of building of the Latin masters of the world.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS
MAGAZINE.

(End of C. L. S. C. Required Reading, Pages 166-248.)

The Star Myth of Hercules

HERCULES in his cradle strangled the serpents sent by Juno to destroy him. As a symbol of precocious strength and struggle the infant hero was used to typify young America by Benjamin Franklin, by the artists of the Revolutionary Period, and by Greenough on the pedestal of his statue of Washington.

Hercules, grown to manhood, is a figure of might akin to the Luthers and Lincolns of later days. Sir Lewis Morris in his "Epic of Hades," makes Hercules, when he has attained Olympus, say:

* * * * "For the world still needs
Its champion as of old, and finds him still.
Not always now with mighty sinews and thews
Like mine, though still these profit, but keen brain
And voice to move men's souls to love the right
And hate the wrong. * * * *
* * * * These labor still
With toil as hard as mine: * * * *



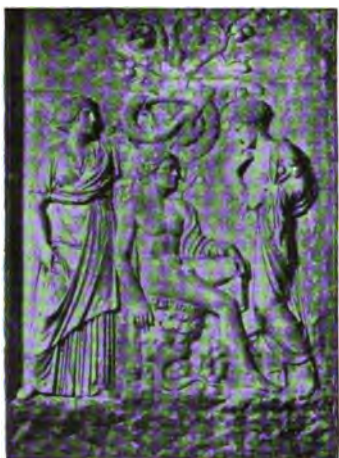
Hercules making off with the Cretan Bull.



Hercules and Cacus.



Hercules and the Centaur Nessus.



Hercules Seeking the Golden Apples of the Hesperides.



Hercules Hurling Lichas into the Sea.



Hercules and the Stymphalian Birds (Metope).

* * * * And tho' men cease
 To worship at my shrine, yet not the less
 It is the toils I knew, the pains I bore
 For others, which have kept the steadfast heart
 Of manhood undefiled, and nerved the arm
 Of sacrifice, and made the martyr strong
 To do and bear, and taught the race of men
 How godlike 'tis to suffer thro' life, and die
 At last for others' good."

As the son of Jupiter and a mortal mother, Alcmena, Hercules (who was also called Alcides) was an object of hatred to Juno. She bade him serve the will of his half brother, Eurystheus, and when he refused, drove him into a fit of madness in which he killed his own children. Eurystheus imposed upon him a series of twelve "Labors." The first was the slaying of a lion that dwelt in the Valley of Nemea. Hercules used his arrows and his club in vain, and finally choked the beast with his bare hands, an example of the efficacy of personal application that has served as a valuable example to the destroyers of more subtle evils. Ever after Hercules wore the lion's skin as a part of his equipment.

Another part of the country, Argos, was ravaged by a hydra, a creature of nine heads, of which the middle one was immortal. Ordinary methods of decapitation proved worse than unsuccessful, for two heads sprang into being whenever one was cut off, until the monster was provided in his proper person with a sufficient number for a college faculty. The hero's courage was undaunted, but the task called for help, and he was forced to summon Iolaus to his aid. Together they burned away the mortal heads, and buried the immortal one beneath a rock where, presumably, it could mouth as harmlessly as any demagogue.

The third labor of Hercules called for speed rather than strength, for it required that he capture alive a deer of more than natural fleetness. For a year the hero pursued the creature round about Oenoe, and at last caught her at the river Ladon and bore her away triumphantly across his shoulders.

The mythological era was like our own time in more

respects than those connected with human nature which is perennially the same. Hercules' incessant warfare against wild beasts shows that a scantily settled country suffered from the same dangers then as now, and the ravages of these animals afforded the big game hunter the same excuse. In the case of the boar that was terrifying the people near Erymanthus Hercules showed real sporting spirit, for unarmed he captured the creature and carried him unhurt to Eurystheus. The conquest of the half-horse, half-man Centaurs by Hercules as he was on his way to find the boar was a sort of by-product of his energy.

"Cleaning the Augean stables" has served as a synonym for the clearing up of accumulations of filth from the days when Hercules turned the rivers Alpheus and Peneus through the stables where three thousand oxen had been kept for thirty years, down to the present when our notions of physical sanitation are more advanced than were those of King Augeas, but our political defilement needs equally drastic cure.

He is the most sagacious man who, for the accomplishment of his purpose, makes intelligent use of all reputable help. Hercules did not disdain Minerva's advice or Vulcan's aid in compassing the destruction of the Stymphalian birds. He flushed them by means of brazen rattles made by the blacksmith god and brought him by the goddess of Wisdom, and then put an end to their carnivorous habits by shooting them with his arrows as they rose in the air.

The capture of a wild bull that was carrying terror to the people of the island of Crete was a feat followed by serious consequences owing to what seems an error in judgment on the part of Hercules. By way of removing the annoyance from the Cretans he took the bull to the Peloponnesus, but there he turned it loose and it roamed about doing incalculable damage.

Eurystheus seems to have been a pusillanimous soul, his physical lack inducing him to retreat to an underground chamber whenever Hercules appeared at his court, and his

moral cowardice urging him to thrust the obedient man of might into positions of inglorious torment. One of these upon which the King probably relied to rid himself of his terrifying servant, was the expedition after the mares of Diomedes. These horses were flesh-eaters. This unnatural taste appears to have endeared them to their owner, for he resisted their removal and it was only after many and strenuous adventures that Hercules took them to his master.

Not only was Hercules at the beck and call of Eurystheus—he yielded as well to the commands of that monarch's daughter. She wished to possess the girdle of Hippolyta, queen of the Amazons, and her father sent his henchman on the quest. Like other men of brawn Hercules seems to have stood in some awe of the less muscular sex, even to the point of summoning volunteers to support his expedition. However, they met only with kindness at the hands of the warlike women. By consenting to lend her girdle to the princess Hippolyta showed that she could respond to frankness. To Juno's eyes the affairs of Hercules seemed to be progressing too swimmingly to suit her, and she incited the Amazons to opposition. In the quarrel that ensued Hercules killed the queen and took away her girdle.

Perhaps by way of contrast to such warring against women the hero next adventured against the giant Geryon, upon whose cattle Eurystheus had set his covetous fancy. In the course of his journeyings Hercules encountered a mountain blocking his path. Splitting it asunder, he left the two portions guarding the Straits of Gibraltar, and passing between them he entered Spain where the three-bodied monster and his two-headed dog guarded the oxen of his desire. Hercules killed both the warder and his dog and drove off his prize in satisfaction. Still he was not to reach the court of Eurystheus without further excitement. Cacus, a robber giant, stole a part of the migrating herd, and dragged them into his cave by their tails so that their tracks might seem to point forward. He reckoned without the conversational powers of his booty, for they bellowed lustily to their

former comrades as Hercules drove them by the hiding place, and thus brought about their rescue.

Modern brides send their valuable wedding presents to the safe deposit vaults. Juno sent the golden apples which were her gift from Mother Earth to the keeping of the Hesperides, three maidens who watched over the wonderful

fruit in an island garden in the western sea. Hercules was somewhat at a loss as to where to find the island and sought direction from the Titan Atlas. Atlas was a relative of the maidens—some say their father, some their uncle,—and he offered to go in search of the treasure provided that during his absence Hercules would take



Hercules Carrying off Cerberus. his place and bear up the sky upon his shoulders. Big men have the reputation of being possessed of confiding natures, and Hercules showed his, for, regardless of the possible consequences, he took the burden upon himself. His confidence was not misplaced, for Atlas proved to be a Titan of integrity and resumed his old position when he came back with the apples.

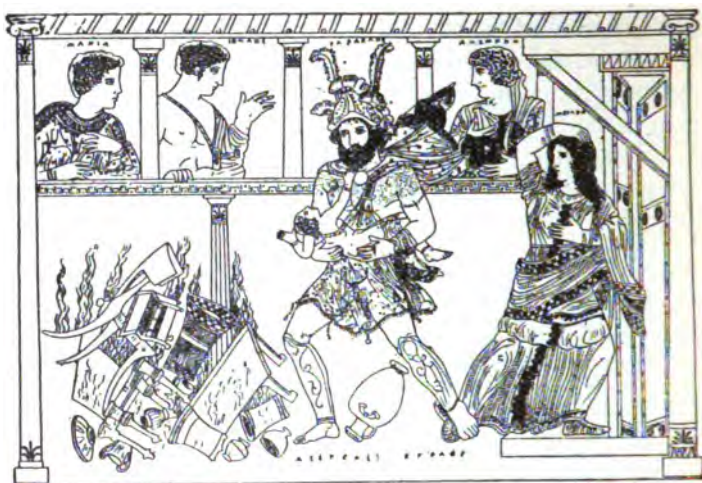
The twelfth of the Labors called not only for physical but for mental strength. As a last resort Eurystheus sent Hercules to Hades to bring to the light of day the three-headed dog, Cerberus. Here again Hercules did not disdain assistance and Minerva and Mercury went with him to the realms below. On the way the hero released from an enchanted rock his friend Theseus who had been confined there as punishment for the attempted abduction of Proserpina, wife of Pluto, king of the underworld. As might be supposed, the capture of Cerberus was made trebly hard by the multiplication of his biting facilities. Still another factor was introduced by his possession of a stinging dragon in his

tail. In spite of the obvious difficulties against him, Hercules was successful, as always, brought the dog to the surface and displayed him, and then returned him to his post as guardian of the infernal regions.

Euripides has made Hercules the hero of a drama, a quotation from which, in Robert Browning's translation, follows:

"First, then, he made the wood
Of Zeus a solitude;
Slaying its lion-tenant; and he spread
The tawinness behind—his yellow head
Enmuffed by the brute's, backed by that grin of dread.
The mountain-roving savage Kentaur-race
He strewed with deadly bow about their place,
Slaying with winged shafts: Peneios knew,
Beauteously-eddyding, and the long tracts too
Of pasture trampled fruitless, and as well
Those desolated haunts Mount Pelion under,
And, grassy up to Homolé, each dell
Whence, having filled their hands with pine-tree plunder,
Horse-like was wont to prance from, and subdue
The land of Thessaly, that bestial crew.
The golden-headed spot-backed stag he slew,
That robber of the rustics: glorified
Therewith the goddess who in hunter's pride
Slaughters the game along Oinoé's side.
And, yoked abreast, he brought the chariot-breed
To pace submissive to the bit, each steed
That in the bloody cribs of Diomedé
Champed and, unbridled, hurried down that gore
For grain, exultant the dread feast before—
Of man's flesh: hideous feeders they of yore!
All as he crossed the Hebros' silver-flow
Accomplished he such labor, toiling so
For Mukenaian tyrant; ay, and more—
He crossed the Melian shore
And, by the sources of Amauros, shot
To death that stranger's-pest
Kuknos, who dwelt in Amphanaia: not
Of fame for good to guest!

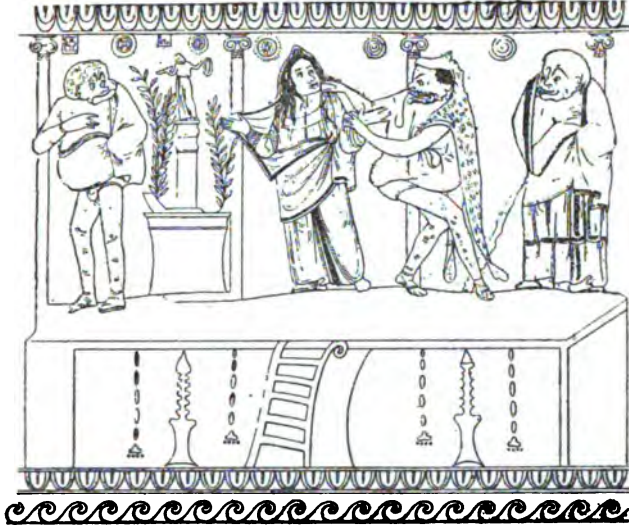
And next, to the melodious maids he came,
Inside the Hesperian court-yard: hand must aim
At plucking gold fruit from the appled leaves,
Now he had killed the dragon, backed like flame,
Who guards the unapproachable he weaves
Himself all round, one spire about the same.
And into those sea-troughs of ocean dived
The hero, and for mortals calm contrived,
Whatever oars should follow in his wake.
And under heaven's mid-seat his hand thrust he,



Hercules' Madness as Portrayed on the Greek Stage.

At home with Atlas: and, for valor's sake,
 Held the gods up their star-faced mansionry.
 Also, the rider-host of Amazons
 About Maiotis many-streamed, he went
 To conquer through the billowy Euxine once,
 Having collected what an armament
 Of friends from Hellas, all on conquest bent
 Of that gold-garnished cloak, dread girdle-chase!
 So Hellas gained the girl's barbarian grace
 And at Mukenai saves the trophy still—
 Go wonder there, who will!
 And the ten thousand headed hound
 Of many a murder, the Lernaian snake
 He burned out, head by head, and cast around
 His darts a poison thence,—darts soon to slake
 Their rage in the three-bodied herdsman's gore
 Of Erutheia. Many a running more
 He made for triumph and felicity,
 And, last of toils, to Haides, never dry
 Of tears, he sailed: and there he luckless, ends
 His life completely, nor returns again."

One or two undertakings of the sort just described would have made the reputation of an ordinary "strong man," but they were but a small part of the career of Hercules. He went with the Argonauts in search of the Golden Fleece. He rescued Hesione who had been exposed on a rock like Andromeda. He conquered Antaeus who was a wrestler with an unbroken list of victories because whenever



Hercules as Portrayed on the Greek Stage.

he was downed the touch of Earth, his mother, renewed his strength. Hercules held him in air and strangled him as his forces ebbed.

Hercules struggled with a far mightier contestant than Antaeus at the court of the King of Thessaly. Admetus fell grievously ill, but the Fates spared his life on condition that some one near him should take his place. As the monarch recovered, his wife, Alcestis, failed. Hercules lay in wait at the Queen's door and when Death came the mortal seized him and forced him to yield his purpose. In his sonnet on his dead wife Milton refers to this episode:

"Methought I saw my late espoused saint,
Brought to me like Alcestis from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from death by force, though pale and faint."

In a fit of madness sent upon him by Juno, Hercules slew his friend Iphitus and by way of expiation served Omphale for three years, spinning with the queen's maidens in the women's hall.

For his second wife Hercules married Dejanira, a sister

of Meleager, the hero of the Calydonian Hunt. Unwittingly, Dejanira was the cause of Hercules' death. She and her husband once came to a ford guarded by the centaur Nessus. Hercules crossed the stream, leaving Dejanira to be carried over on the man-horse's back. Blinded to his duty by Dejanira's charms, Nessus tried to run away with his fair burden, and was slain by a shaft from Hercules' bow. As he lay dying he gave Dejanira a vial of his blood for a love-philter. She did not suspect his treachery and later, when she feared to lose Hercules' affection, she steeped in the cherished gore a sacrificial robe for which he had sent to her. It proved to be the robe of his own sacrifice. The poison burned the flesh from his bones. In his anguish he flung Lichas, the messenger, into the sea and then sailed for his home. Dejanira, awaiting his coming, saw his plight, and in her horror, hanged herself. Hercules built his own funeral pyre upon Mt. Oeta and lay down upon it in serenity. Milton says of his death:

"Alcides, from Oechalia crowned
Without conquest, felt the envenomed robe, and tore,
Through pain, up by the roots Thessalian pines,
And Lichas from the top of Oeta threw
Into the Euboic Sea."

The gods pitied his fate and admired his bearing and Jupiter translated him to heaven where he set him among the stars and gave him Hebe, the cup-bearer of the immortals, as his wife.

Ovid tells the story of Alcides' death in his "Letters of the Heroines," and Morris has based on it the despairing lament of Dejanira in Hades.

* * * * For that accursed robe,
Stained with the poisonous accursed blood,
Even in the midmost flush of sacrifice
Clung to him a devouring fire, and ate
The piteous flesh from his dear limbs, and stung
His great soft soul to madness. * * * *
* * * * When I saw the glare
Of madness fire his eyes, and my ears heard
The groans the torture wrung from his great soul,
I fled with broken heart to the white shrine,
And knelt in prayer. * * * *

* * * * Then I * * * *
 * * * * grown sick and filled
 With hatred of myself, rose from my knees,
 And went a little space apart, and found
 A guarded tree on the cliff, and with my scarf
 Strangled myself, swung lifeless. But in death
 I found him not. For, building a vast pile
 Of scented woods on Oeta, as they tell,
 My hero with his own hand lighted it,
 And when the mighty pyre flamed far and wide
 Over all lands and seas he climbed on it,
 And laid him down to die; but pitying Zeus,
 Before the swift flames reached him, in a cloud
 Descending, snatched the strong brave son to heaven,
 And set him mid the stars."

Schiller uses the career of Hercules to symbolize the
 "Ideal and Life."

"Deep degraded to a coward's slave,
 Endless contests bore Alcides brave,
 Through the thorny path of suffering led;
 Slew the Hydra, crushed the lion's might,
 Threw himself, to bring his friend to light,
 Living, in the skiff that bears the dead.
 All the torments, every toil of earth
 Juno's hatred on him could impose,
 Well he bore them, from his fated birth
 To life's grandly mournful close.

"Till the god, the earthly part forsaken,
 From the man in flames asunder taken,
 Drank the heavenly ether's purer breath.
 Joyous in the new unwonted lightness,
 Soared he upwards to celestial brightness,
 Earth's dark heavy burden lost in death.
 High Olympus gives harmonious greeting
 To the hall where reigns his sire adored;
 Youth's bright goddess, with a blush at meeting,
 Gives the nectar to her lord."

In the mythologies of many countries—Egypt, Britain, Scythia, India, Spain, Germany—Hercules is identified with the Sun, and his twelve labors correspond with the twelve months of the year. In following the passage of the sun through the signs of the Zodiac, beginning with the summer solstice, a series of coincidences will be noticed which make impressive this ancient belief. For example, the first sign through which the sun passes is Leo, and Hercules' first labor was the slaying of the Nemean lion. "In the

second month," says Anthon, "the sun enters the sign Virgo when the constellation of the Hydra sets: and in his second labor Hercules destroyed the Lernaean hydra. * *

* In the third month the sun enters the sign Libra when the constellation of the centaur rises. * * * At this same period the constellation of the boar rises in the evening; and in his third labor Hercules * * * encountered and slew the centaurs and killed the Erymanthian boar." These comparisons are traceable throughout the year and add distinct testimony to the ingenuity of the ancients.

Of all the demi-gods and heroes perhaps Hercules was the most popular, and it is not strange that the undeniably earth-born claimed descent from him. Best known among them was the famous Fabian gens of Rome, a race of men of physical and intellectual powers who might well be of the lineage of the great contestant against evil.





The Scarab

The following facts concerning the scarab are taken from a trade publication:

"The Scaraboeus sacer, of Linnaeus, or the Ateuchus sacer or Aegyptiorum of Cuvier, known in history and mythology as the "sacred beetle" of Egypt, abounds throughout the east. It is found all over South Europe, East Indies, Cape of Good Hope, Western Asia, and North Africa."

Pliny's *Natural History* describes another kind:

"The scaraboeus also, that forms pellets and rolls them along. It is on account of this kind of scaraboeus that the people of a great part of Egypt worship these insects as divinities, an usage for which Apion gives a curious reason, asserting, as he does, by way of justifying the rites of his nation, that the insect in its operations portrays the revolution of the sun."

The relation to the American "tumble-bug" is evident from the above description.

"Among the many relics of ancient Egypt that were found in most prolific number was the facsimile of the scarab, or "sacred" beetle. The beetle form figured on the obverse side, and hieroglyphic inscriptions were on the reverse side. They were found made of clay, they were cut out of hard stone. They are discovered in steatite (a soapstone), green basalt, diorite, granite, hematite, lapis lazuli, jasper, serpentine, verde antique, smalt, root of plasma or prase (a species of chalcedony having green streaks of hornblend), carnelian, amethyst, sardonyx, agate and onyx.

"They were found in myriads in the tombs and in the ruins of temples. For many years the Egyptologists threw them aside as unworthy of attention; they could not read any sense or meaning in their thousands of mysterious incisions. They became a plague to the collectors even in their unending multitude, and were discarded as the meaningless toys of a foolish people.

"But with the discovery of the full intent of the Egyptian hieroglyphic language a change came in the collector's attitude. The incisions in those apparently insignificant bug effigies, that had got into the museums and collectors' hands in almost unwelcome quantities, became the most valuable keys to unlock the history of that date.

"These multitudes of scarabs contained, besides hieroglyphic reading, decorative designs such as scroll, spiral, twist and key patterns, but all had their symbolic significance.



The Scarab Beetle



Ornamental Form of Scarab

"The earliest scarabs date back to the Third Dynasty (Neb-ka), about 3900 B. C. Scarabs almost ceased to exist about 500 B. C. Under the Heretic kings of the Eighteenth Dynasty scarabs went out of use, but once again came into favor in the reign of Hor-em-heb and Sethi I, when rings again became fashionable in Egypt. Their symbolic sacred acceptance lasted over a span of three thousand years."

Perhaps the most interesting fact (from a theological standpoint) that the scarab presents to the twentieth century readers is that it is the oldest expression of the ancient conception of the soul's immortality to reach us so far. This date of the ancient Egyptian dogma of a future eternal life for the pious and moral dead reaches back far further than Moses's time. For the scarab was a symbol of the resurrection, or new birth, and the eternal future life of the "triumphant" or "justified" dead. The dead, whether king or commoner, had to pass the ordeal of a trial at the hands of the priests as to whether the past life of the deceased "justified" immortality by mummification. The scarab symbol in its day very closely resembled in intent our Christian symbol of the cross. It stood for resurrection of the soul as well as immortality.

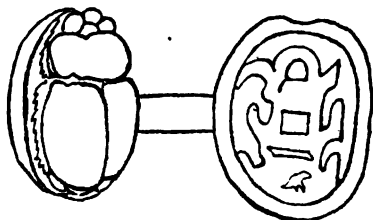
The scarab was especially sacred to Amen-Ra—the mystery of the sun-god. It symbolized creative and fertilizing power. It was the first life appearing in the Nile's mud when the sun commenced to dry the shores after the waters receded.

Ptah, the Creative Power, and Khepera (or Khepra), the Creator, another deity of high degree, had the scarab as emblem. As Ptah it usually had the head and legs of a

man. "Kheper" means "to be," "to exist," "to become," "to create," "to emanate" in the hieroglyphic language; this was represented by a scarab.

The sun, rising in the morning as Horus, reaches its zenith at noon as Ra, and sets in the evening, in the dark regions as Tum, absent at night as Osiris, often rises victorious over darkness in triumph again as Horus.

Thus we read: "In the Great Temple at Thebes a scarab had been found with two heads, one of a ram, the symbol of Amen (or Ammon), the hidden, or mysterious, highest deity of the priesthood, especially of Thebes; the other of the hawk (the symbol of Horus) holding in its



Middle Kingdom Scarabs.

claws a symbol of the universe." This is supposed to symbolize the rising sun and coming of the Spring sun of the vernal equinox in the zodiacal sign of the ram.

The number of the toes (thirty) of the scarab beetle symbolized the days of the month, we are informed. The movement of the ball it manipulates, we must remember, symbolizes, among other things, the action of Ra, the Egyptian sun-god, at midday.

The uses to which scarabs were put were numerous. They were used by monarchs for sending out proclamations. These were mostly unusually large. Many were worn as amulets. Numbers of scarabs have ornaments or general inscriptions, some have personal names and friendly wishes (these were probably presents to friends). Again, scarabs have been found strung together like beads for religious purposes similar to our rosary. Of those used for social purposes some have "Good Luck" signs, or "A Happy Life,"

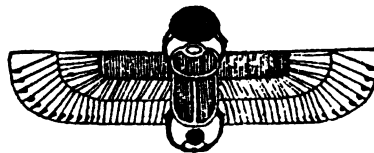
these were used for sealing letters. Those having the cartouche of the reigning Pharaoh were no doubt worn out of loyalty. Some were joined to the representation of the human heart, on which was inscribed "Life, Stability and Protection." They were talismans. Some had the names of deities, officials, private persons. Some had monograms.

One large class, known as heart scarabs are found in mummies. They are from two to three inches long, and replaced the heart which had been taken out in the process of embalming. They are mostly of hard yellowish or dark green stone. According to the ancient Egyptian faith the human being had two souls—Ka was the vital soul; Ba was the responsible soul (genius). The heart of man was considered the source from whence life as well as thought proceeded. Hence the scarab (symbolizing resurrection) was buried with mummies to assist in preserving the body for future reunion with the spirit. Egyptian soldiers wore scarabs as charms to increase their bravery.

The soft soapstone scarabs were glazed in the fire, using different colored enamels, usually bluish green.

Scarabs were a favorite form of signet for finger rings, in which cases they revolved on an axis. The flat incised surface (reverse) was worn next the finger. When it was to be used for official signatures the ring was taken off the finger and the scarab side turned inward to allow the impression to be made.

A favorite form of scarab decoration with the ancient Egyptians is known as the winged scarab. Wings spread out in this fashion were symbolic of "protection"—in this case, of divine protection, for the scarab was the emblem of the divinity Kheper. It was also sometimes symbolic of death.



Winged Scarab.

The Vesper Hour*

Conducted by Chancellor John H. Vincent

From "The Imitation of Christ," by Thomas
A' Kempis

Humility with Respect to Intellectual Attainments

EVERY man naturally desires to increase in knowledge; but what doth knowledge profit without the fear of the Lord? Better is the humble clown that serveth God than the proud philosopher who, destitute of the knowledge of himself, can describe the course of the planets. He that truly knows himself becomes vile in his own eyes, and has no delight in the praise of man. If I knew all that the world contains, and had no charity, what would it avail me in the sight of God who will judge me according to my deeds?

Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion. Learned men are fond of the notice of the world, and desire to be accounted wise; but there are many things the knowledge of which has no tendency to promote the recovery of our first divine life; and it is surely a proof of folly to devote ourselves wholly to that with which our supreme good has no connection. The soul is not to be satisfied with the multitude of words; but a holy life is a continual feast, and a pure conscience the foundation of a firm and immovable confidence in God. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionately more holy. Be not, therefore, exalted for any uncommon skill in any art or science; but let the superior knowledge that is given thee make thee more fearful, and more watchful over thyself. If thou supposest that thou knowest many things, and hast perfect understanding of them, consider how many more things there are which thou

*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

knowest not at all; and, instead of being exalted with a high opinion of thy great knowledge, be rather abased by an humble sense of thy much greater ignorance. And why dost thou prefer thyself to another, since thou mayest find many who are more learned than thou art, and better instructed in the will of God?

The highest and most profitable learning is the knowledge and contempt of ourselves; and to have no opinion of our merit, and always to think well and highly of others, is an evidence of great wisdom and perfection. Therefore, though thou seest another openly offend, or even commit some enormous sin, yet thou must not from thence take occasion to value thyself for thy superior goodness; for thou canst not tell how long thou wilt be able to preserve in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.

Peacefulness

FIRST have peace in thy own heart, then thou wilt be qualified to restore peace to others. Peacefulness is a more useful acquisition than learning. The wrathful and turbulent man, who is always ready to impute wrong, turns even good into evil; the peaceful man turns all things into good. He that is discontented and proud, is tormented with jealousy of every kind; he has no rest himself, and will allow none to others; he speaks what he ought to suppress, and suppresses what he ought to speak; he is watchful in observing the duty of others, and negligent with respect to his own. But let thy zeal be exercised in thy own reformation before it attempts the reformation of thy neighbor.

Some are very skillful and ingenious in palliating and excusing their own evil actions, but cannot frame an apology for the actions of others, nor admit it when it is offered. If thou desirest to be borne with, bear with others. O consider at what a dreadful distance thou standest from that charity which "hopeth, believeth, and beareth all things;" and from that humility which, in a truly contrite heart,

knows no indignation nor resentment against any being but itself.

It is so far from being difficult to live in peace with the gentle and the good that it is highly grateful to all that are inclined to peace; for we naturally love those most whose sentiments and dispositions correspond most with our own. But to maintain peace with the churlish and perverse, the irregular and impatient, and those that most contradict and oppose our opinions and desires, is a heroic and glorious attainment. Some preserve the peace of their own breasts, and live in peace with all about them; and some, having no peace themselves, are continually employed in disturbing the peace of others; they are the tormentors of their brethren, and still more the tormentors of their own hearts. There are also some who not only retain their own peace, but make it their business to restore peace to the contentious. After all, the most perfect peace to which we can attain in this miserable life consists rather in meek and patient suffering than in an exemption from adversity; and he that has learned most to suffer will certainly possess the greatest share of peace; he is the conqueror of himself, the lord of the world, the friend of Christ, and the heir of heaven!



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EAST AND WEST.

In the bare midst of Anglesey they show
Two springs which close by one another play;
And, "Thirteen hundred years ago," they say,
"Two saints met often where those waters flow.

One came from Penmon westward, and a glow
Whitened his face from the sun's fronting ray;
Eastward the other, from the dying day,
And he with unsunned face did always go."

Seiriol the Bright, Kybi the Dark! men said.
The seer from the East was then in light,
The seer from the West was then in shade.

Ah! now 'tis changed. In conquering sunshine bright
The man of the bold West now comes arrayed:
He of the mystic East is touched with night.

—Matthew Arnold.

A FIELD FOR FRIENDSHIP IN THE CLASS OF 1910.

"The real foundation of friendship is in the resemblance of habits and in the equality of minds" was a saying of Dante's as applicable in our century as in his. Chautauqua readers find themselves especially convinced of its truth. Who is there of 1910 who does not feel that he has gained the friendship of thousands of people of whose existence he had no notion four years ago? And he has done it through this very resemblance of habits and equality of minds of which the great poet speaks. • It is stimulating to

know that there are people all over the round world who not only have the commonplace habits of performing the morning toilet and of consuming three meals a day, but also that of picking up the same volumes for daily reading and of meeting regularly with others of like tastes to talk over the books. The knowledge of a kinship of intellectual interests gives a sense of mental equality more winning in its wholesale democracy than any purely social bond. When classmates meet at Chautauqua or at some other Assembly for graduation there is an instant feeling of comradeship between people who never have seen each other before, because they have common ground of association and common interests. The four years' course furnishes a wealth of topics for discussion, the experiences of Circles a multitude of subjects for comparison. There are Circles that have come to know other Circles through correspondence, and their members meet and confirm acquaintanceships on Recognition Day. Lifelong friendships result from such encounters. If for no other reason, it is worth while making a serious effort to go through the Golden Gate for the sake of making the most of such opportunities.



FOR STAR GAZERS.

Mrs. Martha Evans Martin, the author of "The Friendly Stars," which we are all studying with so much pleasure, has suggested some astronomies for supplementary reading. "Among the simpler books which are excellent and reliable," she says, "are Proctor's 'Half Hours with the Stars,' Ball's 'Starland' and Olcott's 'Field Book of the Stars.' These are all mainly elementary and of them Olcott's is the latest and perhaps most useful. Also his book, just published, 'In Starland with a Three-inch Telescope' is excellent for those who have access to a telescope. The most important book, and one which everyone ought to read, is Prof. Simon Newcomb's 'The Stars.' It is authoritative, popular, and one of the best for general reading. A good general astronomy is 'An Introduction to Astron-

omy' by Prof. Moulton. It is easy, but perhaps rather more to be studied than read. Prof. Jacoby's 'Practical Talks by an Astronomer' is good reading in the form of essays."

Mrs. Martin's own book is authoritative as well as delightful, but those of us who are interested in reading widely will be glad to have the above list.



CHAUTAUQUA AT BATTLE CREEK.

It is common knowledge that the varied activities of the Battle Creek Sanitarium never allow time to hang heavily on the hands of its inmates. A recent addition to the interests of the place has been made by Miss Meddie O. Hamilton, C. L. S. C. Field Secretary, who spent some time at the institution introducing the reading course to cordial listeners. Miss Hamilton spoke in all the buildings, but most frequently in the main hall, whose picture is shown in this Round Table. Her work made appeal from different viewpoints, for besides talks before the classes, she gave chapel and vesper addresses, and also a series of Evenings with Authors in the main parlors before gatherings of patients and their guests.



GRADUATE CIRCLES.

There are no more loyal Chautauquans than the members of the Society of the Hall in the Grove. They have done the work and they know that it is good, and they are eager that others should receive the same benefit that they have enjoyed. The Chautauqua spirit never dies in them.

As years roll on, however, graduates sometimes lose sight of the advantage to be gained by keeping up some sort of regular work in their circles. The benefits of following a definite line are just as far-reaching for the graduate as for the undergraduate, and the same arguments apply. There is added point to them in that graduates have learned the good of not "reading at random" and knowledge born of experience ought to be the most compelling teacher.

There are numerous ways of keeping hand in hand with

Chautauqua after graduation. Many circles go on with the regular course, and find the same stimulus, ever-new interest and added profit in the presentation of different phases of the general four-year themes. A reader recently wrote the Round Table that she had worked with six different classes, and frequent letters declare that their writers "never again will be without the course."

Other circles, wishing to read broadly on some particular topic, take up one of the many special courses offered by the Institution and described at length in the Special Course Handbook. Tastes of all sorts—for religion, economics, history, literature, art, travel, or science—are recognized in these courses, and the prescribed arrangement is definite and practical. If the circle's desires are outside of the lists offered in the Handbook the Service Department is ready to prepare outlines and suggest books on any wished-for topic, or to give all possible help in the make-up of general programs. What is done must be decided by the wishes of the doers; the main thing is to do something definite, and do it regularly.



CLASSICAL TREASURES IN THE METROPOLITAN MUSEUM.

C. L. S. C. visitors to New York always find the collections of the Metropolitan Museum of value as illustrative of one or another feature of their four years' reading. Classical year enthusiasts will be interested in the following paragraphs, clipped from the *Museum Bulletin*, descriptive of recent accessions and alterations of arrangement:

"In view of the importance of the Boscoreale frescoes acquired by the Museum in 1903, which constitute the only collection of Roman fresco-paintings in the world, except that in the Museum at Naples, it has seemed advisable to exhibit them to better advantage than has been done hitherto. For this reason a small room has been built, just large enough to contain the frescoes of the *cubiculum* (bedroom) which formerly occupied the center of that gallery. In the construction of this room great care has been taken to copy as far as possible the original chamber, of which photographs had been taken before the removal of the frescoes; thus, the mosaic floor, the arched ceiling, and the moulding running along the top of the walls have been closely studied from these photographs. The new arrangement has also made it possible for the window to be used as such, with the light coming through it."

Of a recent consignment of marbles and bronzes intended for the Department of Classical Art, the *Bulletin* says:

"All the objects are of the high artistic standard which we are endeavoring to maintain in acquisitions made in this department. Among the marbles there are four pieces of first-rate importance. These are, besides the Old Market Woman, a splendid Greek Lion, similar in type to the lions from the Nereid monument in the British Museum; a fragmentary statue of a Seated Philosopher, inscribed with the name of the sculptor Zeuxis, remarkable for the fine treatment of the drapery; and a Crouching Venus, another replica of the well-known type of which the most famous copy is the statue in the Louvre. The other marbles are: a charming small torso of Venus, a Roman Portrait bust of the early imperial period, a Roman sepulchral relief with portrait heads of husband and wife; a fragment of a centaur, and a small male head of the Roman period.

"The bronzes form valuable additions to our already important collection. Among them are three Etruscan mirrors engraved with scenes representing Odysseus attacking Circe, Bellerophon killing the Chimaera, and Peleus and Thetis; and two small statuettes, one of Herakles struggling with a lion, the other a Satyr."



A FRENCH ENTHUSIAST.

A contributor to the *New York Times* says of Pierre Loti, the author of "*Le Mort de Philae*" ("*The Death of Philae*"), which is quoted by Prof. Breasted:

"The peculiar temperament of the man is signally shown in his indignant and picturesque protests against the modern commercialism that overturns and destroys whatever happens in its way—no matter how venerable or sacred its historic and esthetic character.

"British commercialism to Loti is rampant with philistinism, and vexes his Oriental soul to an intolerable degree by its interference with conditions in the East, especially as he regards such interference for the most part uncalled for and unjust. So far as Philae is concerned many who have visited Upper Egypt will be inclined, I think, to agree with him that the effacement of those famous monuments that have made that island one of the most attractive and interesting spots in Egypt will be a sad event and scarcely to be compensated by certain commercial returns in agricultural enterprises resultant from the water storage obtained by the dams at Assuan.

"In this new book M. Loti is certainly very severe in his attack upon the English, and it seems to be the impression that abhorrence of the people of Albion is his common sentiment."

The writer thinks this a mistaken impression, and illustrates his point by reference to one of Loti's novels whose hero is an Englishman, toward whom "Loti showed no prejudice because of his nationality."

VICTOR HUGO.

Mr. Cooke begins his article of this month with a quotation from Victor Hugo. A shrewd observer of history in the making, a sagacious interpreter of the history of the past, a brilliant "producer" of the tragedy and comedy of life in novel as well as in drama form, a poet of sympathy and passion—such was the versatile and profound Victor Hugo, one of the world's strongest intellectual lights. His life, from February 26, 1802, to May 22, 1885, covered a vivid period of France's story. Napoleon hacked and burned his way across Europe, the government of the Bourbons rose and fell, the Empire and the Republic wrestled with each other with ever-changing failure and success. The poet adored Napoleon, whose spectacular career appealed to his imagination, but in the middle of the century he became an advanced Republican, and suffered an eighteen years' exile by way of repayment for his upholding of the people's rights. The turmoil of the '70's found him again in Paris and there he died, mourned by the nation whose chief pride he was. Prof. Adolphe Cohn of Columbia University says: "Posterity, in placing Victor Hugo among the greatest writers of all ages, will single out 'Hernani' as his dramatic masterpiece; 'Les Misérables' as his best novel; and far above all the rest his most tremendous collection of lyrics, 'Les Chatiments.'"

C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."
 "Let us Keep Our Heavenly Father in the Midst."
 "Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	

SHAKESPEARE'S BIRTHDAY.

In order to aid in the celebration of the C. L. S. C. Memorial Days the Round Table will publish programs for use on the occasions specified in the published list. Shakespeare's birthday is April 23. The Editor of the Round Table will be glad to learn of any original programs which clubs have enjoyed on any of these days.

PROGRAM.

Oral Explanation—"Why did Elizabeth's reign produce great men?"

Sketch—"Shakespeare's Life," illustrated by pictures of Stratford, the Globe Theater, etc.

Poem—"Anne Hathaway."

Paper—"Shakespeare's Art" (see Moulton and Dowden with reading of illustrative passages).

Recitation or singing:

"Who is Silvia?" (From "Two Gentlemen of Verona.")

"O Mistress Mine! where are you roaming?" (From "Twelfth Night.")

"Sigh no more, ladies, sigh no more." (From "Much Ado About Nothing.")

"Under the Greenwood Tree." (From "As You Like It.")

"Tell me, where is fancy bred?" (From "Merchant of Venice.")

"Hark! hark! the lark at heaven's gate sings." (From "Cymbeline.")

Dialogue—Scene between Henry V and Katharine; Romeo and Juliet; or Petruchio and Katharine. ("Taming of the Shrew.")

Talk. Great Shakesperean actors, with portraits.

Recitations—Hamlet's Soliloquy ("To be or not to be") or Macbeth's Soliloquy ("If it were done when 'tis done").

Reading (with distribution of parts) from "Merchant of Venice," "As You Like It," or "Julius Caesar."



OUTLINE OF REQUIRED READING FOR MAY.

Circles may use the week from April 23-April 30 for enlarging points briefly touched on previously, or for making up work in which they are behind.

FIRST WEEK—APRIL 30-MAY 8.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter VIII. "Social Idealism and Suffrage for Women."

In the Required Books: "Social Life at Rome." Chapter X. "Holidays and Public Amusements."

SECOND WEEK—MAY 8-15.

In the Required Books: "Social Life at Rome," Chapter XI. "Religion." "The Friendly Stars," Chapters XXV-XXVI.

THIRD WEEK—MAY 15-22.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter VIII. "Aswan and Philae."

In the Required Books: "The Friendly Stars," Chapters XXVII and XXVIII.

FOURTH WEEK—MAY 22-29.

- In *THE CHAUTAUQUAN*: "Historic Types of Architecture." VIII. "Greek."
 In the Required Books: "The Friendly Stars," Chapters XXIX and XXX.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

FIRST WEEK.

1. Review and Discussion. "Social Idealism and Suffrage for Women."
2. Roll Call. "Well-known Advocates of Woman Suffrage of both sexes and in all countries."
3. Debate on "Suffrage in the United States" (men for, women against).
4. Review and discussion of "Social Life at Rome," Chapter X, "Holidays and Public Amusements."
5. Reading. "Classical history, festivals, and legends." S. Mathews, *Dial*, Feb. 16, '00.

SECOND WEEK.

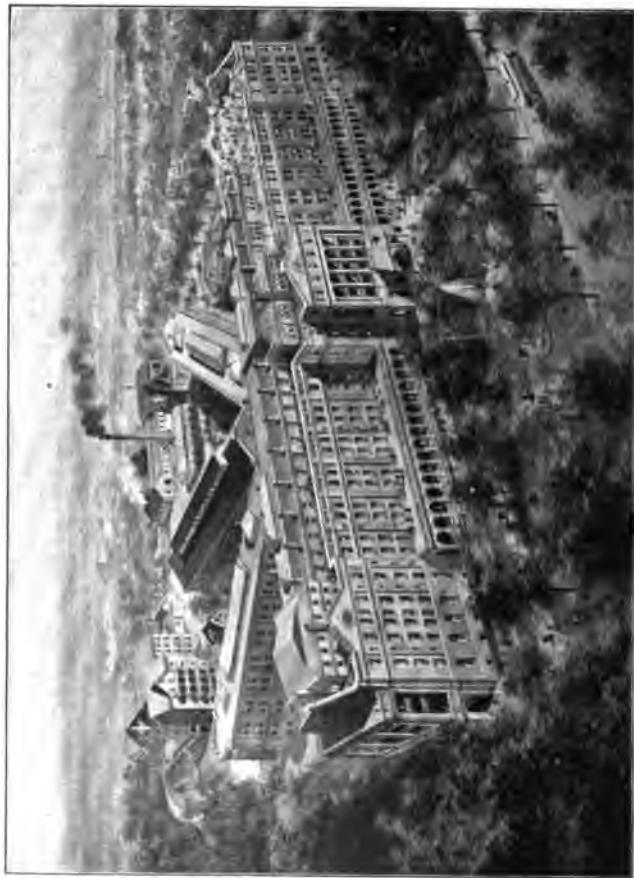
1. Review and discussion. "Social Life at Rome," Chapter XI. "Religion."
2. Roll Call. "Roman Divinities," their legends, attributes, powers, illustrated by photos and pictures in books. (Bulfinch, Gayley, Classical Dictionaries.)
3. Review and Discussion. "Friendly Stars," Chapters XXV-XXVI.
4. Quiz on Spring Constellations. (Good star charts, issued monthly, may be obtained at book stores; Olcott's "Field Book of the Stars" and "In Starland with a 3-inch Telescope." See paragraph, "For Star Gazers," in this Round Table.)
5. Composite Story, "Labors of Hercules," in this number.

THIRD WEEK.

1. Review and Discussion. "Reading Journey through Egypt," Chapter VIII. Aswan and Philae.
2. Paper. "Much-loved Philae." (See references in Travel Club.)
3. Review and Discussion. "Friendly Stars," Chapters XVII-XXVIII.
4. Roll Call. "Great Astronomers" (see list in volume of "Educational Courses in Study and Readings" of Appleton's Universal Cyclopedia; "Good Words," vol. 35, 1804; Chamber's Miscellany, vol. 20; and Lodge's "Pioneers of Science," 1893.)
5. Reading. "The Predecessors of Copernicus," E. S. Holden, *Popular Science Monthly*, Feb., '04.

FOURTH WEEK.

1. Review and discussion of "Historic Types of Architecture." "Greek," continued.
2. Roll Call. Famous Athenian Buildings. (See Smith's "History of Greece;" Guhl & Koner's "Life of the Greeks and Romans.")
3. Review and Discussion. "Friendly Stars," Chapters XXIX-XXX.
4. Synopsis of article, "The Story of Halley's Comet," *Living Age*, Oct. 9, 1909.



Battle Creek Sanitarium.



Parlor, Battle Creek Sanitarium.

5. Picture gallery of famous comets. Each contributor describes the picture he brings. (See astronomies; articles on comets listed in "Poole's Index" and in "Readers' Guide to Periodical Literature.")



TRAVEL CLUB.

FIRST WEEK.

1. Map Talk on the "Quarries." (See Erman's "Life in Ancient Egypt;" Moldenke's "New York Obelisk;" Warner's "My Winter on the Nile;" Rawlinson's "History of Ancient Egypt." Baedeker.)
2. Roll Call. Chief events in the Reigns of the Roman Emperors through Marcus Aurelius. (See Baedeker; Milne's "Egypt under Roman Rule;" Sharpe's "History of Egypt;" Mommsen's "Provinces of the Roman Empire," Part II, ch. 12; Bury's "History of the Roman Empire;" Gould's "Tragedy of the Caesars;" Hertzberg's "Imperial Rome;" Jones's "History of Rome" in Story of Nations Series; Keightley's "History of the Roman Empire.")
3. Paper. "Alexandria and the Emperors." (See references above.)
4. Story. "Invasion of Queen Candace." (See Baedeker; encyclopedias.)
5. Paper. "Egyptian Kings, Courtiers, and Officials." (See Erman; Wilkinson's "Manners and Customs of the Ancient Egyptians;" "Egyptian Life under the Ptolemies" in *Nation*, August 20, 1903.)

SECOND WEEK.

1. Descriptive Talk. "What People say about Elephantine." (See Erman; Herodotus; Warner; Rawlinson; Baedeker.)
2. Roll Call. "Events in the Reigns of the Roman Emperors from Marcus Aurelius through Theodosius the Great." (See references under "Roll Call" in First Week program; Gibbon's "Decline and Fall of the Roman Empire;" Hodgkin's "Dynasty of Theodosius.")
3. Paper. "The Emperors and Christianity in Egypt." (See Baedeker; Schaff's "History of the Christian Church, vol. 2: references under "Roll Call" above and in First Week program.)
4. Story. "Zenobia of Palmyra." (See encyclopedias; Ware's "Zenobia or the Fall of Palmyra.")
5. Paper. "Egyptian Family Life." (See Erman; Wilkinson; Sayce's "Egypt of the Hebrews and Herodotus.")

THIRD WEEK.

1. Composite description. "Old and New Aswan." (See Rawlinson; Moldenke; Erman; Baedeker; "Assouan Dam Completed;" Ward in *Independent*, Dec. 18, '02; "Egypt and the Great Dam," *Living Age*, Jan. 10, '03; "Great Engineering Victory," *Harper*, Sept. 6, 1902; "New Nile Reservoir," *North American*, March, 1903; "Nile Dam at Assouan," *Current Literature*, Jan., '03; Opening of the Assouan Dam," *Scientific American*, Jan. 10, '03.)
2. Paper. The "Byzantine Period." (See Baedeker; Sharpe; Mommsen; encyclopedias.)



A Literature Class at the Mt. Gretna, Pa., Assembly.



C. L. S. C. Building, Mt. Gretna, Pa.



Evening at Mt. Gretna.

Few Assembly grounds are more beautiful than those at Mt. Gretna, near Lebanon, Pennsylvania. Its visitors have 5,000 acres to roam over when they want to "invite their souls" as a relaxation from working their brains. The C. L. S. C. has its own building, and its activities are enthusiastically carried on by eager readers, many of whom supplement home work by entering the vigorous classes of the Summer School.

3. Roll Call. "Egypt in the Middle Ages." (See Baedeker; "The Abd al Hakim;" Paton's "History of Egypt;" Lane-Poole "History of Egypt in the Middle Ages," vol. VI; Muir's "The Mameluke or Slave Dynasty of Egypt.")
4. Paper. "The Fatimites and the Crusades." (See Baedeker; Duruy's "History of the Middle Ages.")
5. Quiz on "Sacred Animals." (See "Masterpieces of Greek Literature," p. 306; Curtis's "Nile Notes of an Howadji," Warner; Moldenke; Rawlinson; "Animal Worship in Ancient Times," *Scientific American*, Dec. 20, '02; "The Crocodile in Ancient Egypt," *Scientific American*, Feb. 21, '03; "The Mummification of Cats in Ancient Egypt," *Scientific American*, June 9, '00; Maspéro's "Dawn of Civilization," ch. VI; Breasted; Baedeker; Wilkinson.)

FOURTH WEEK.

1. "Philae." Brief summaries by appointed members of references below. Illustrations. (See "Destruction of Philae," A. C. Robinson, *Century*, Oct., '03; "Restoration of the Foundations of the Philae Temples," *Scientific American*, Mar. 14, '03; Curtis; Warner; Maspéro's "Manual;" Erman; Edwards's "Pharaohs, Fellahs, and Explorers;" Rawlinson; "The Sacred Island of Philae," *Art Journal*, vol. 57, 1895; Baedeker; *London Illustrated News*, Apr. 4, 1908.)
2. Paper. "The Turks in Egypt." (See Baedeker; encyclopedias; Freeman's "History and Conquests of the Saracens," and "Ottoman Power in Europe;" Knolles's "History of the Turks;" Lamartine's "History of Turkey;" Menzie's "Turkey Old and New;" Mignot's "History of the Turkish or Ottoman Empire.")
3. Roll Call. "Napoleon in Egypt." (See any life of Napoleon; Baedeker; Freeman's "General Sketch of History;" Morse Stephens's "Revolutionary Europe;" Fyffe's "History of Modern Europe.")
4. Paper. "Mohammed Ali and his Successors." (See Baedeker; Dicey's "Story of the Khedivate;" "France and Egypt;" *National Review*, vol. 27, 1896; Müller's "Political History of the Present Times.")
5. Art Gallery of Egyptian Portraiture, Sculpture, and Decorative Art with lectures by guide. (See Erman; Edwards; *Encyclopedia Britannica*; Rawlinson; Baedeker; Petrie's "Egyptian Decorative Art;" Capart's "Primitive Art in Egypt;" Perrot and Chipiez's "History of Art in Ancient Egypt.")
6. Reading. "Glass in Ancient Egypt," *Chambers' Journal*, vol. 68.



SEARCH QUESTIONS ON MAY READINGS.

1. What was a Nilometer?
 1. Who was Victor Hugo? 2. What was the title of Margaret Fuller's monograph on women?
1. Who was Lord Elgin (nineteenth century)? 2. What is the meaning of "*Quod non fecerunt Gothi, hoc fecerunt Scoti*?"
3. Who was Théophile Gautier and what was the subject of "Loin de Paris?" 4. Who was Vitruvius? 5. In whose honor was the Erechtheion built? 6. What was the story of Dionysus and the Tyrrhenian pirates?

ANSWERS TO SEARCH QUESTIONS ON APRIL READINGS.

1. Khum was identical with Ra, the sun-god. He was the god of Elephantine and the Cataract district. Satet was the guardian deity of the Cataract district. Neith or Net, the mother of the sun, was the goddess of Sais and Esna. Horus was a sun-god, the son of Osiris and Isis, and the local god of Edfu. 2. Theodosius was made joint emperor with Gratian in 379 A. D. and ruled until 395. He made Christianity the State religion, ordered the pagan temples closed, and persecuted the Arians in an effort to bring about a uniform Christianity. His theological zeal earned him the title of "Great."

1. The Marquis de Condorcet, born at Ribemont, France, 1743, died at Bourg-la-Reine, 1794, and was celebrated as a mathematician and philosopher, his work on the "Progress of the Human Mind" being widely known. He sat as deputy in the Legislative Assembly of 1791, and was its president in 1792. Siding with the Girondists in 1792 he fell with them and had to go into hiding. He escaped to Bourg-la-Reine, where he was imprisoned and probably poisoned. 2. Johann Heinrich Daniel Zschokke (born at Magdeburg in 1771 and died near Aaran in 1848) wielded a facile pen for he wrote histories and novels as well as religious monographs. His historical studies deal chiefly with Switzerland and Bavaria; one of his tales is called "The Creole;" and his "Hours of Meditation" is a volume that has had some vogue. 3. Mrs. Mary Fairfax Somerville, born in Scotland in 1780, and died at Naples in 1872; was the daughter of Admiral Sir William George Fairfax and the wife of her cousin, Captain Samuel Grieg, and afterward of another cousin, Dr. William Somerville. She became proficient in mathematics, and published books on the Physical Sciences, her "Physical Geography" being especially popular for school use. 4. Mary Astell (1668-1731) was the author of the anonymous "Serious Proposal to Ladies," which advocated the building of a religious house for women to be conducted under the rules of the Church of England. The idea is satirized in Number 32 of the *Tatler*.

1. The Island of Aegina was in the Saronic Gulf between Attica and Argolis. 2. "Doric" means "pertaining to Doris." Doris was a small country of ancient Greece. The Dorians at one time conquered the Peloponnesus and built the city of Argos. 3. Delphi was in Phocis. 4. Delos, sacred as the birthplace of Apollo and Diana, was in the Aegean Sea. 5. Apollo was the sun-god and it was appropriate that his temple should face the rising sun. 6. The temple of Athena Nike was dedicated to Athena the Victor. 7. Argolis was a district of the Peloponnesus, the part of Greece south of the Gulf of Corinth.

REVIEW QUESTIONS ON REQUIRED READING FOR MAY
 "WOMAN IN THE PROGRESS OF CIVILIZATION," CHAPTER VIII. "SOCIAL IDEALISM AND SUFFRAGE FOR WOMEN."

1. What was Victor Hugo's statement about the eighteenth and nineteenth centuries? 2. What were the suffrage pleas of the eighteenth century? 3. What has been the social result of the introduction of machinery? 4. What is meant by "capitalism"? 5. What is the connection between machinery and profits? 6. Explain joint-stock corporations as the result of concentration of capital.

7. Describe the advantages of trusts. 8. Give modern instances of coöperation. 9. Explain the trade-union and the trades-unions. 10. Show the effect of specialization upon commerce. 11. In what manner is the modern spirit of collectivism made evident? 12. Show how it is the natural outcome of the social spirit of the age. 13. What is the general basis of the new arguments for giving the suffrage to women? 14. How did the working conditions of women start the collectivist movement? 15. Outline English legislation touching Working Women since 1802. 16. Describe the changes in women's property rights. 17. Give some names of well-known English people who have favored suffrage of women. 18. What is the status of woman suffrage in the United States? 19. Name other countries which have given women political rights. 20. Discuss women's educational opportunities in the United States; in Europe. 21. What will be the result of the application of the spirit of democracy to marriage? 22. What problems are suggested in connection with wage-earning women? 23. How does the attitude of women toward life complicate their economic situation?

"A READING JOURNEY THROUGH EGYPT," CHAPTER VIII. "THE FIRST CATARACT: ASWAN AND PHILAE.

1. What change in the country and the people between Edfu and the First Cataract? 2. What are the evidences of historic activity at Gebel Silsileh? 3. What was the method of transporting bodies to the rock tombs on the west side of the river from the Island of Elephantine? 4. Who were the "Wardens of the Door of the South" and what were their duties? 5. What is the distinctive feature of Harkhuf's tomb? 6. Why are Sebni and Pepinakht to be remembered? 7. What relation existed between Aswan and Elephantine? 8. Where is the oldest "visitors' book" in the world? 9. What remains are found in the First Cataract quarries? 10. What are the extent and purposes of the Aswan dam? 11. What used to be the especial attraction of the Island of Philae?

"HISTORIC TYPES OF ARCHITECTURE," CHAPTER VIII. "GREEK ARCHITECTURE" II.

1. What is the place of the Parthenon in art and why? 2. What men were responsible for its perfection? 3. Describe the arrangement of the temple. 4. What were the sculptural decorations of the outside? 5. What was the color scheme of the building and why was color desirable? 6. Explain the necessity of the use of curved lines to produce the effect of straight lines, and mention illustrative examples. 7. Sketch the history of the Parthenon since 430 A. D. 8. What are the psychological and physical effects of observation of the horizontal? 9. What is the advantage of bilateral symmetry? 10. What is meant by the "Golden Section? 11. What is the distinguishing feature of the Ionic order? 12. What suggestions have been offered as the origin of the form? 13. Give instances of Greek temples built in the Ionic style. 14. Describe the Ionic column. 15. Discuss the provincial use of the Ionic. 16. What was the relation between the Corinthian and the Ionic? 17. What general change in Greek architecture was introduced in the Roman period?

NEWS FROM READERS AND CIRCLES.

Pendragon was in the mood of making comparisons. "The editor of a German comic paper, *Fliegende Blätter*," he began, "once told an inquirer that it was no uncommon happening for his office to receive the same joke from several parts of Europe at the same time. Whether jests break out simultaneously over a wide spread of country as epidemics do, or whether the story traveled like the news of the Indian Mutiny which far-off natives knew before their English neighbors, he did not pretend to explain." "Has the same thing happened to you?" "Something similar. It is easily accounted for, however. When many people are striving for the same goal it is not strange that more than one should reach it by the same route. Here are two Circles that have adopted the same device for saving time and labor in circle work." "Hear, hear," cried a dozen listeners. "Everybody in the Circle reads the whole lesson," explained Pendragon, "but each person also prepares himself with special thoroughness upon some one topic to which he has been appointed by the leader." "That is a capital idea," was the comment of a delegate who had been a leader herself. "It permits every one to have a full knowledge of each point, yet he gains it in much less time than if he had to study them all up himself."

"Here is another idea that has been developed in different ways by different Circles," went on Pendragon. "There are many people who are eager to have the benefit of the reading, but who are prevented by unavoidable circumstances from doing it. One Circle has as an adjunct a group of Listeners, who find the meetings rewarding and stimulating, even without any preparation on their part." "That is a sort of home missionary Circle, isn't it?" smiled a member. "Another Circle has on its lists several women who are in just the opposite box—they have opportunity to read, but they are unable to go to the meetings." "That gives a chance for the active members to clinch their remembrance of the lesson by each one visiting a stay-at-home and reporting upon the happenings of the day," suggested the North Carolina member. "It is an agreeable way to do reviewing," assented Pendragon. "By the way," he went on, "some of the Circles seem to have the idea that a critic is a person whose duty it is to find fault." "I know better than that," cried the Bostonian. "A critic should express appreciation of the good as well as the bad. He should approve the evidence of research in Mrs. A.'s paper while he takes her to task for inaccuracy or mispronunciation." "Exactly," approved Pendragon, "and he should remember, also, that there are several equally good authorities on pronunciations as there are on spellings." "It is a good plan, though, to choose one and abide by it, isn't it?" said the Bos-

ton member. "Choose your Circle dictionary as you do your Circle motto and flower and color," smiled Pendragon, "and then obey its mandates." "We have found a pronunciation test or match great fun as well as of great use," came from the background a voice which added meekly, "We needed it."

Everybody laughed, and Pendragon unfolded a newspaper. "Here's an account of a program that some of those clever Des Moines people carried out," he said.

"The Star of the West, symbolizing the Chautauqua movement, was the subject of the interesting program. Mrs. M. A. Scoular had for her subject 'The Star.' She spoke of the history and growth of the Chautauqua work. 'The Light of the Star' or the result of Chautauqua work was the subject of Mrs. J. W. Cokenower's five-minute talk. Mrs. Cokenower likened the Chautauquans to the Pleiades, those doing active work to the bright stars, the inactive members to the more indistinct stars. She likened the various Chautauqua books to stars whose rays would light you on the path to knowledge. Mrs. Cokenower very ingeniously wove the Chautauqua movement into a delightful little astronomy story. 'The Path of the Star, or those to whom the message comes, was the interesting subject of the message brought by Mrs. E. H. Hazen. Mrs. Hazen likened the Chautauqua work to a star whose brilliance could be viewed in the uttermost parts. Chautauqua Circles are a usual thing in Europe, Asia, and Africa, as well as America. Hardly anywhere do they not shed their light, even out on the almost barren plains there are circles bringing comfort and companionship to women removed from so many comforts. Mrs. Dawn B. Tullis spoke on 'Satellites,' or how much it means to come together in these circles for friendly interchange of thought. 'A Constellation' was the subject of Mrs. W. O. Riddell's talk. As Mrs. Riddell is president of the Federation of Women's Clubs it was only natural that the 'Federation' should appear to her as a constellation. She gave a resumé of the year's work, speaking of the Boys' and Girls' clubs, the Women's Medical Clinic, and the Y. W. C. A. The whole made a fine ending to a successful year. At the close of the program, which included musical numbers by Miss Lee and Miss Lively, refreshments were served.'"

"That is capital," applauded the delegate from Kokomo, Indiana. "We did something energetic at the beginning of the year, too. The Round Table kept open house on New Year's and entertained three hundred people. As a result we hope to get some new members next year."

"People like to ally themselves with success," Pendragon nodded

sagely. "I've no doubt your successful reception will win you recruits. It ought to."

"We have one of the most alive Chautauqua clubs I have ever known," said the member from Leipsic, Ohio. "All are doing fine work. We meet every Monday evening. The Classic year is the best year of the four, and although it is my last year in order to graduate with the 1910's, yet I feel that the system has got such a deep root that I shall always be found in the work. I am President of this thriving club and find my work both profitable and pleasant."

"Once interested, always interested," commented Pendragon. "Here is a letter from Hopkinsville, Kentucky, whose writer says: 'I am reading the C. L. S. C. for the first time this winter and shall never again be without the organized course. There is so much more inspiration in the thought that so many others are studying the same subject at the same time.'"

"It is stimulating," agreed the North Carolinian. "Another thing that is quite remarkable when you come across instances of it is the variety of people to whom the C. L. S. C. appeals." "You are quite right," returned Pendragon. "Here, for example, is a girl in Bellefontaine, Ohio, who graduated with the Class of 1908 when she was in her fifteenth year." "I know a case at the other extreme of age," contributed the Chicagoan, opening a letter. "This is from a New Jersey reader who says: 'I was born March 24, 1822, commenced teaching at twelve, and have seen eighty-eight summers. I was appointed this fall a Commissioner to the State Sunday School Convention and there it was announced that I had taught more consecutive years than any other person in the State, the number being seventy-six. Dear Chautauqua! What an atmosphere of love surrounds it! How those who have once inhaled it ever after feel a drawing to each other and a sort of relationship akin to that of blood.' The dear old lady says 'a girl of my age has so many demands upon her time that it is almost impossible to find a moment for self-indulgence, under which head my correspondence with you would surely come.' She then recites a tremendous list of activities, but she is a member of 1910 in spite of it all."

"Recently I came across yet another sort of reader," said another Chicagoan. "Listen to this letter: 'I am a foreigner and in order to broaden my scanty education as well as to familiarize myself with the use of the English language I took up the study of the Chautauqua Reading Course. I like the Chautauqua studies and think they are just the right kind of home study to fit me out as a useful American citizen.'"

"I know of another person whom the Course is helping to citizenship," said Pendragon. "A man at Dannemora, New York, says:

'By the time my debt to the State of New York is paid in this penal institution, I will be able to say, now I shall make opportunities instead of waiting for them, as I have done in the past.'

"I can tell you of some readers who have carried the Course far afield," said a New York member. "I have read alone most of the time, but a year ago I was able to gather from eight to fourteen missionaries weekly in my room and read the Course to them. A few of these ladies read all the reading for that year."

"Splendid!" agreed a Des Moines delegate. "I want to tell you of our combination of social and philanthropic work. Several weeks ago the Victoria Chautauqua Circle gave a 'Book Party' for the benefit of the library of the Boys' Club—an organization fostered by the City Federation of Clubs for the benefit of newsboys and those with few opportunities. This 'party' was held at the home of one of the members and each lady was asked to bring one or more books suitable for boys. After a dainty luncheon served by the hostess the afternoon was spent in discussing several of the magazine articles and listening to a very interesting description of a trip through Egypt by the hostess of the afternoon who had recently come from a trip through that country. Her talk was made doubly entertaining by numerous pictures and curios which she had collected. The afternoon was indeed most pleasant as well as profitable and we had made the management of the Boys' Club most happy by donating some twenty or more good books to their library."

Talk About Books

OUR FOREIGN SERVICE. The "A B C" of American Diplomacy. Frederick Van Dyne. The Lawyers Coöperative Publishing Company: Rochester. Pp. 325.

This work is written by a former solicitor of the Department of State and is designed "to meet the needs of the general reader, the college student and the ambitious young man who, though denied the advantages of a course in the higher institutions of learning, aspires to a position in our foreign service." The chapter headings are: The Department of State, Our Diplomatic Service, Our Consular Service, Citizenship, Expatriation, Passports and a bibliography. The Appendix contains a list of all the diplomatic and consular officers of the United States, the regulation regarding appointments, promotions and examinations in the foreign service and copies of a few of the certificates and declarations used by consular officers. The quotations and anecdotes, especially those from writings and addresses of Andrew D. White, John

Hay and John W. Foster, are well chosen and serve to lighten the description of business and the law governing these officers which must always be somewhat dull reading to those not particularly interested in the subject. The author discusses desirable changes to be made in the law and in the conduct of our foreign relations. While one might wish for more illustrations of the work and might criticise in a few places the order, the book as a whole is admirable and gives a good general idea of the workings of our Department of State and the diplomatic and consular service.

BUDDHISM AND IMMORTALITY. By William Sturgis Bigelow. Boston: Houghton, Mifflin & Co. Pp. 73. 75 cents net.

The Ingersoll lectureship in Harvard University results each year in a small volume which presents in compact and popular form some discussion of one aspect of the problem of human immortality. Those who have given the lectures in years past include such men as Josiah Royce, John Fiske, William James, William Osler, Samuel McChord Crothers, etc. The lecture of 1908 was given by William S. Bigelow, the subject being "Buddhism and Immortality." The subject is one obviously difficult to present clearly and convincingly in brief space, and to say that the author has succeeded in making clear the Buddhist doctrine of volitional consciousness, consciousness freed from the restrictions of the sensual nature and dependent upon the will alone, is to accord him considerable praise. Yet though the theory is intelligible enough that leads to the Buddhist conclusion, Nirvana, the reader innocent of philosophical training will find it next to impossible to actually grasp the concept of "limitless consciousness unified with limitations will." As an exercise in reading one is interested thereby, but religiously one is but vaguely stirred. The idea is, perhaps, one which because of the limitations of the human mind it is actually impossible to grasp.

THE TEACHER. By George H. Palmer. Houghton, Mifflin & Co.: Boston. Pp. 395. \$1.65 postpaid.

As explained in the author's preface, many of the essays which compose this volume have appeared in other publications. Those who have found inspiration in "The Ideal Teacher," "Self Cultivation in English," and "The Glory of the Imperfect" will be glad that these and other illuminating discussions of the splendid profession of the teacher have been issued in a form convenient for reference. Certain papers on Harvard problems are the result of the author's careful diagnosis of some of Harvard's necessities. "A Teacher of the Olden Time," a fine study of an interesting and unique personality, has the sympathetic touch which characterizes the author's relations with humanity, and a few papers by Alice Freeman Palmer complete the collection.



Head of a Colossus of Ramses II in Front of the Abu Simbel Temple. (Taken from the top of the head of one of these colossi.)

(See "A Reading Journey through Egypt," page 333.)

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WHAT is generally described in progressive and independent newspapers as "the overthrow of Cannonism" in the national House of Representatives, with the extraordinary struggle that preceded it, will furnish material for one of the most interesting chapters in our political history. Judgments will naturally differ, just as they do now. As to the essential facts, however, there is no room for dispute.

There was nothing surprising in the growing unrest of the more independent Republican members of the House under the rules and the Speaker's use of them. At the beginning of the special session of this Congress an effort was made to change the rules materially, but it failed, and only slight concessions were obtained by the so-called insurgents. "Calendar Wednesday" was established for the benefit of minor measures, or of members who had long complained that they "had no chance" to serve their constituents or the people generally on account of the arbitrary and despotical ways of the small committee on rules, of which the Speaker was the chairman. Calendar day proved a desirable innovation and it actually removed some of the abuses that had caused the rise and development of the anti-Cannon movement. But the relief was inadequate. Discontent steadily grew; attempts were vainly made to induce the Speaker to announce that he should not again be a candidate for the same office; local Republican conventions and meetings began to pass strong anti-Cannon resolutions.

The general situation was favorable to a "coup." A trivial question in connection with a bill amending the Census

act—a question whether Calendar Day bills could be displaced by a “privileged” resolution reported to the House—gave the insurgent Republicans the opportunity they needed. The Speaker was overruled by the House on the point of procedure and saw in the incident a “rebuke,” although he had always contended that he was the servant of the majority and that all talk of his “czardom” was shallow and demagogical. Representative Norris of Nebraska, one of the insurgents, surprised the Speaker and his supporters by offering as “privileged” a resolution providing for important modifications of the rules. The reading of his resolution created a sensation and precipitated a battle royal which, after an all-night session and many dramatic episodes, resulted in a severe defeat for the “regulars” and their chief, the Speaker.

The effect of the amendments carried by a combination of forty-one insurgent Republicans and Democrats—a combination many declare “unnatural,” though no party question was at stake—is to make the committee on rules, which controls the business of the House and determines the fate of most legislation, elective instead of appointive; to give the House itself the right to elect this committee; to enlarge its membership from five to ten, and, finally, to make the Speaker, its chairman heretofore, ineligible to membership in it under any circumstances.

The adoption of the Norris resolution involved the overthrow of “Cannonism,” though not the retirement of Speaker Cannon. A resolution declaring his office vacant was defeated, all but a few of the insurgents voting against it with the “regulars.” There was no desire to humiliate Mr. Cannon unnecessarily; it was simply thought imperative to get rid of a bad system—a system which had been adopted in the interest of efficiency in legislation but which had become the greatest obstacle to efficiency. The committee on rules had too much power, and the Speaker controlled the committee. By “special rules” the committee would bar amendments, restrict debate, “jam through” contentious bills in spite of

deep and serious dissatisfaction with them on the part of scores of Republicans.

It is hoped that the new and enlarged committee will reflect the sentiments of the House; that it will be more amenable to popular sentiment and fair in its acts and methods. It is probable that the far-reaching nature of the change will not be realized this year, but, unless many thinkers and trained statesmen are greatly mistaken, the reform will superabundantly justify itself in time by its fruits in the shape of better legislation, higher efficiency, freer and more useful discussion of public questions.

It is now proposed to follow up the reorganization of the committee on rules by taking from the Speaker the whole power of appointing committees and "elevating" or degrading Representatives in accordance with his ideas of party discipline or personal loyalty. There are writers who hold that the American Speaker, like that of any European parliament, should be merely a moderator or presiding officer, and that all committees should be elected by the House itself, at least by a large committee on committees representing the entire House. This will bear examination. We have gone too far on the road to concentration of power in the Speaker and have thereby exalted his office at the expense of the individual representative, the majority, the House itself. There has been much talk of the "decadence" of the House, its loss of influence and prestige, and the consequent encroachments on its functions by the unpopular Senate. Possibly the anti-Cannon uprising spells the beginning of a movement for the rehabilitation and rejuvenation of the House.



Postal Savings Banks—Pros and Cons

The Senate has passed the postal savings bank bill, and the probabilities at this writing are that the House will take similar action. As passed by the "upper branch," it must be admitted, the bill satisfied no one. It was so amended

to overcome opposition from various sides that alike its constitutionality and practical usefulness were seriously doubted by friends of the idea. The House will further amend it, and in its final form it may represent a fairly acceptable compromise.

The arguments for postal savings banks may be briefly summarized as follows: Most of the other civilized countries—and some semi-civilized ones—have such institutions in order to promote thrift, safeguard the small savings of the poor man or woman, and prevent the withdrawal of money from circulation through hoarding. Certain governments have found the postal banks a source of strength to the national credit, as they invest the funds thus deposited in their own bonds, paying low rates of interest. Wherever the banks have been established, the number of depositors has steadily grown, and money has been saved for productive industry and proper use that might otherwise have been wasted or foolishly spent. The United States, owing to its territory, diversity of conditions, industries, stages of material development, heavy immigration, and heterogeneous population, needs postal savings facilities even more than, for example, Canada, or England. There are many states and vast areas in the country in which there are practically no saving facilities for the laborer in lumber and railroad camps, the agricultural laborer, the small rural trader, the servant, the miner. Besides, even where private and commercial banks abundantly provide such facilities, as they do in the east and middle west, foreigners distrust them owing to an occasional failure or embezzlement, and owing, also, to their ignorance of our laws and conditions. They have dealt at home with state banks, and they would deal here with government institutions if they could be conveniently reached. As it is, they either send their savings to "the old country," or else they keep them in "secret places" and invite burglary. The bankers who fear that their depositors would transfer their savings to the postal banks are assured that they are absolutely in no danger of

any material loss of patronage and profit, since the government's rate of interest on deposits would be very low—only two per cent—and since new classes of depositors would be created and money brought out of “stockings,” “holes in the ground” and similar places.

These arguments, however, have not convinced the bankers and other opponents of the bill, who assert that postal banks would do more harm than good in the United States, first, because they would encourage speculation and gambling by transferring money from the undeveloped and remote communities to the great centers, and especially to Wall street, and, second, by disorganizing our whole fiscal system. They go on to deny that it is either the privilege or duty of the federal government to “promote thrift;” our whole system of government, they contend, being based on the principles of self-help, private initiative, freedom, and the building of character by struggle and experience, failure and success, in a “fair field and no favors.”

It is also contended that there is no provision in the Constitution which authorizes the government to go into the banking or safe-deposit business, and that any bill for postal banks frankly drawn is improper and unlawful on its face.

As stated, the bill passed by the senate is a compromise which attempts to guard against some of the alleged dangers pointed out, especially the danger of diverting capital and money from the communities which save them to centers of speculation and gambling. To make the bill constitutional provisions have been inserted for the investment of the deposits in national bonds in time of war or emergency. The whole thing as it stands is crude, tentative, and experimental, but there is every reason to believe that, once established, postal banks will develop and expand and demonstrate their usefulness, so that their abolition will be out of the question, and legislation will concern itself with their improvement and their safety.

Landscape Beauty and the Billboards

The billboard question is vital and acute in many American communities. These signboards have not only destroyed the amenities of the landscape and marred the pleasure of country travel to a considerable degree, but they have invaded the cities, the parkways, the residential streets, and have assumed monstrous proportions. For some years friends of municipal progress, beauty and civic art have endeavored to check the growth of the ugly, vulgar, threatening billboard, and thanks to the new "town planning" movement they have been fairly successful as far as securing local legislation and regulation is concerned. The courts, however, have not been over-sympathetic to these efforts. They have sustained billboard ordinances where it was clear that they were intended to protect public safety or public morality, but they have not been willing to admit that esthetic grounds—the nuisance of ugliness, offences to the eye—justified interference with property rights. Not much advance is possible where the courts adhere to this rigid doctrine, but there are indications that some judges are beginning to admit "the claims of beauty," the right of legislatures and city or town councils to exclude or drastically regulate billboards on artistic and general social and civic principles.

A strong "anti-billboard" decision of the Missouri Supreme Court has been attracting attention and favorable comment throughout the country. The judge who wrote the opinion referred to the advertising value of the billboard and said:

The amount of good contained in this class of business is so small in comparison to the great and numerous evils incident thereto that it has caused me to wonder why some of the courts have seen fit to go so far as they have in holding statutes and ordinances of this class void. * * * My individual opinion is that this class of advertising, as now conducted, is not only subject to control and regulation by the police courts of the State, but that it might be entirely suppressed by statute, and that, too, without offending against either the State or Federal Constitution.

In some cities an attempt is being made to prohibit the

placing of billboards on roofs of buildings, and the Missouri decision is depended on to sanction this measure of regulation, which is objected to as "extreme" by the interests affected. Of course, the more liberal the billboard legislation becomes the more disposed the courts will be to give the public and the cause of civic progress the benefits of their legal doubts, for judges, like lawmakers, are unconsciously influenced and moved by public opinion and the spirit of the age.

The campaign against the unsightly, obnoxious, and flagrant billboard, with the comparative rates of progress achieved here and elsewhere, is briefly summarized in the following extract from an article in the *New York Evening Post*:

In Washington no more permits are being issued and billboards there will soon disappear altogether if the district commissioners maintain their attitude on the subject. In Kansas City and Cincinnati progress has been made toward restriction. In England, Parliament passed an act in 1907, giving local authorities power to regulate or even "prevent the exhibition of advertisements in such places and in such manner as to affect injuriously the amenities of a public park or pleasure promenade or to disfigure the natural beauty of a landscape"—a distinct step in advance of any American legislation. There is plenty of room yet for the exercise of the authority so granted. In France, there is close supervision and a tax. In Germany, there is close restriction, and franchises for advertising kiosks are granted, Berlin receiving \$95,200 annually from the holders of the privilege. In South America, cities such as Buenos Ayres, Rio Janeiro, Lima, and Valparaiso, billboards are regulated and taxed, the city of Buenos Ayres itself putting up the boards and renting the space. In America are almost the only cities in the world, where the billboard—untaxed and scarcely regulated at all—is free to revel in its blight.



Mr. Rockefeller's "Benevolent Trust" and Efficient Giving

Application has been made to Congress for a charter incorporating the Rockefeller Foundation, the purposes of which are stated to be as follows: To promote the well-being and to advance the civilization of the peoples of the United States, of its territories and possessions, and of foreign lands; to prevent and relieve suffering; to encourage the dissemination of knowledge; and to promote any or all of the elements of human progress.

What proportion of the vast fortune of the Rockefeller family is to be appropriated to these purposes, or turned over to the foundation, has not been stated, but informally the press has been given to understand that practically all of Mr. Rockefeller's millions, estimated at between \$300,000,000 and \$600,000,000 are to be devoted to philanthropy, research, encouragement of science, humanity, education, and social improvement. John D. Rockefeller, Jr., it is reported, intends to retire from business and identify himself with the foundation, directing it in association with other eminent incorporators and trustees.

The application, naturally enough, has excited world-wide discussion. It has, of course, been highly commended for its spirit, for while America has long been famous for its generosity, for the splendid gifts annually made to educational, scientific, benevolent, and artistic activities, such an unprecedented step as is contemplated by the head of the Standard Oil Company is startling and extraordinary even for us.

Mr. Rockefeller himself has been reported as saying that it has been his great ambition to develop high efficiency in giving. He has even suggested "a congress of givers" to meet annually and consider requests, plans, and petitions for aid, and to prevent inequitable distribution of funds available for endowment and charity, as well as duplication, waste, and hasty action. It is admitted by all that there is great need of better organization and better administration of benevolent funds, whether used locally for ordinary aid and relief, or nationally and internationally for larger and permanent purposes.

As to the principle involved in the application, it is not new. There are already incorporated "foundations"—the Carnegie, the Russell Sage, etc.—for the support of education and research, and many churches and philanthropic societies are incorporated. Charitable agencies have combined in order to utilize their means economically and guard against fraud and abuse; clearing houses for charity have

been proposed or actually established to protect givers and worthy causes. The extended and strengthened Rockefeller Foundation would, therefore, constitute no novel departure in the full sense of the phrase.

Yet objections and warnings against the application to Congress have not been wanting—and from sources that command attention and respect. Mr. John Bigelow sees much danger in corporations with such powers as are asked of Congress in this case; he doubts whether the constitution authorizes the conferring of them, and even thinks that some of them involve a direct violation of the constitution. He fears that such benevolent trusts may attempt to control elections and party policies; he suggests an express time limit to their activity as a safeguard. Mr. Devine, editor of *The Survey* and an eminent social worker, proposed that the government should name some of the incorporators. Several newspapers of independence and ability, while welcoming the idea of the foundation, have expressed apprehension regarding unforeseen effects of this new tendency in "immortalizing" and arming corporations and self-perpetuating trusts for any and all forms of warfare on evil and disease, individual and social.

However, Congress is favorably disposed toward the proposition, and there is, to begin with, a guaranty of responsibility and rectitude, as well as of intelligence, in the incorporators named in the bill.



Big Ships, War Talk, and Peace

Our Secretary of the Navy, Mr. Von Meyer, declares that he "wants the United States to have the biggest battleship afloat"—a sort of super-Dreadnaught, so to speak. Why, if we are not to compete with England for naval supremacy, we should build the biggest of big ships, has not been satisfactorily explained. However, this appears to be a relatively insignificant matter. The important question is what our naval policy as a whole ought to be henceforth.

Shall we go on building two or more big battleships a year, to say nothing of cruisers, destroyers, submarines, airships, what not? Or is it safe and rational to stop now and limit our navy to its present strength?

It has been observed that whenever the naval question is "up" in Congress, and some men venture to advocate retrenchment and economy, war scares are created by certain newspapers or politicians; and the suspicion has been expressed that possibly certain interests, with an eye on contracts, are responsible for this strangely "opportune" war talk. Either Germany is "the enemy" to watch, or else it is Japan. Latterly, there has been much alarmist talk of an inevitable struggle with Japan—a "struggle" to sensation-mongers always means war—a struggle over trade in Manchuria, over railroad building in China and other opportunities, over investments and loans on fair terms, over the open door and alleged violations of it by means of manipulated railroad tariffs, rebates, etc. There was nothing tangible on which to base a complaint against Japan, and our State Department has not encouraged the talk alluded to, but in some quarters it has been eagerly exploited as furnishing arguments for more ships and larger appropriations for defence.

Among those who have protested against the agitation and the scare is Mr. Tawney, the chairman of the House Appropriations Committee. He was reported as saying:

"In view of our geographical isolation, which, as a means of national defence, is worth more to us than the largest navy any nation in the world possesses, and also in view of the fact that in the fiscal year ended June 30, 1909, we expended seventy-one per cent. of our government revenues on account of wars we have had and wars we are preparing for, it is rather amazing to find a naval program proposed that will so greatly increase our appropriations under this head.

"We are at peace with all the world. There is not even a prospect of our becoming involved in war with a foreign nation. It seems almost incredible that anyone would suggest the adoption of a naval program which will involve the expenditure of more money than we have under existing revenue laws, and a policy, too, which will virtually put out of commission at least half our war-vessels by making them inferior in size in comparison with those giant battleships now proposed."

There is nothing new in this line of argument, for

the peace societies have iterated and reiterated the same truths on all occasions. The amount the United States, the least "exposed" and the most independent of nations, spends on "defence" and on war pensions is, however, realized by few, and those who urge more and more liberal naval expenditures prefer not to dwell on the question of the total cost of our military establishment, including pensions. We hear of the military burdens of Europe, "the armed camp;" the United States is not an armed camp, and has no rival to compete with furiously in ship-building. We have no questions that cannot be settled by diplomacy and moral authority, reënforced by the exporting nations. Why should we permit insane or silly talk of war and danger to affect our naval policy? And why should respectable publications print idle and ignorant gossip regarding alleged "threatening" complications with China or Japan when not a single solid fact can be cited to support the sensational statements? Japan and Russia were entitled to reject the proposal to neutralize the Manchurian railroads. There is no unfriendly act or intent in such rejection. The disputes over new railroads in that province are worthy of study and consideration, but they will not lead to any grave misunderstanding. They will be adjusted sensibly and calmly, without violation of treaty rights.



Old-Age Pensions for France

For three years the French government and parliament have wrestled with the difficult problem of providing old-age pensions for "veterans of industry" without bankrupting the national treasury and overburdening the already severely taxed classes of the population. The English old-age pension scheme, which involves no contribution from the beneficiaries or their employers, was considered in France and rejected as too costly and inexpedient. Almost at the outset the French statesmen in charge of the measure decided to insist on contributions to the pension fund from employers

and employees, in addition to that from the state itself. And this principle has been adhered to throughout the slow progress of the bill, which has but recently received the approval of the moderately progressive and powerful senate.

The French old-age pension system will benefit some 17,000,000 persons, it is estimated. It applies to wage-earners, urban and rural, and to small tenant farmers. Miners, railroad workers, and seamen, however, are provided for by other statutes and are not within the purview of the old-age pension measure. The full pension, which cannot exceed \$82 a year, will be paid to men or women of 65 who have contributed to the fund for thirty years. But at the age of 55 a similar annuity may be paid to applicants—an annuity to which the state contributes nothing, and which represents the sum paid in by the beneficiaries and their employers. The state treasury will contribute to each final pension a sum equal to the contributions of the beneficiary and his employer. The cost of the scheme to the state is estimated at \$30,000,000 a year. However, this total will not soon be reached, and, moreover, the law is not compulsory as to tenant farmers and others whose needs are not as urgent and great as those of wage-workers in manufacturing industries. Pensioners will have about \$20 the first year after the act takes effect, and the amount will gradually increase.

The old-age pension system will redeem a pledge made to the masses of the Republic by all the progressive groups. The reform has been delayed owing to the budgetary problems of the Republic and the heavy annual deficits which it has had to face. An unusually prosperous year has, however, improved the position of the national treasury, and the last opponents of the pension plan were forced to surrender. Fresh taxes are to be levied in any case, and it will be easier to defend them before the country in view of the adoption of a great social and industrial measure like the old-age pension act.

Little has been said in France about the alleged danger

to thrift and economy lurking in civil pensions. The French are the thriftiest people in Europe, and many writers have accused them of carrying thrift to a degree that makes it a vice, especially in its effect on the size of the family and the natural increase of the population.



Two Programs for Reform of the British Lords

Whatever may happen in British politics and finance, one thing was decreed by the last general election—reconstruction and democratization of the upper house. Many of the lords themselves recognize that their house must be mended if it is to escape abolition. The bourbon element among them is large, but it is no longer noisy or influential. The leaders realize that the inevitable must be gracefully accepted and the growing spirit of democracy met at least half way.

Two programs have been presented for reform of the upper chamber. One has been approved by the peers and is comparatively mild. Lord Rosebery, former liberal premier and independent, is its author. The other plan, tentative and incomplete, is the Asquith or official liberal plan. It is deemed altogether too radical by the lords and is certain to be rejected by them. At any rate, they will not in-dorse it without first forcing another election and an appeal to the country.

The Rosebery program was given to the lords in the form of three distinct resolutions, as follows:

"That a strong and efficient second chamber is not merely an integral part of the British Constitution, but is necessary to the well being of the State and the balance of Parliament.

"That a second chamber can best be obtained by reforming and reconstituting the House of Lords.

"That a necessary preliminary to such reform and reconstitution is the acceptance of the principle that possession of a peerage shall no longer in itself give the right to sit and vote in the House of Lords."

The third resolution is undoubtedly significant, albeit it is not as "revolutionary" as it seems. In a sense it renounces the hereditary principle or basis of the upper cham-

ber, and its effect will be, under any plan of actual reconstruction, to reduce the membership and keep two or three hundred obscure and mediocre peers out of the house. But, as the tory lords have pointed out, the resolution does not mean that anyone who is not a peer can sit in the upper house. It merely means that the English peers will send "representative peers" to parliament as the Irish and Scotch peers do now, and that a certain number of peers will be selected by various public bodies—city and county councils, for example—to sit in the upper chamber, perhaps as life peers only. The Rosebery plan aims at making the lords stronger and more influential, to put more persons of ability, experience, distinction, achievement into that chamber and to increase popular respect for it. As to the powers of the lords, it would leave them intact. If, Rosebery and his supporters reason, a second chamber is necessary and desirable, and single-chamber government perilous and impossible in Great Britain, it follows that the second chamber should be something more than an ornament or superfluity or sham. An important and insignificant second chamber is worse than no revising chamber at all.

The liberals, radicals, laborites and Irish nationalists are not satisfied with the Rosebery program and the concessions of the lords. Many of them admit that a second revising and steadying chamber is desirable as a protection against "gusts of popular passion" and impulsive or demagogical legislation. Premier Asquith's resolutions represent a compromise between the moderate and the advanced elements of the liberal-radical party. They are stronger, and bolder than the anti-lords resolutions passed the commons some years ago, when the late Campbell-Bannerman was premier. There are three of them. One declares that the peers must be prevented "by law" from rejecting or amending money supply bills, or budgets; another sets forth that in regard to legislation of a general character the lords shall be deprived of the absolute veto, and that any bill passed by the commons at three successive sessions shall become

law without or against the consent of the lords; the third resolution limits the life of parliament to five years instead of seven, the present term.

These resolutions, if approved by the voters at an election, will "curb" the lords and greatly reduce their power in every important direction. They will be able to delay legislation, force deliberation and thorough consideration of measures, but their veto will be a thing of the past. In that event the mere reconstruction of the lords by changing the basis of representation or reducing their number, will lose much of its importance. Even if they were not mended at all, the disappearance of the veto would change the whole situation. Liberal ministries would be able to enact their measures after a delay of a year or two, and the lords would cease to be a sort of tory opposition when the more democratic and progressive party was in power.



The Political Drift and Parties

Many Democrats hope and many Republicans fear that next fall the House of Representatives will be captured by the party that has so long been in a minority. President Taft himself frankly expressed the apprehension, from a party point of view, that the next House will be Democratic. The same talk has been heard in Congress, in local political gatherings on the street. "The Republican party is busted," says one leading independent editor. "The Republican party must clean house and purge itself," say Republican leaders, "for if it does not do this the people will repudiate it at the first opportunity."

Among the "signs" pointed to by all such observers are the results of congressional "by elections" (caused by deaths) in Missouri and Massachusetts; the growth of the insurgent movement, the failure of a few Republican district conventions to indorse the new tariff, the bribery scandals in New York, the severe criticisms of the Taft administration in the press, the pro-Roosevelt movement.

The dissatisfaction with the administration is due to the tariff, the cost of living which is ascribed in part to excessive protection and the manipulation of trusts, the Pinchot-Ballinger controversy, and several minor causes, including injudicious oratory on the tariff and its alleged "blessings." Even organs friendly to Mr. Taft personally are candidly discussing the loss of confidence he has suffered and advising the administration to adopt a more aggressive attitude toward the reactionaries.

Meantime "the impending Roosevelt," to use the expression of a magazine writer, is the topic of the hour. The former President's triumphal march through Europe has naturally further enhanced his prestige and popularity, and the talk of his candidacy in 1912 for the chief magistracy is open and general. That he will be nominated and elected by the Republicans is freely predicted by many, including Democrats and independents—and this in spite of Democratic gains. Mr. Roosevelt has absolutely tabooed American politics; none of the correspondents who have followed him since he emerged from the African wilderness has been able to obtain a hint from him as to his view of the situation in this country. Is he displeased with the tactics and actions of his successor? Is he in sympathy with the Republican insurgents and progressives, or is he with the "regular" Republicans in their insistence on discipline and unity at any cost? Will he take active part in the congressional campaign? All such questions, which are by no means purely personal, must remain unanswered for the present. But they were the subject of endless speculation and gossip, and they serve to make the political situation extraordinary and anomalous.

Leaving them on one side, what is Congress doing for the insurgent voters? Little, if anything. The so-called administration bills, the measures supposed to embody the constructive and progressive policies to which the party in power is pledged, are not advancing toward enactment. The opponents of conservation are complacent and say boldly

that none of the several conservation bills will be passed at this session. The much-amended railroad-rate and interstate commerce bill is under progressive fire. The postal savings banks bill is meeting with powerful opposition in the House. The bill regulating labor injunctions is denounced as hotly by the workmen and unions as it is by the employers' association, for whatever its real merits may be, it will reflect no credit, from the electoral point of view, on anyone connected with it. The fate of the statehood bill is in doubt. Clearly, Congress is not doing much to reassure and conciliate the voters. No wonder an "explosion" is feared.

The need in public and party life is courageous leadership and fearless warfare on corruption, special privilege, graft, spoliation. The exposures in Albany, Pittsburg, Chicago, San Francisco, and elsewhere show that "the enemy" is the seeker of monopoly and favor, the greedy corporation or individual that is willing to buy legislation and undermine the foundations of civil society and government. The revolt of the voters is not a party revolt; it is a revolt of conscience and intelligence against dishonesty, predatory plutocracy and base betrayal of the people by legislators and administrators. This revolt is assuming the proportions of a moral and political "revolution." It will make and mar fortunes and issues, and it will compel novel and drastic legislation, state and federal.



IX. Woman's Influence on Civilization*

By George Willis Cooke

ONE of the greatest biological and sociological problems now before us is that of sex, and it has by no means been solved as yet in either field of inquiry. We know that sex has served a great purpose in the evolution of the higher forms of life, and that it has been fundamental to the growth of man physiologically, socially and ethically. It began low down in the evolutionary process, and no higher organisms appeared until it was well established. Its differentiation or division of labor seems to have been essential to all forms of progressive life, not only biologically but socially. Precisely why life could not have been reproduced parthenogenetically (by one sex), as in the lower forms, we do not know; but evidently there was some large advantage gained by the division into two sexes.

We also know that children inherit equally from the mother and father, and that in so far as heredity is concerned the male has no advantage over the female. The theory that the child originates wholly with the father, and that the mother is only a matrix for its growth, has no foun-

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Articles of this series already published have been: I. "Maternal Society and Its Institutions," which appeared in the September CHAUTAUQUAN; II. "Paternal Institutions in Greece," October; III. "Roman Law and Early Christianity," November; IV. "Woman under Feudalism and Chivalry," December; V. "Women and Domestic Economy," January; VI. "Individualism in the Renaissance," February; VII. "Woman in the Era of Revolution," March; VIII. "Social Idealism and Suffrage for Women," April.

dation in fact. Equally wanting in truth is the theory that the soul originates with the father and the body with the mother. The patriarchal social system was based on the first of these theories, and in its later stages accepted the second. The headship of the father in the family was supported by this theory down to the period of modern biological science. The complete falsity of this biological conception has undoubtedly had much to do with the weakening of the social doctrine which grew out of patriarchalism.

The child not only inherits equally from the mother and the father; but in its nurturing or training the mother's influence is fully as large as the father's. The great debt which many men express themselves as owing to their mothers would decisively indicate that the influence of the mother upon childhood and youth is even larger than that of the father. The teachings of modern psychology in regard to the plasticity of the child's mind, as well as to the importance of suggestion and imitation at this period of individual development, show why and how the mother impresses herself upon her children, as the woman teacher does upon those under her tuition. In the early periods of social life, when human institutions were in the making, the mother must have been a not less potent factor in the training of her children than now, limited only by her own lack of effective knowledge. Even in those periods when the woman was shut into her home or confined in a harem, as is the case now in many eastern countries, the mother's influence must have been effective in many directions; if in no others, then in the perpetuation of her own superstitions and social prejudices.

In all the early ages of human history practically all women were married. In Rome there were vestal virgins, few in number; and elsewhere small companies of women were to be found living outside married life. Early Christianity favored virginity, and conventual life gave occupation to women who were not attracted to domestic duties. It was true, however, in all the early ages that marriage

was accepted by all women ; and even when the convent was the most largely attractive to women, the great majority found their place in the home as wife and mother. Even in the American colonies down to the time of the revolution, and even later, unmarried women were almost unknown. It is under modern economic conditions that a large number of women have come to live outside marriage and the convent. Therefore the present-day problem of work and wages for women is largely a new one, scarcely known before the eighteenth century, except under special and temporary conditions.

Back of all modern facts as to the character and position of woman, however, is that which makes her unlike man. Woman differs from man in body and mind, whatever may be said in regard to intellectual truth being always the same without regard to sex. This distinct difference is the result of the fact of sex, and that in the sex-life of woman her functions are not the same as those of man. Sex is of such a fundamental nature that it pervades and dominates the whole of the body and mind alike, and shows itself in every action, feeling and thought. Woman's nature has been shaped with reference to the duties of motherhood, the bearing and nurturing of children. The surplus energies of the woman's body, those not essential merely to nutrition, are such as fit her for maternity. In order to bear and nurture her child she has need of those reserve forces necessary to its growth and feeding, and also those which make her capable of long hours and days of patient watching and care. She must be capable of sitting at home, contented to live only in her child, ready to meet its every need. A life such as this requires vast reserve forces, large qualities of endurance, and a passivity of body and mind making these qualities possible. Nature has fitted woman for this task by endowing her with the qualities wrought out in the experiences of all past mothers, animal and human. Putting aside the physiological fact that men cannot relieve women of the task of bearing children, and there-

fore of renewing the race, we have only to imagine the care children would receive if men were their nurses or what the home would be if men were its creators, in order to recognize the important social functions which fall to women. A knowledge of the life men live in connection with all those occupations which debar the presence of women, such as those of the woodman, sailor and soldier, will indicate very definitely what mankind owes to womankind in the creation of the home. Not only as a fitting place for the growth and nurturing of children, but also for the training and humanization of man, the home is of the first importance in the evolution of civilization. It is not mere sentiment, and it is not gross exaggeration, therefore, to assume that we owe to women the creation and perpetuation of the greatest and most effective of all human institutions.

It has been impressed upon men in all countries and ages that woman's life is static where man's is dynamic, that hers is passive and his active. In the early Chinese works devoted to customs and laws, known as the Kings, this relation of men and women is elaborately defined, not only in positive laws, but in a series of symbols. Heaven is male and superior; earth is feminine and inferior. Heaven rules, earth obeys. As heaven is to earth, so is man to woman. In India the Code of Manu, the earliest collection of customary laws, preserved by tradition from unknown ages in the past, has the same teaching as to the superiority of man and the inferiority of woman. His superiority fits him to command, her inferiority fits her to obey.

Modern science repeats these old teachings in a new form, not actually claiming that woman is man's inferior, but asserting that man is progressive, woman conservative; man the source of individual variation, woman of racial continuity; woman static, man dynamic. ~~It is doubtful if the new teaching is in any degree more valid than the old.~~ There is no real proof that woman is less variable from an evolutionary point of view than man, though it may be admitted at once that the variation does not express itself

in the same directions. What appears in the males as horns, colors, greater size of body, a larger gift of invention, and an endless number of other qualities, shows itself in females as adipose tissue, mammary glands, greater physical endurance, power of patient continuity at a single fundamental task, and no end of other qualities which are designated by the word femininity. In the economies of nature or of biological development the qualities we designate as feminine are fully as fundamental and important as those designated as masculine. In so far as any proof now exists, the feminine is as great a source of variations as the masculine. If mankind owes great and varied services to the father, it owes not less great and varied services to the mother.

The differentiation of the sexes is undoubtedly the source of that division of labor which we find existing from earliest time as between man and woman. As we saw in our first article, the primitive man hunts, fishes and makes war, while the woman provides the home, cares for the children, gathers seeds, and domesticates plants and animals. The natural functions of fatherhood and motherhood have become the cause of the social functions of provider and sustainer. The man has control of production, the woman of consumption. In the economies of the home-life the one function is as important as the other. Her passive, child-bearing qualities fitted woman to control the arts of consumption, as man's active, aggressive qualities fitted him to control those of production.

In the maternal ages we find woman carrying on the great tasks of child-bearing and training, making the home, domesticating plants and animals, inventing the beginnings of agriculture, and establishing in their earlier forms the arts of social and political life. Up to this point in the progress of civilization, which is chronologically far on in the career of mankind on our planet, we find that the services rendered by women were fully as great as those rendered by men. Why this auspicious beginning was not continued without interruption we may find it difficult to un-

derstand. It was assuredly the result of the peculiarities of the two sexes in their relations to each other; but, admitting these differences, and the manner in which they work themselves out in social and industrial life, it is puzzling to find that women did not keep even pace with men in their direct effect upon the successive stages of civilization. The cause of this apparent failure of women's influence is to be found partly in economic and partly in psychological reasons. When the population became great enough so that the natural products of the earth could be no longer depended upon for food subsistence, men took up the work begun by women, increased their flocks, and developed agriculture. As a result, agriculture became the cause of polygamy, that the man might have many workers in his fields. Jealousies between tribes, and the sources of plunder provided by flocks and granaries, led to the development of war. In time it was found more advantageous to preserve the lives of those captured in battle, and to put them to the tasks of the fields, thus relieving women of agricultural labors. When agriculture and other arts had advanced somewhat, in warm productive lands, cities began and commerce appeared. We find, then, that hunting, war, slavery, and competition have exercised a potent influence on the lives of women, and that as hunting was left behind, and higher forms of economic life appeared, these causes determined for women new relations to men. In connection with these economic causes we must recognize those growing out of morals and religion, family ideals, and traditional theories as to woman's nature and functions.

We can easily imagine how much more happy would have been woman's career, and how much more effective in the advancement of civilization, had the shut-in life of the home and the harem never been hers. Had education from the first been open to women as to men, had women been free to engage in any occupation or profession as they are now in this country, how much better it would have been for them, as well as for men! But we have not to deal

with what might have been, only with what has actually occurred, in so far as we can discover it from the dim records of the past. We must assume, then, that for a very long period descent was reckoned on the side of the mother. The process of the transference of descent to the father was a very slow one, but it brought about a revolutionary change in the position of woman. It brought her into subordination to man, and her life in some respects became similar to that of the slave. In fact, slavery and war were undoubtedly potent forces in determining woman's position during the patriarchal period. The complete dominance of man had many far-reaching effects which continued down to the modern era, and are as yet only modified, not outgrown. One of the most evident of these effects is seen in the physical inferiority of woman. In the early ages, among primitive races, and among peasant and other women who live an active out-door life, and share in the occupations and interests of men, they are nearly as strong and vigorous as their masculine companions. They can accomplish as much work and as easily; and in the case of conflict with men, the women stand an equal chance of coming off victorious. The evidence for this conclusion is so large in amount and varied in character that there can be no doubt as to its correctness. Already, under modern conditions, two or three generations have been sufficient to recover to women something of this early robustness and vigor.

~~The patriarchal theory developed a feministic type of woman, delicate of body, nervous and hysterical, and with the clinging-vine qualities much admired by many men.~~ Leading a shut-in life, waited upon and watched over by slaves, given neither culture nor occupational interests, she became an intellectual dependent, and cultivated chiefly the arts of subterfuge and intrigue. Most of all, she developed the sex attractions of beauty, delicacy and fascination, which literature has described as the chief characteristics of women. The result has been that women have not kept pace with men in physical robustness or mental vigor. In this



Mrs. Julia Ward Howe.



Lucy Stone Blackwell.

respect patriarchalism has done humanity a very great injury, and one it will take many centuries to outgrow. While men continue to select the women who are delicate and sexually fascinating the race will continue to degenerate. Now that a considerable proportion of the women of all civilized countries do not marry or bear children, such selective process is continually going on. Pearson has shown by ample statistics that one-fourth of the women bear one-half of the

next
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children, therefore what these women are will have great effect upon the next generation, not only physically but mentally. It has been shown by Galton that the monastic and conventual life, by selecting the most intellectual and spiritually-minded men and women for celibacy, had a degenerating effect upon the medieval age. The barbarian characteristics of that period, we must suppose, were in no small degree due to that cause. At least, the men and women most capable of resisting these tendencies had withdrawn into a safe retreat from the discords of the world around them.

Another evil effect of patriarchalism was the creation of two types of morality, the free license of men in polygamy and concubinage, and the rigid purity demanded of women. Under these circumstances men added insult to injury by attributing to women an impurity which they do not show under normal conditions. This double morality emphasized the feministic qualities of women, increased the demand for women of this type, and gave excuse for a still greater degree of subjection for women as to property.



Mrs. Pankhurst, the Militant Suffrage Leader, Founder of the Women's Social and Political Union.

the range of occupations open to them, and rights in the children they have borne. It is evident from any careful survey of the subject, not only that the double standard is the result of patriarchalism; but that it must be wholly abolished before a single standard can be secured in all phases of the relations of men and women.

It must be fully recognized, of course, that the patriarchal system was effective in the evolution of the monogamic family and in the establishment of the home, at least, in so far as women were concerned. It may be questioned, however, whether these were not secured at too great a cost to women, and by methods not at all essential to their permanence. Women continued to have a large influence in the training of children, not so great as it ought to have been, because they were too ignorant to give a wise teaching; and because the period when children, especially boys, were under their care was a limited one. Nor is it to be as-



Jane Addams.

men who rose to fame. Many queens ruled in Egypt, and in various oriental countries. If some of these were legendary or mythical instead of real women, the power attributed to them testifies that women were not debarred from the right to rule when opportunity come for them to do so. The literary women who succeeded Sappho in Greece, though they gained nothing of her fame, yet testified to the possibilities of their sex, had the conditions been more friendly to them. The salon of Aspasia has been surpassed in no subsequent age. In later Egypt Hypatia secured recognition for learning and eloquence. Many Roman women in all periods showed their ability to counsel and encourage the men who were their husbands and friends. During the period of early Christianity women showed capacity for every phase of activity in behalf of religion, and had it been more liberal in accepting their services they would have rendered it far larger and more efficient support. Restricted as was the environment of most women, in the several periods of the ancient world, these instances prove that

sumed that all women were shut out from labor and the active interests of life. The women of the slave class were not delicately reared or protected by their masters. Plebeian women, and the wives of farmers and peasants, as well as of mechanics of all kinds, were obliged to labor, and to live much out of doors in the pursuit of their work. Their life of toil saved them from many of the physical and intellectual disabilities of the women of the aristocratic class.

Through all the patriarchal ages there were wo-



Selma Lagerlöf, celebrated Novelist and Winner of a Nobel Prize.



Madame Curie, the famous French Physicist.



Mrs. Fawcett.



Mrs. Humphrey Ward, celebrated English Novelist.

the subjection was by no means complete, and that even under adverse circumstances some women will make their talents shine.

The Renaissance opened up a new era in the progress of women under civilization. This movement was in two directions, (1) towards a greater freedom to the individual, and (2) towards a greater extension of the functions of the state. The one was correlate of the other, though it is probable that the individualistic movement was the earlier its development and in its historic expression. Fundamentally, these movements are one and the same, and are only two phases of the same tendency. It is impossible that they should proceed without each other, for neither can under any circumstances find manifestation alone. The precedence of individualism in definite expression was partly owing to the preservation of that freedom of women characteristic of the Germanic tribes. In the growth of patriarchalism this freedom had not been obliterated, as was the case elsewhere, in some part the result of the rapid extension of Christianity, and perhaps even more largely the outcome of the economic condition incident to the expansion in industrialism. With the growth of the state, result of the evolution of modern languages, the dependence of economic and industrial interests upon each other, and extension of the means of communication and travel, there began an ever-extending oversight and control of the interests of the individual. Women and children have especially profited by this enlargement of the functions of the state, which is still proceeding at a rapid rate; and is destined to a far greater expansion in the future.

As the state has grown, and has come more and more to recognize that it is the organ of a collectivity, it has subjected all lesser institutions to its own control or to its own guidance of them in directions fulfilling its own purposes. The state no longer permits the feudal class or the industrial class to follow exclusively their own interests of what they conceive to make for their own welfare, without restriction. It interferes between the lord and his tenants, to insure to

the tenants agreater protection. The lord can no longer turn the peasant out of his home in obedience to his own caprice or to his own personal advantage, without redress; or subject him to extortionate rents at his own will. The state also intervenes between the manufacturer and his workmen, to regulate hours and wages, to secure sanitary conditions of toil. Although much yet remains to be accomplished, in order to insure the fullest protection of the peasant and the worker, there can be no doubt that the state has greatly widened the scope of its activities with the growing complexities of modern life. The greater the number of activities and interests, and the greater their complexity and interdependence, the more widely has extended the power of the state in its control of all human relations. At the same time, this intervention of the state has become more and more the source and basis of individual initiative and freedom. The two are inseparable. Freedom and initiative do not grow where the power of the state is absent, but only in connection with it, and as one of its most desirable results. This simple fact is too often ignored by men who claim that freedom grows from roots of individualistic assertiveness, a conclusion which history does not in any degree sustain. The measure of state expansion is the measure of freedom for men and women alike.

The modern state does not interfere with the intolerant acts of the manufacturer and mine-owner for the sake of extending its own power, but that the individual who cannot defend himself may secure juster recognition of his rights and more of freedom. Behind this expansion of the functions of the state is the evolution of the conception of a common life, that the interests of each are bound up with the interests of all, and that the protection of the weak is for the benefit of the strong, as well. If the strong will not protect the weak from recognition of their own higher interests, or because of the motives of religion and ethics, then the state must intervene to secure the welfare of all. As the welfare of all is the very foundation of the life and

prosperity of the state, there is no other course for it to pursue, if it has regard to its own perpetuity, than to justify its own existence by that control which insures that the interests of all shall be amply protected and furthered.

This extension of the functions of the state, and this new conception of the worth of the individual, have alike served the interests of women. The extension of the state has overthrown patriarchalism, and has secured to woman a large degree of recognition for her individuality. She can now own property, control her own child, and enter upon any career she may choose. If these and kindred enlargements of opportunity have not reached their amplest form, it is because the state has not yet advanced to the full recognition of its functions as the expression of the collective life of the nation. Undoubtedly this tendency will go on until a woman will be as free as a man, and possessed of the same privileges and opportunities. It is evident that this change will be for the benefit of men and women alike, and that it will insure to the state greater worth and stability.

Such a reconstruction of social and political interests must of necessity lead to various temporary evils, and raise many problems not easily solved. It will seem to threaten the family and to promise the overthrow of the home. Apparently it will make women discontented with child-bearing and home-making, to which custom would restrict them if they become wives and mothers. Undoubtedly these evils will exist, for every great social change requires time for adjustment, and for the establishment of those habits and traditions which secure the best results of its operation. Greater freedom for women has increased the number of divorces, and it has made some women rebellious against the unjust conditions under which they are now compelled to live. It is not possible, however, to put women back under the old patriarchal conditions, now that they have enjoyed a greater degree of freedom. The only way of promise for the future is to be found in a still larger degree of freedom and opportunity to women.

When we look back over the past, and realize the nature and extent of the disabilities under which women have lived, and compare them with what women now are and with what they are now accomplishing, we cannot but assume that civilization would have advanced far more rapidly had the same degree of freedom and opportunity from the end of the maternal age been accorded them, to the exclusion of the patriarchal theory and method. We realize, however, that in all probability this could not have been secured; but such a thought compels the wish that nothing may intervene to hinder the steady progress of women to a just and wise solution of the problem of their relations to men and the state.

Any genuine study of the remarkable changes which have come about in the position of women since the Renaissance must convince us that women have made large contributions to civilization, and that they would have been far greater had they been in possession of the resources of education to the fullest extent. What they have actually accomplished, considering the limitations under which they have secured their training and done their work, makes it certain that they will reach to far higher results in the future. The opening of the avenues to education and culture has not only much enlarged their fitness to undertake the training of their own children, but fitted them for the general work of education and for an active participation in the world's activities. While it is true that there has not been as yet a female Plato, Shakespeare or Darwin, yet women have done excellent work in many fields of activity. In fiction they have reached almost the highest levels in the works of George Eliot, George Sand, Harriet Beecher Stowe, Selma Lagerlöf and many others. In science Mrs. Somerville, Sonya Kovalevsky and Madame Curie have done work fully as important as that of any man except the few great masters of original research and interpretation. In the fields of general culture and literary expression such women as Madame de Staël, Frederika Bremer, and Julia Ward Howe have

done work of first-rate importance for their own time. The women who have been leaders in demanding larger recognition for their sex, such as Mary Wollstonecraft, Mrs. Fawcett, Mrs. Pankhurst, Lucy Stone, and Susan B. Anthony, are deserving of generous recognition as pioneers of a higher culture and civilization.

It is not necessary to attempt any more extended enumeration of what has been accomplished by women under the conditions of the greater freedom of modern life. However detailed such a statement might be made, it could be no more than "a foretaste of things to be." It is evident that women are only at the beginning of their real career. What they can accomplish, that for which they are best fitted, in what and to what extent they differ from men in their mental operations and capacities, are all problems to be tested and determined. Advanced as civilization is today this is a strange statement to make, that one-half of mankind is only now finding its own capacities and place. And yet this is a simple statement of truth, a statement which may be accepted as a fact or as a criticism, as the reader chooses.

Looking toward the future, but yet mindful of the whole past history of mankind, we see before us certain results to be worked out for and by women. These are not merely utopian ideals, but solid realities already in part developed as phases of the civilization of our own time. We may enumerate some of them as legitimate results of our study of woman in the progress of civilization.

1. Complete recognition of woman's individuality, and the adjustment of the family and home thereto. This does not mean that women will refuse to marry or that they will fail to regard home-making as offering them the highest opportunity to which they can be called. It does mean, however, that women shall cease to be under tutelage, that they shall be free to follow the call of their own capacities, and that as appertains to the family and property the law shall treat them as on a basis of fullest equality with men.

2. The fullest recognition that if a woman marries, bears children and creates a home, her contribution to the family life is equal to the man's, and should be so guaranteed in their financial relations. This means that the family shall cease to be an autocracy with the man as dictator. In considerable degree this change has already come about, not only practically but legally; and the family is now based as never before on affection, common helpfulness, and the recognition that the partnership is one of equal responsibility and obligation.

3. The opening up of all occupations and professions to women, the equalization of remuneration for the same work, and the freest opportunity for women to select that for which they are best adapted. It cannot be doubted that if all doors of opportunity are thrown wide open to women, without prejudice and social restriction, they will soon find their own places, and be fully contented with them. Such freedom is now accorded women in the teaching profession, though not always do they receive equal remuneration with men performing the same work. The result is that to a large extent they secure the places in that profession for which they are best fitted. Some other occupations they now occupy almost to the exclusion of men, not only because they are better fitted for them, but because they perform the same labor for less money. Judging from early conditions, and from the present greater devotion of women to religion, it may be properly assumed that they are naturally better fitted for its affairs than men; but prejudice keeps them from this calling, which they ought to occupy as freely as that of teaching. In time women will find their own level in all occupations, and will seek only those to which they are adapted. Even then, however, individual women ought to be free to undertake such work as circumstances or inclination may open to them. It is not probable that many women will enter actively upon the work of the farmer, but there is no reason why individuals should not succeed in the duties of that calling.

✓ 4. The double standard of morality, result of the prevalence of the patriarchal system for several thousand years, should be changed for that of the single standard or that now accepted by women; and this for the advantage of men and the family. It is evident that the family cannot reach a high level of happiness, purity, affection and mutual coöperation until the double standard has been abolished. No legal enactments alone can secure the general acceptance of the single standard, but the law ought to make no distinction whatever between men and women. The fault is in those social ideals and privileges which men have assumed as the result of patriarchalism and autocratic rule. When the state ceases to give men monarchical rule over the persons of wife and children the double standard will disappear. Men ought to adopt a new standard, which will fully recognize the baseness and cowardice of demanding privileges which do not also belong to the woman they love.

✓ 5. The future will undoubtedly bring to women full political equality with men, as the final assurance on the part of the state that it guarantees their ample protection and the largest recognition of their right to share in its activities and responsibilities. It is not because of any metaphysical "rights" that suffrage should be guaranteed to women on the same conditions as to men. Women are persons in every sense in which men are, and they have as much need that duties and privileges should be accorded them. The suffrage grants them recognition, responsibility, and the means of protection. They cannot depend on chivalry or the sense of duty in men to secure them such protection and opportunities. Women are not as men, whatever may have been claimed by early suffragists. It is precisely because women have other interests than men, see life from another point of view, with greater regard to children, family, home, morality and altruistic demands, that it must be well for the state to secure the aid of women in its great tasks, by according them voting and law-making

privileges. It cannot afford, in very many directions, to go on without their active coöperation. Indeed, the state must come to demand, in the not remote future, that women shall lay aside their prejudices and their restricted interests to share in making it correspond to the needs of all who come under its control. The objections to these broader activities on the part of women are based almost wholly on tradition. They do not grow out of the actual needs of men and women at the present day. When war was the universal occupation of socially superior men the objection that women are unfitted for the soldier's life was a valid one. Such an objection today has no meaning whatever for the men who recognize the larger social demand, that the state shall become the expression of the will of all the people. The claim that the exercise of the suffrage, and the advising as to what is best for the state as the organ of the people's needs, will unfit women for motherhood and home-making has been amply proved to be without any just grounds for reiteration, in the experiences of such communities as have already given women these privileges. We may be sure that in time these and all other objections will be seen to have no validity, and women will take their places in helping forward the world's larger social interests, with happy results to the family, and with a fitting enlargement of the personal and social opportunities of womankind.

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IX. Nubia*

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OVER on the Island of Elephantine the natives speak a language very different from the Arabic of Egypt. Their language is the ancient Nubian, a tongue related to dialects of inner Africa extending as far as Kordofan. In the days of the Pharaohs it was the language of the cataract region and it still survives there. Strategically considered the Nubian Nile is the road into the Sudan. With its thousand miles of cataract-bound country it has been a historical link uniting inner Africa with the ancient civilizations of the Mediterranean region. In spite of the difficult cataracts, it has been for over five thousand years the commercial highway along which the gold and ivory, the ebony, panther skins and ostrich feathers of the Sudan passed northward to Thebes, Memphis and the Mediterranean. We recall that from before 3000 B. C. it was the path of the Pharaoh's frontiersmen as they pushed up the Nile in the slow process of absorbing the cataract region. We are now to follow Harkhuf who brought back the pygmy, and Mekhu, who was slain by the barbarians, and Sebni his son,

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Earlier articles of this series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January; VI. "Temples and Tombs of Western Thebes," February; VII. "Esneh, El Kab and Edfu," March; VIII. "The First Cataract: Aswan and Philae," April.

who rescued his father's body. We are to see how the great river became the artery along which pulsed the influence of Egyptian civilization till it penetrated to the Fourth Cataract and beyond. We shall follow the march of the Pharaoh's army as it carried his power southward and made the country an Egyptian province as far as the foot of the Fourth Cataract. We shall see how the country took on a veneer of Egyptian civilization, as orderly towns administered as in Egypt became centers of traffic from the south. Those towns though now vanished, are still marked by stately temples of the Pharaohs, rising with surprising frequency along the shores of the river. We shall find there, too, the strange hybrid monuments of the post-Egyptian Nubians. For by the middle of the eighth century B. C. the decline of the Pharaohs was such that Nubia established itself as an independent kingdom, and even for a brief period absorbed Egypt and ruled the land of its ancient suzerain. These are the Ethiopian Pharaohs against whom the prophet Isaiah thundered in the streets of Jerusalem, and two of their names are mentioned in the Old Testament. They had their capital at Napata, called Noph in the Old Testament, at the foot of the Fourth Cataract. Driven from Egypt by the invading Assyrians, the Nubians finally retired to this capital, and later even farther south to their final residence at Meroe. Separated by vast distance and almost impenetrable deserts from the north, Meroe now became the seat of that remote and mysterious Ethiopian kingdom, known to the Greeks and Romans as the source of civilization on the Nile, a reputation which it maintained until two generations ago. As a matter of fact the Egyptian veneer slowly wore off as the country was more and more isolated from the civilization of the north, and it was thus thrown back upon the barbarism of inner Africa. It was a treasury official of this distant kingdom "a eunuch of Candace, queen of the Ethiopians," who was converted by the apostle Philip in the New Testament story (Acts viii, 25-40). For some centuries after the separa-

tion of Egypt these "Ethiopians," or as we now call them Nubians, continued to use Egyptian writing and language in state documents and on their monuments. By the third century B. C., however, they had developed a system of writing of their own; but in Christian times they began to use Greek letters for writing Nubian. Recently fragments of the New Testament in ancient Nubian written thus in Greek letters have been discovered, and on the basis of these materials the decipherment of the still undeciphered ancient Nubian is proceeding.

From the middle of the sixth century A. D., beginning at Philae, Nubia was rapidly Christianized, and the process continued till it included the kingdom of Aloa, a fragment of old Meroitic Nubia, with its capital at Soba on the Blue Nile, which survived far down into the Middle Ages. As Abyssinia at the sources of the Blue Nile had already long been Christianized from Arabia, there was an uninterrupted series of Christian powers from Abyssinia and the source of the Blue Nile northward to the Mediterranean. It was the southermost reach of Christianity in early Christian history. It was by this means that Abyssinia inherited the title "Ethiopia," to which it has no proper claim; and it was in this age that Abyssinia first emerged into history, in spite of the vast antiquity which it boasts, even claiming to reach back to the patriarchs of the Old Testament. After its introduction into Egypt Mohammedanism pushed up the Nile and rapidly displaced Christianity throughout the south except in Abyssinia. Not a Christian was finally left on the Nubian Nile, and the churches fell into ruin, and the people into barbarism, till they were again made tributary to Egypt a century ago by Mohammed Ali, viceroy of Egypt. How they were again detached from the north and drawn into the maelstrom of religious fanatics under Mohammedan leaders in inner Africa a generation ago doubtless all are familiar.

While the north wind struggles with the current of the

lower cataract to carry us slowly past the palms of Elephantine, our dahabiyeh enters the wilderness of granite rocks and hills, as we begin the passage of the oldest frontier in the world. Those who wish may escape the tedious waiting at the great locks which lift our boat to the level of the lake above the dam, by spending the night at the hotel on Elephantine and rejoining the party at Shellal; but whoever does will lose one of the most interesting experiences of the Nile voyage, with which we would gladly tarry longer. As we issue from the uppermost of the four locks which have raised us sixty-five feet, we have before us the wide surface of the lake, dotted with granite islands, the peaks of former hills. The palms on these islands have almost all disappeared, but here and there, their fronded crowns just rise above the surface of the water like some strange and unknown aquatic plant. Otherwise the bare bleak rocks descend to the water without a trace of vegetation to relieve the desolate wilderness as far as the eye can discern the barren hills rolling to the horizon.

There is now no opposing current. The waters are quiet for sixty miles above the dam, and a day's sail of fifty or sixty miles is not uncommon. As the outlook up the lake opens southward the wide prospect is picturesque in the extreme. A few squalid villages displaced by the rising flood have found new lodgment on the bare rocks above. How they live is a mystery, as the scanty margin of soil which they formerly cultivated has now been submerged to a great depth. Headland after headland of granite rocks projects into the lake and between these open deep vistas of water extending far into the rocky desert. All the ancient remains have been covered or will be when the dam is raised. The government has appropriated funds and an archaeological survey of the cemeteries and temples affected by the lake is now being made. At intervals the colonnades of a ruined temple are discernible against the dark rocks. We leave the granite and the sandstone which we met above Edfu reappears. In the afternoon, if the wind hold, we

enter the massive Bab el-Kalabsheh or "Gate of Kalabsheh," beyond which is the village of the same name with two temples: one behind the village is an imposing structure erected on the site of an older temple in Ptolemaic and Roman days, but never entirely completed; the other far up the height, hewn out of the cliffs by Ramses II, contains remarkable reliefs depicting his victories over the Nubians, and the reception of the spoil which he brought back. Kalabsheh is thirty miles from the cataract; forty miles further south at Maharraka (ancient Hierasykaminos) is the limit of Ptolemaic power and the Ptolemaic temples abruptly cease at that point, but not before we have passed two more of them, Dendur and Dakkeh besides a grotto temple of Ramses II at Gerf-Hussein, and opposite Dakkeh the massive brick fortress of Kubban, which covered the Pharaoh's desert road from the Nile into the gold country of the eastern desert. Ramses II's sand-covered temple of Es-Sebua follows. In a country now containing but a few scattered villages of mud huts, whose inhabitants eke out the meagrest sustenance, these evidences of a great and prosperous past seem strangely incongruous.

Sixty miles from the dam at Wadi el-Arab, where the natives again for a short space speak Arabic, the elevation of the waters by the dam is still evident. Soon a sluggish movement of the water northward is barely discernible; a movement which increases to a real current above Korosko, eighty-seven miles from the dam. Rounding the sharp Korosko bend with difficulty and often with long delay, we pass the small Eighteenth Dynasty temple of Amada, with exquisite reliefs and its great historical stela of Amenhotep II, whom we beheld still lying in his tomb at Thebes. It is this Amada inscription in which he boasts that no man could draw his bow, and tells us of his conquests from the Euphrates on the north to Napata at the foot of the Fourth Cataract on the south. This is the earliest mention of Napata in the inscriptions. A much ruined temple of Ramses II at Derr, the Eighteenth Dynasty grottoes at Ellesiyeh

and the tombs of Anibeh bring us at last to the ancient fortress of Ibrim, perched high on the cliffs of the east shore, from which an imposing prospect of the desert and river stretches far to the north and south. The narrow fringe of palms and other vegetation along the river and the wide expanse of rocky wastes and sandy valleys contrast sharply. All along the west shore a deposit of alluvium seven or eight feet deep is visible in section where the river has cut through it; but the sands of the western desert have driven in and covered it often several yards deep. For hundreds of miles this invasion of sands from the west has engulfed the narrow fields of the valley down to the water's edge. Ten or twelve miles southward on the horizon we descry the village of Toshkeh, marking the northernmost advance of the Dervishes, the high water mark of that tide of religious fanaticism under the Mahdi, which threatened to inundate Egypt. It was stopped at this point by an Anglo-Egyptian force under Gen. Grenfell, who defeated a large body of the Dervishes near Toshkeh, on August 3rd, 1889. Thus the forces of barbarism and civilization have contended on this oldest of frontiers from the days of the earliest Pharaohs over five thousand years ago down into our own time.

From the heights of Kasr Ibrim the dahabiyeh seems like a toy boat. We clamber down the naked rocks filled with wonder at this prospect of a river of life issuing from the heart of Africa and wandering like an interminable oasis through a realm of death. A day's sail southward and we discern a long vista of river terminating in a splendid promontory of cliffs jutting across the course of the stream. As the distance lessens and the indistinguishable mass of rocks closing the vista slowly resolves itself into contours, there issue three sombre giant forms, dominating this long reach of river as the plain of Thebes is dominated by the colossi of Memnon, or the Sphinx towers over the Nile valley. Like the Sphinx and the statues of Memnon these gigantic figures look into the rising sun, but with the strik-

ing difference that these Nubian colossi rise abruptly almost at the water's edge and tower above the stream like strange and mighty water-gods. Such is the approach to the temple of Abu Simbel. The colossal statues of the Pharaohs throughout Egypt are either overthrown, or the buildings to which they belong are in ruin such that the architectural effect of colossal plastic is everywhere lost. The front of Luxor which might in some degree exhibit this effect is not yet excavated; and it is unlikely that it ever will be. Abu Simbel therefore is the only temple on the Nile where the visitor may behold such gigantic figures of the Pharaoh against the front of the temple as the architect intended they should be seen.

As we approach we perceive that the front of the temple is hewn out of the cliff. It is one hundred and nineteen feet wide and over one hundred feet high. On either side of the central door-way facing the river, two colossal portrait statues of Ramses II in a sitting posture rise far up the mountain. The tips of the crowns are seventy-five feet from the pavement. The statues are therefore larger than the colossi of Memnon. The figure on the immediate left (south) of the door has cracked obliquely at the waist and the mighty shoulders, arms, head and crown have gone crashing down into the court, leaving but three survivors along the temple front. On the bases of the thrones beside the legs of the colossi are grouped the favorite wives, the daughters and the mother of the king. Anyone who knows this face of Ramses II either from the superb Turin statue, or from his mummy, would at once recognize these colossal heads as successful portraits in spite of their vast proportions. Imagine a sculptor on the scaffolding, working upon a face so gigantic that when standing on the shoulder of the statue he could not reach the lower edge of the ear to work upon it! The expression of the faces is one of kindness and benevolence, combined with that impressive calm, and a subtle touch of oriental languor mingled with imperturbability, which in both ancient and modern

minds are associated with royalty in the East. Can we not easily understand how the Nubians worshipped not merely the great gods of Egypt besides their own, but also the living Pharaoh, as we look at these giant forms which for over three thousand years have looked out with the same mystical, impassive gaze over the swift-flowing river to greet the rising sun every morning?

When Burckhardt brought back the first modern news of this marvelous place a hundred years ago, the colossi were covered to the knees with sand. Five years later it was cleared out by Belzoni; but the creeping sands still sift over the cliff and engulf the place in a yellow tide that rises steadily and inexorably as that of the sea. It is now coming in again in a vast flood from the north side. We skirt the margin of the sand, pass the enormous fragments of the fallen monster and stand under the shadow of these tremendous giants that tower seventy-five feet above us. Happy he who does so in the hour of dawn, when the sun is just about to show himself over the desolate rocks of the eastern desert. As the east brightens there is a wonderful play of light and shadow over the forms of the sleeping giants, which, still as if not yet born from the mountain, are enveloped in the mass of the cliff. And then as the light swells they start forth, the vast limbs disengage from the weathered bulk of the dark rocks and finally in plastic strength the Titans are born before our very eyes, imbued with the radiant beauty of a desert dawn. It is then that the charm of Abū Simbel is unique as we feel the dignity and beauty, the impressiveness and mystery of the ancient world which brought forth such works as these. While the same qualities are felt in the presence of the great buildings of the lower river, it is only here that we are seized by the force of a great personality, looking down upon us from the colossi and dominating the place with a mysterious and elusive but unmistakable power.

The river cliffs are touched with purple, the magic breath of the desert fills all the place with soft enveloping



View Across Uppermost Lock and Lake above Aswan Dam. White Dahabiyeh of the University of Chicago Expedition passing through.



University of Chicago Dahabiyeh Moored among the Palms of the Lake above the Aswan Dam.



Village and Temple of Kalabshah, Nubia, Forty Miles above the Aswan Dam, Showing Flooded Lower Portion of Town.



Abu Simbel Temple. Relief of Ramses II Slaying the King of the Libyans.



A Pillared Hall in the Temple of Amada, Nubia. After Excavation by the University of Chicago Expedition.



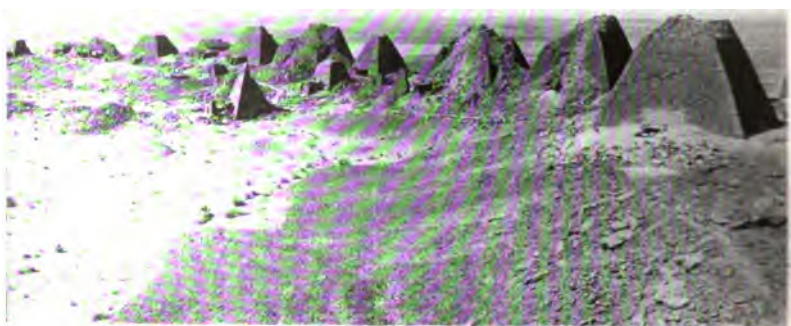
The Nile and the Desert in the Dongola Province, Upper Nubia. View from the Summit of Mount Barkal
at the foot of the Fourth Cataract.



The Temple of Sebu'a, Lower Nubia, Half Buried in Sand. It has now been cleared.



Cliff Temple of Bêt el-Wali, Lower Nubia. (The arch over the door is the remains of the roof of a Christian chapel erected in the fore court.)



The Pyramid. Tombs of the Kings of Ethiopia at Meroe, Upper Nubia. The Camp of the University of Chicago Expedition at the extreme left.



Ruins of the Splendid Temple of Amenhotep III at Soleb, Upper Nubia.



Ruins of the Desert Palace of the Family of Queen Candace at Musawwarat, Nubia, in the Eastern Desert, a Day's March from the Nile.



**The Tomb of the Mahdi at Omdurman. Building with Roof Blown
off in Middle Distance.**

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Abu Simbel Temple. Osirid Statues of Ramses II at Rear of Great Hall, Looking Down Axis to Holy of Holies.



General View of the Cliff Temples and Monuments of Abu Simbel, Lower Nubia. Taken from a Sand Bar in Mid-river.



Temple of Abu Simbel, Nubia. University of Chicago Expedition at Work on the Colossi. (From the head of this figure the view of head of the left hand colossus in frontpiece was photographed.)



Looking Up the Nile from the Lofty Fortress of Kaar Ibrim, Lower Nubia. Dahabiyeh of the University of Chicago Expedition at the foot of the rocks.





In the Wilds of the Fourth Cataract Region. A Bivouack of the University of Chicago Expedition.



Mount Barkal, Upper Nubia, the Site of Ancient Napata, the Noph of the Old Testament, the Oldest Capital of Ethiopia, and the residence of the Ethiopian Pharaohs of Isaiah's Day.

freshness, and the universal silence is broken only by the faint weird song of the peasant at the distant shadoof, a song which wafts us only the name of Allah and fades again into the silence. Then the first keen ray bursts out of the east, flashes across the purple river, pencils sharply into prominence the inscrutable faces of the Titans, and entering the door penetrates a hundred and eighty feet into the mountain through hall after hall till it passes into the holy of holies and touches with brightness the image of the sun-god still sitting in the inner darkness of the holy place. Abu Simbel is a temple of the sun-god, and thus every morning he still enters the holy place of his sanctuary as he has done for over three thousand years. One feels that the edict of Theodosius has never interrupted the sacred functions of the place. It is still a sanctuary of the sun.

We enter the first hall. Here again Ramses dominates the place with his mighty presence. We look down the axis of the hall and eight figures of the great king thirty feet high garbed and postured as Osiris stand four on each side, each four facing the center. In the morning light they seem to stand there as if waiting for the ceremonial procession that should pass between them to the holy place. The faces are scarred and disfigured by age. Only one is still perfect, the last one on the right, and here again as with the greater figures outside, we recognize at once the eagle nose of Ramses II. We are now within the mountain out of which the entire temple was excavated, and as we follow the morning ray through the inner halls we stand at last in the silent heart of the mountain where the sun-god still penetrates every morning into his sanctuary. Here in the dim recess at the extreme rear of the sanctuary is the figure of the sun-god, together with those of Amon, Ptah and Ramses himself, all four seated in a row against the rear wall. To find Ramses here as one of the gods of the place, excites no wonder after we have felt the spell of his power outside. He and the sun are indeed lords of the place.

We wander back into the great hall to view the reliefs

before the early light withdraws. All one side of the hall behind the huge Osiris-statues of the king is occupied with an enormous series of tableaux in relief, depicting the incidents of Ramses' famous battle at Kadesh on the Orontes in Syria. It is the same series which we found at Luxor and twice on the walls of the Ramesseum. It is here more completely preserved than elsewhere, not having been exposed to the weather, and in the morning light all the familiar occurrences during and leading up to the battle may be followed in detail. Incidents of his Syrian, Libyan and Nubian wars are represented on the other (opposite) wall. The lithe and virile figure of the young Pharaoh as he hurls back the Libyan king and thrusts him through with his long spear, is a splendid example of vigorous drawing. It is one of the most spirited compositions left us by Egyptian art, but is not original here, having been copied from the reliefs of Seti I at Karnak. The powerful figure of the youthful Ramses contrasts very strikingly with the nerveless limbs of the smitten Libyan, relaxing as he collapses under the fatal thrust and the resistless grasp of the Pharaoh.

A hundred yards north of the great temple is a smaller grotto temple similarly excavated from the mountain in honor of Ramses' favorite queen Nefretiri. A stately facade ninety feet wide and originally over fifty feet high is adorned with six colossal figures of Ramses and his queen thirty-three feet high, standing in niches, three on each side of the central door. An interesting chapel is cut in the rocks just south of the great temple, and the cliffs are filled with shrines and memorial inscriptions of kings and officials. There must have been a considerable town here to support these sanctuaries, but it has now disappeared and left only the temples silent and deserted overlooking the river, in solemn grandeur. Egypt furnishes the traveler many a unique and ineffaceable memory, but nowhere does the imposing grandeur of a mighty presence so impress it-

self forever upon the beholder as here before the lonely temple of Abu Simbel.

With a good wind it is possible to make the forty miles from Abu Simbel to Wadi Halfa in a single day. The long reaches of the river are slowly passed one after another, till far in the south above the wide desert a slender minaret trembles on the horizon. It is the mosque of Wadi Halfa, at the foot of the Second Cataract, the southern limit of navigation. Here the Pharaohs of the Twelfth Dynasty stopped in their absorption of Nubia, and forty miles above here, in the heart of the cataract they erected two huge fortresses to guard the southern frontier. The ruins of these strongholds still stand (see October instalment) at Kummeh and Semneh as the two places are now called although it is nearly four thousand years since they were erected. A visit to these fortresses and the country above, means a long and difficult camel-journey around the frightful rapids of the Second Cataract and through the Batan el-Hagar, or "Belly of Rocks" as the Arabs call it, for a hundred and twenty-five miles to the head of the Second Cataract country. There it would be possible by the assistance of the Sudan government, whose jurisdiction we entered fifteen miles north of Halfa, to secure a rough native boat or "gyassa" for the voyage southward through the desolate Halfa province and the difficult Kagbar Rapid of the Third Cataract into and through the beautiful Dongola Province, almost entirely around the northern loop of the great S described by the river in this region, to the foot of the Fourth Cataract, a voyage of three hundred and fifty miles. Below the Third Cataract we should pass the ruinous but still superb temple of Soleb, built by Amenhotep III in this remote region about 1400 B. C., not to mention also the little chapel to his queen Teye at Sedeinga, a few miles north; while at the foot of the Third Cataract we should find the temple of Sesebi, the oldest surviving temple of monotheism, erected by Amenhotep IV (Ikhnaton) in the fourteenth century B. C. Here in distant and inaccessible Nubia it escaped the de-

struction which overtook all the other sanctuaries of Ikhinat in Egypt at the hands of the revengeful and infuriated priests of Amon, and has thus survived as the only temple of earliest known monotheism now in existence. At the foot of the Fourth Cataract too we should find the remains of the Nubian capital of Napata, the Old Testament Noph, against whose kings Isaiah preached (xix, 13). Here still stands the temple of Tirhaka, who strove in vain against the Assyrians whom Isaiah defied (II Kings xix. 9). These are the uppermost Pharaonic buildings upon the Nile; those of the further south, above the Fourth Cataract were erected by the Nubian kings, after their complete separation from Egypt. A hundred and forty miles of wild and unnavigable waters separate us from the navigable stretches above, and the Pharaohs never attempted the absorption of the remote regions beyond, though undoubtedly they controlled the roads leading into the Sudan for many days southward.

The six hundred miles around the northern loop of the S is an inaccessible region. A number of archaeological expeditions have penetrated into it, but only that of the University of Chicago has followed the river throughout the region, especially through the difficult and dangerous rapids of the Fourth Cataract. This northern loop of the "S" was avoided by Kitchener in his campaign against the Sudan. One of the surprising things on landing at Wadi Halfa is to hear the puffing of a locomotive, and to see a train moving out into the heart of the Nubian desert. Boarding that train you cross in a single night the desert included by the six-hundred-mile northern loop of the "S," cutting across the loop from the northern end of the "S" to its middle, that is leaving the river at Halfa and rejoining it again at Abu Hamed, at the head of the Fourth Cataract country. Thence Kitchener pushed his road to Khartum, or to the north (right) bank of the Blue Nile opposite Khartum. This railroad from the Second Cataract to Khartum is still in operation and open to traffic, and it is by its use that the

tourist may extend his visit to Khartum, though he would find it next to impossible to make the voyage of the great loop from the Second Cataract to the Fourth Cataract, in spite of the fact that the Sudan government has put in a little narrow gauge road around the Fourth Cataract from Abu Hamed to Napata (see map), which, however, now bears the modern name of Kareima. The bridge that carried the main line across the Atbara river, an eastern tributary of the Nile above the Fifth Cataract, was furnished by American mills on a rush order from Kitchener in less than forty days! This railway and British administration mean the regeneration of the Sudan, and its final rescue from barbarism. It has at last overcome the difficulties of the cataract region and made passable this oldest frontier in the world. For the first time the civilization of the North finds easy access to inner Africa, an access now rendered still more easy and effective by the new railway from the Red Sea coast at Port Sudan inland to Berber on the Nile just below the Atbara. This with the other British railroad to the equatorial lakes from the east coast at Mombasa in the far south means the winning of the Nile basin to civilization. A trip down the entire length of the Nile (cutting out the cataracts by means of Kitchener's railroad) from the equatorial lakes to the Mediterranean will by another decade be one of the commonplaces of tourist travel. Even now a party of "Cookies" may occasionally be seen wending their way "a camel-back" to the pyramids of Me-roë, where the tombs of the dynasty of Queen Candace still stand. The desert journey to the remote ruins of the residences of the same dynasty, far back from the Nile at Naga and Musawwarat (see map) is a more serious undertaking, and few who are not hardened caravaneers will venture it. They are the southernmost ruins upon the Nile, unless we take account of the few heaps of mud-brick still lying at Soba, a few miles up the Blue Nile, the southernmost Christian remains on the Nile, the termination of the long line of fallen columns and other scanty remains of

long forsaken Christian churches which may still be traced through Nubia, like chips left by a receding tide as Christianity finally retreated northward before Islam. Civilization has everywhere followed river valleys, and we have journeyed in the footprints of early man as he passed up this, the most interesting valley in the Orient. We have seen his traces gradually disappear, until at this point on the Blue Nile, we stand on the verge of the great uncivilized heart of Africa from which the river issues. But if the influence of early Egypt penetrated to this frontier of the south and was then lost forever, not so in the north. When all the peoples of the Mediterranean and Euphrates world were still in the primitive darkness of the stone age, the men of the lower Nile were already developing the first great state in human history, and into that northern Mediterranean world there passed from the mouths of the Nile the influences of a refined and ever rising civilization. It bore with incessant impact upon the life of the Aegean people and its influence is traceable from century to century in the remains still surviving there, especially in Crete. Into this Aegean world then came the Greek, entering upon an inheritance which his rare genius knew full well how to improve. It is that inheritance of the Greek enriched by the contributions of his own incomparable gifts, ripened and extended by the wide and deep experience of Rome and of later Europe, but nevertheless still bearing the elements which Egypt once launched upon the Mediterranean,—it is that inheritance which has descended to us of the present day. Thus the voyage of the Nile should become for every visitor like a return to ancestral domains, a visit to the patrimony of every child of civilized lands.



IX. Roman Architecture*

By Frederick Lewis Pilcher

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THE situation of Rome was peculiarly advantageous for its work as an organizer. Her citizens had a special aptitude for governing. It had been the part of the earlier conquerors of history to ravage and destroy. "Alexander left Chaos behind him;" the Romans, while appropriating all that they found useful and interesting among the nations whom they subjugated, extended to them the benefits of civilization and good government.

"Caesar Left Europe"

The campaigning Latins had neither the time nor inclination to evolve a new decorative style. Then, too, Rome was adjoined by nations, the value of whose art is still evidenced by remains of great monumental and engineering interest. The southern portion of Italy, Magna Graecia and Sicily was rich in examples of the Greek columnar styles, erected by the Doric colonists who settled these districts during the eighth and seventh centuries B. C.

To the north were the Etruscans, a people of Turanian origin, who migrated, according to conjecture, from Asia in the thirteenth century B. C. The Etruscans from the remotest antiquity possessed the knowledge of the arch and

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January; VI. Phoenicia and Asia Minor, February; VII. Greek Doric Architecture, March; VIII. Greek Architecture. The Parthenon, April.

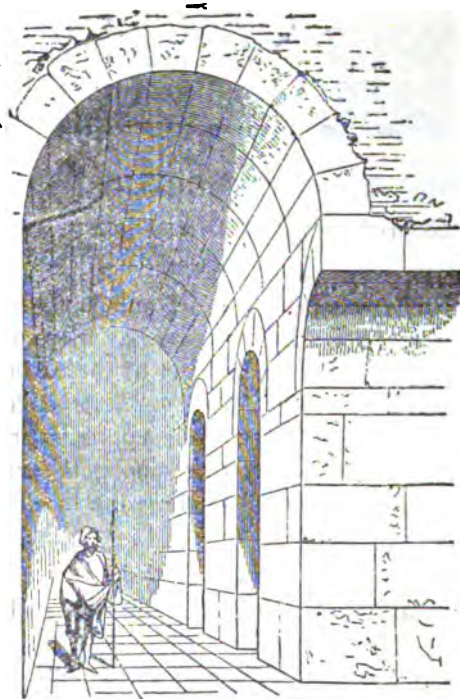


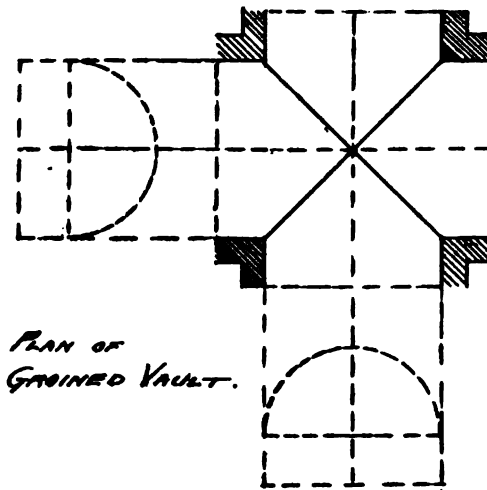
Diagram of Barrel Vault. (Fig. 12.)

simple vault construction. In their rectangular and circular temples we find the origins of the religious types of the Roman Empire.

In the history of Art, Roman architecture is of the greatest importance, because it is the fountain head out of which the style of the Early Christian, Medieval, Renaissance and Modern eras were developed. It forms the connecting link between the practise of subsequent ages and

the experimentations and perfections of the various peoples with whom the Romans came in contact. It must not be thought that Rome served as an artistic clearing house for the earlier arts and was wholly devoid of originality. It is true that many of her decorative elements were derived from Greek sources, but even in this field many innovations are found. As innovators on the structural side they contributed to the resources of the designer the *groined vault* and *dome*, derivatives of the arch which *re-made* the science of planning, making possible the substitution of vast, open interiors, for the column encumbered halls of Egypt and the narrow structures of Greece, for in all of these earlier constructions the unobstructed areas were limited by the restriction of the lintel.

The Etruscans employed the arch principle in the construction of barrel vaults (a continuous arch roofing the space between parallel walls). The preservation of the Eternal City is due to a vaulted work of this kind. Under the direction of Tarquinius Superbus (500 B. C.), the tyrant of Etruscan birth, whose oppression led to the abolition of regal rule, the great Cloaca Maxima (Fig. 1.) was built. This "Great Sewer" drained the area between the Palatine and Capitoline hills and to the present day, so carefully was it constructed, it still discharges its waters into the Tiber in the vicinity of S. Giorgio in Velabro. It will be seen that the stability of a barrel vaulted fabric (Fig. 2.) depends upon the massiveness of the supporting walls and as long as the simple barrel vault was used there was no possibility of laterally developing the construction. The possibility of intersecting a barrel vault with a second one at right angles to the first, suggested itself. (Fig. 3.) The lines of intersection (Fig. 4.) or *groins* of the two vaults, normal to each other, thus had a common base upon which was concentrated the weight and thrust of both

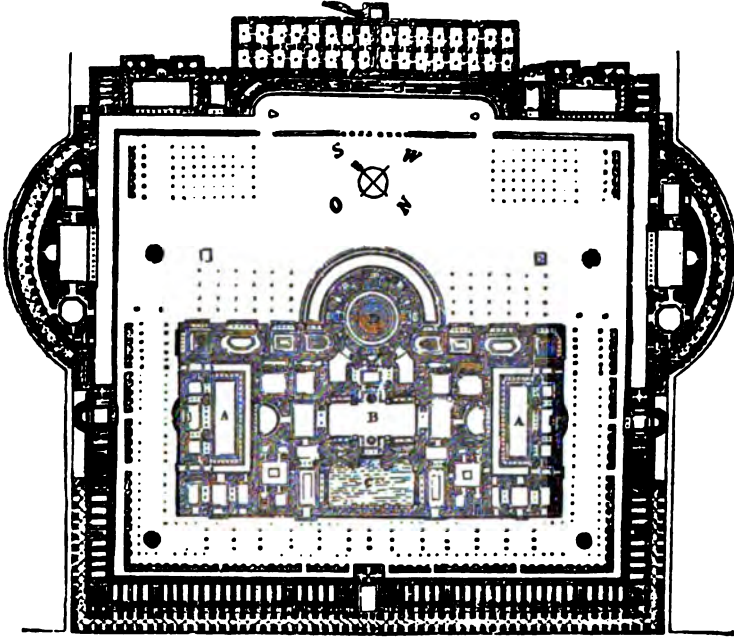


Hall of Thermae, Diocletian. (Fig. 4.)

vaults. When several bays of groined vaulting are placed together the thrusts of the arched ceiling of *quadripartite* vaults were concentrated upon a series of isolated supports or piers instead of being resisted by cumbersome walls which therefore became structurally unnecessary. The invention of groined vaulting freed the Roman plan from the restrictions of limited areas and made possible the majestic and imposing structures of imperial Rome so admirably adapted to the times. The introduction of vaulted ceilings, also freed the monuments from the possibility of destruction by fire, a menace that is ever present in wooden trussed construction. An idea of the stupendous character of this type of building can be gained by contrasting the Great Hall of the Ammon-Ra Temple at Karnak (Fig. 5.) with the tepidarium of the Baths of Diocletian (Fig. 6.), Rome. In the Egyptian edifice the broadest aisle is twenty feet wide while the uninterrupted floor space of the tepidarium of the Thermae of Diocletian is 340 by 87 feet.

Having achieved a method of constructing their monuments, the Roman architects evolved a system for relating the various elements of their complicated schemes to ensure a balanced and unified plan, with carefully expressed axes and well considered vistas. (Fig. 7.) The great central halls (Fig. 6.) were lighted by huge lateral windows carried up to the full height of the vaulting, their sills being determined by the highest part of the roof of the subordinate apartments that were grouped around the important rooms. The employment of this clerestory scheme resulted in exterior effects of great variety and interest which adequately and truthfully echoed the various functions of interior distribution. The masses of the exterior were disposed with the same regard for the laws of symmetry that controlled the arrangement of the plan and universally resulted in effects of great dignity and order.

Symmetry was the dominant law of Roman composition and in its employment the designer was certain to achieve results that everyone could understand. Horizontal



Ground Plan of Baths of Caracalla, Rome. AA. Entrance Halls; B. Central Vaulted Hall; C. Unroofed Bathing Pool; D. Domed Hall with Hot Bath. (Note general symmetry.) (Fig. 7.)

dual symmetry (bilateral symmetry) has an esthetic value in that it accords with the normal habits of vision developed by the environment, and designs laid out in deference to its laws make an immediate appeal to all people. To the more highly cultivated esthetic sense, proportion is more pleasing than symmetry because it is susceptible of more complex treatment. To the Roman, with his ideas of formal classification and organization, simple symmetry was the best method of portraying his racial characteristic.

A unified whole, made up of like and equally distributed parts may be taken as the canon of Roman architectural composition. It was essential that the works of the Roman architect should command attention through the qualities of colossal size, opulence of materials, and visible grandeur.

The delicacy and refinement that so well reflected the intellectual atmosphere of Attica would have been ineffective in expressing the overwhelming power and administrative formalism of the Empire.

Architecturally, the most important vaulted building of Rome was the Pantheon (Fig. 8.), built by Hadrian between 117-138 A. D. It consists of an hemispherical dome 142 feet in diameter supported upon a massive circular drum. A great *oculus* or round opening, twenty-eight feet in diameter at the top of the dome admits light into the temple and at the same time reduces the weight of the structure at its weakest point. (Fig. 9.) This aperture is open to the sky, but so great is its height (148 feet) that the most violent storms have but little effect upon the temperature of the interior. In bright weather the sun's rays dart through the opening and mark a great circle of light upon the pavement; in storm the rain falls slowly in the form of a humid cylinder. Architect and painter alike have felt the impressiveness of this great interior. When Michael Angelo painted the vault of the Sistine Chapel he placed his titanic figures against a background inspired by the sky vista that he so loved to look up toward in the Pantheon; later in his design of St. Peter's he stated that his aim was to raise the dome of the Pantheon upon a substructure of the form of the basilica of Constantine. A study of this same monument inspired in the Florentine architect, Brunelleschi, the idea which he executed in the construction of the dome of S. M. del Fiore of Florence.

The thick supporting wall (Fig. 10.) of the monument is pierced by eight, alternately rectangular and circular niches, one of which forms the entrance to the building. The hemispherical surface of the interior of the dome was treated with 140 coffers. The lower mouldings of these coffers are made wider than the upper ones in order to overcome the effects of foreshortening. Concerning the fabrication of these panels there has been a great amount of interesting discussion. Professor Hamlin has proposed

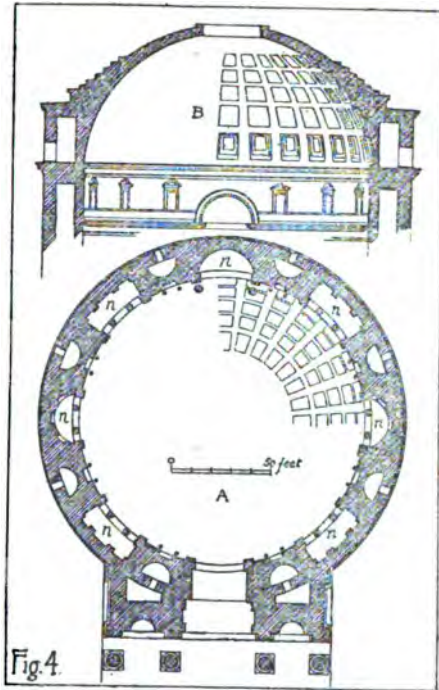
what seems to be the only solution of the problem that answers all objections. This is "that the paneling was more or less of an afterthought, in conception, if not in time, planned as a decorative embellishment of a dome originally intended to present a smooth surface internally, and that it was *hewn in the solid brick work* after the completion of the vault."

The exterior of the edifice is not in its present state imposing. The brick facing

was designed originally to be covered with marble. 'A monumental Corinthian porch, evidently constructed of materials and on the plan of the prostyle to the older temple of Agrippa, that stood on this site, is an incongruous element in the design. Yet due to the grandeur of conception and remarkable construction and notwithstanding its decorative deficiencies, the Pantheon must be ranked with the Parthenon at Athens and the Church of Hagia Sophia at Constantinople as one of the masterpieces of the world's architecture.

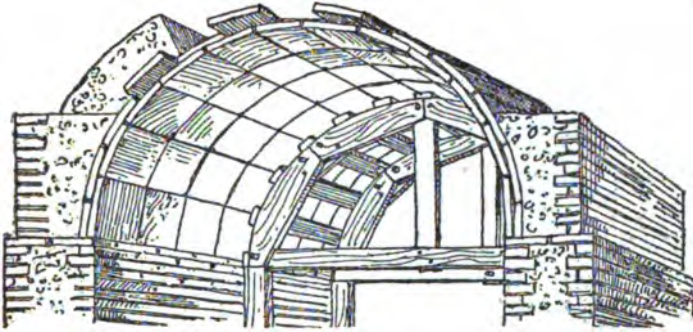
Construction.

With the Romans the building of a great monument comprised two distinct operations, first the fabrication of the ossature or core of the edifice, and secondly the envelope or decoration which was as independent of the con-

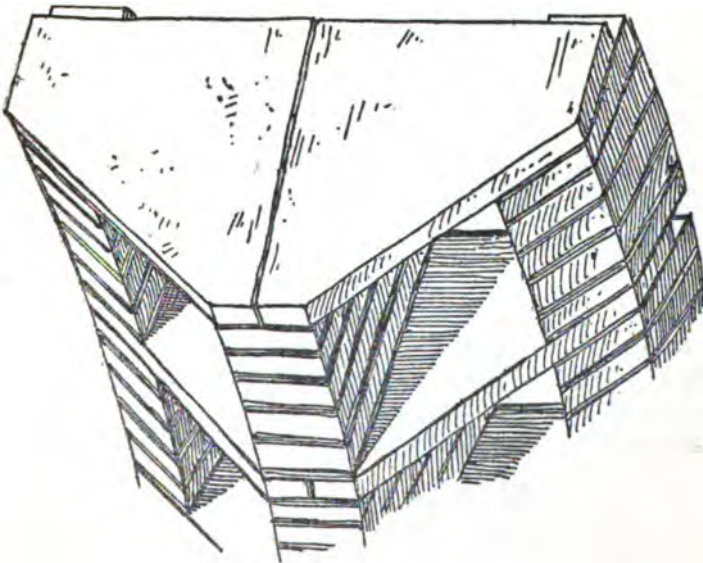


Section and Plan of Pantheon from Drawing by Prof. Hamlin. (Fig. 10.)

struction as clothing is independent of the man. It would have been entirely at variance with the economic and utilitarian ideas of the Romans to consider in the rearing of their huge buildings the employment of cut stone, as their constructive element after the fashion of the Egyptians and Greeks. Such a material would have not only entailed enormous expense and skilled labor, but the erection of a single structure such as the Pantheon or the Thermae of Caracalla or Diocletian, would have stretched over a lifetime. The necessity for rapid building and the availability of numerous unskilled laborers drawn from the population of slaves and soldiers rendered essential the development of a new constructive process. The solution of the problem was found in the use of concrete, not only for the walls, but also for the vaults and domes of their innumerable architectural undertakings. Great quantities of lime and cement rock are found in Italy so that concrete of a fine grade was possible with a minimum of labor and cost. In the vicinity of Rome *pozzolana*, a volcanic product, was abundant and produced an unequaled hydraulic cement. Let us follow the method of erecting an Imperial structure. First skilled engineers would carefully plot out the lines of the foundations and walls and test the bearing power of the ground upon which the great vault supports were to stand. Hundreds of unskilled workmen excavated for the foundations and the ingredients for the concrete. Chosen artisans laid up rough brick wall faces; the space between them was filled with the concrete as fast as the faces were carried up. Thus in a short time the supporting walls would be raised to the height where the vaults were to commence. Temporary centers, or forms of wood, were then erected upon which the laborers moulded the vaults. At times, in order to obviate the labor and expense of an enormous timber centering, a light slat center was used upon which a vault of thin tiles set in hydraulic cement was laid. (Fig. 11.) Upon this shell the concrete was heaped to the required thickness, rarely less than six feet over the thinnest part. In the con-



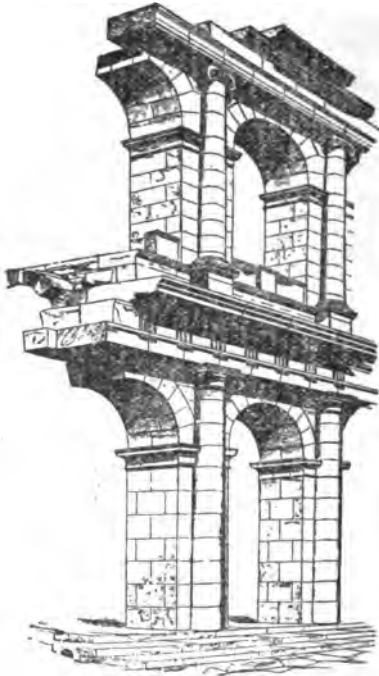
Roman Vault showing Tile Construction and Wooden Center. From a Drawing by Professor Hamlin. (Fig. 11.)



Brick Arch Ribs connected through Tiles. Drawing by Professor Hamlin. (Fig. 12.)

struction of great domes and vaults of very great width it was necessary to build a framework of brick ribs. (Fig. 12.)

These ribs were supported during erection by wooden centers and were united at frequent intervals by large tiles making a skeleton of cellular form. These cells were then filled with concrete and the whole shell covered with the same material. A vault or dome constructed as described formed a homogeneous mass, exerting no side or diagonal thrusts, but rested upon the supporting walls and piers like a huge hollowed lintel.



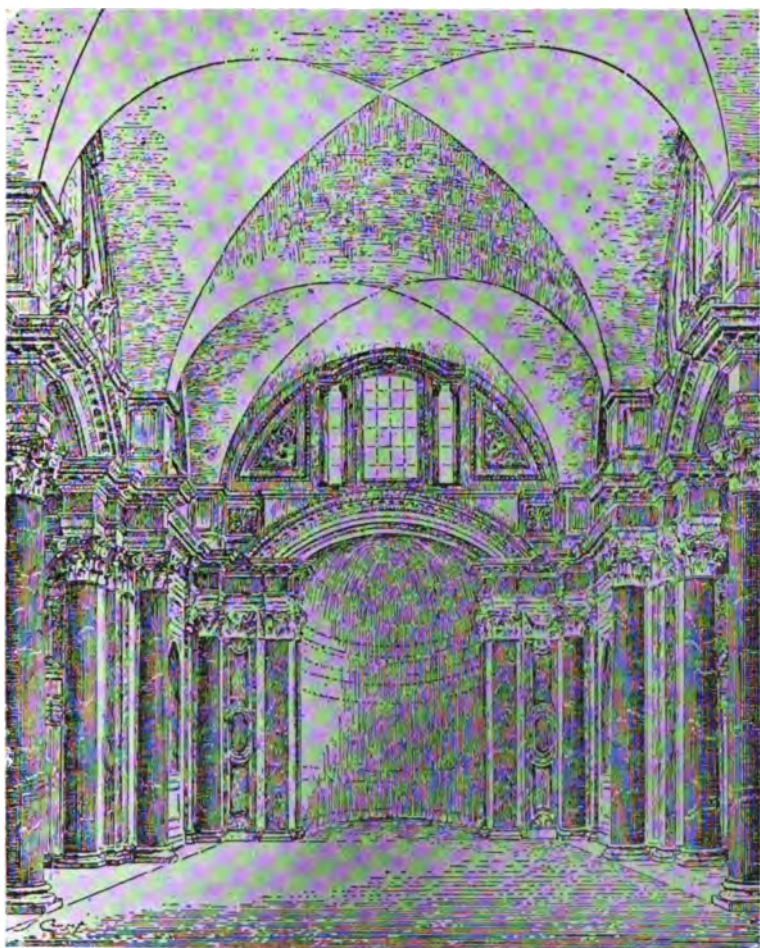
Theater of Marcellus, Rome.
(Fig. 13.)

When the core of the monument was thus completed the task of decorating it was undertaken. Artists and precious materials were commanded without regard to cost. The

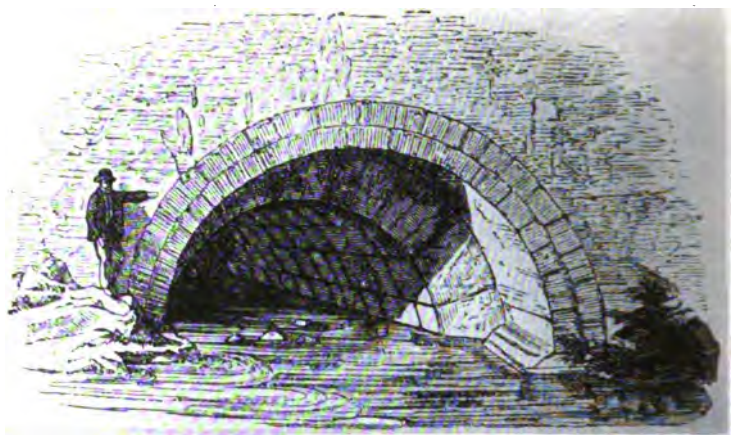
vaulted ceilings were embellished with moulded stucco, lavishly painted and gilded and the rough walls were enriched with marble veneering, columns and entablatures. Carvings of a decorative nature, and a profusion of statues added to the general architectural opulence of the whole.

The Roman Arcade. (Fig. 18.)

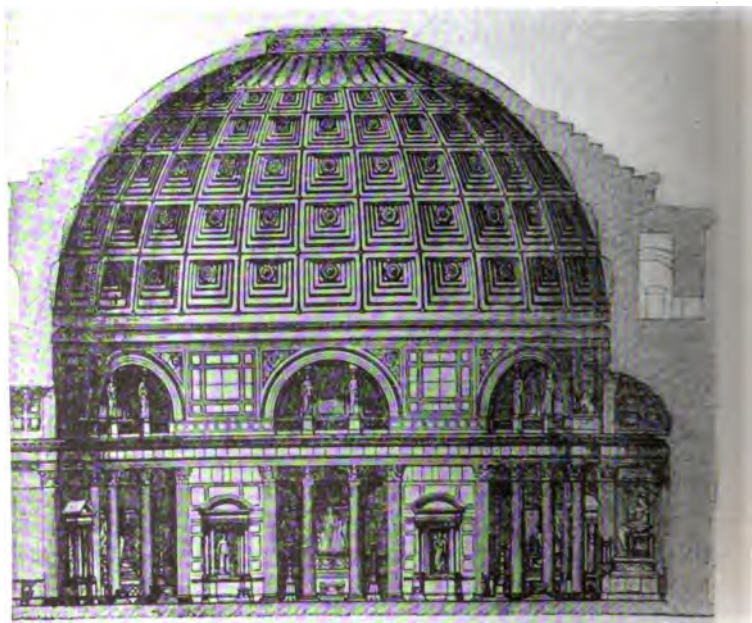
The decorative procedure of enveloping their arcuated masonry masses with columns, entablatures and their accompanying accessories confronted the Roman architects with the problems of harmonizing in the same design the



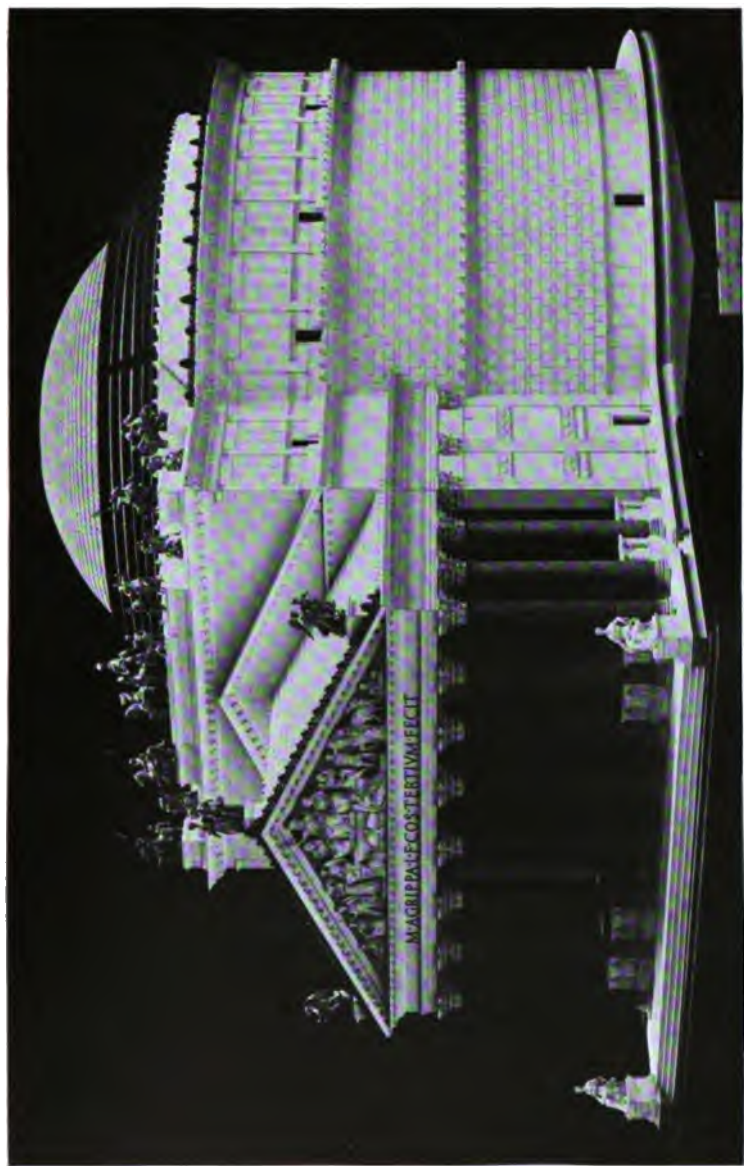
Groined Hall of the Thermæ of Diocletian. (From "A Dictionary of Architecture and Building.") (Fig. 3.)



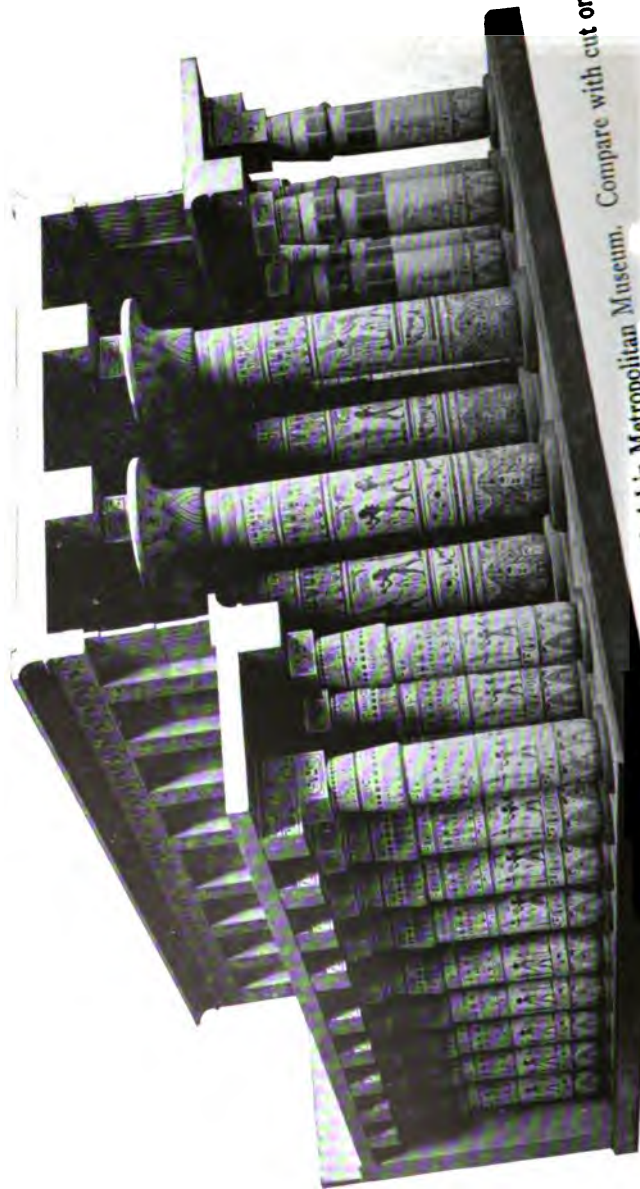
Cloaca Maxima (Barrel Vault), Rome. (Fig. 7.)



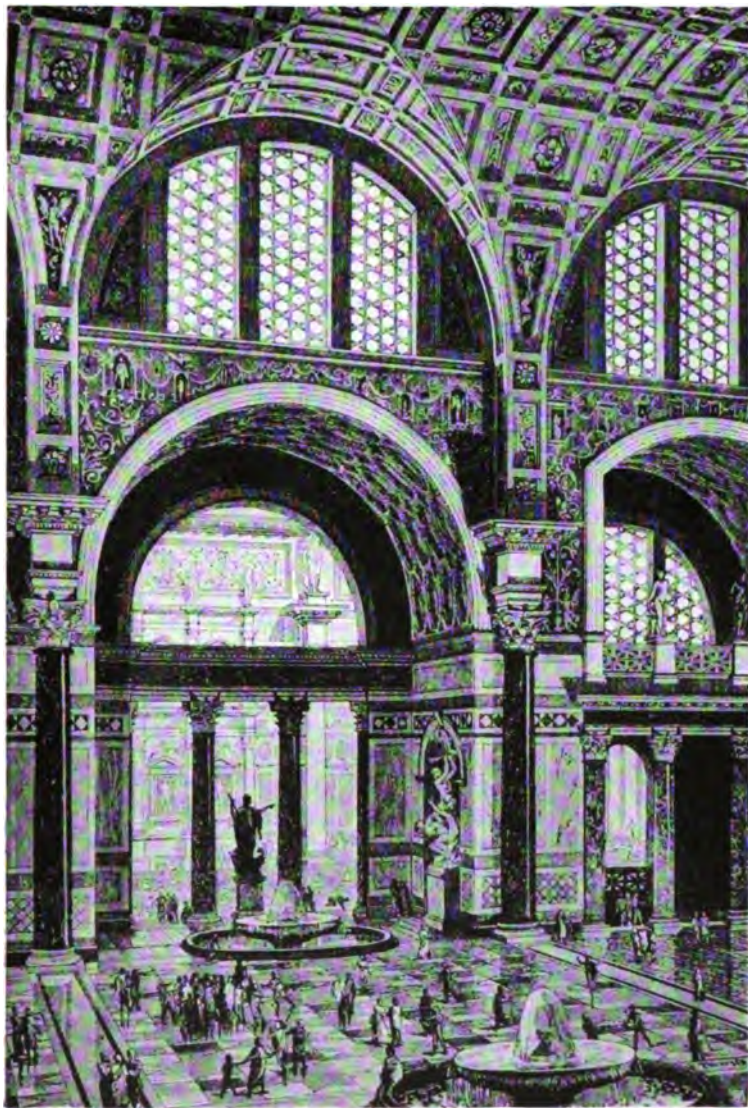
Section of the Pantheon (Restored). (Fig. 9.)



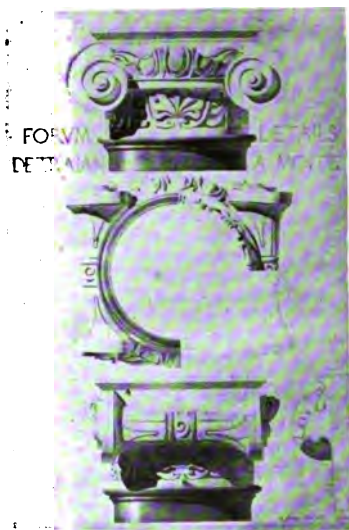
Restoration of Pantheon. Photograph from Model in the Metropolitan Museum. (Fig. 8.)



Hypostyle Hall. Temple of Amon-Ra, Karnak. From Model in Metropolitan Museum. Compare with cut on opposite page. (Fig. 5.)



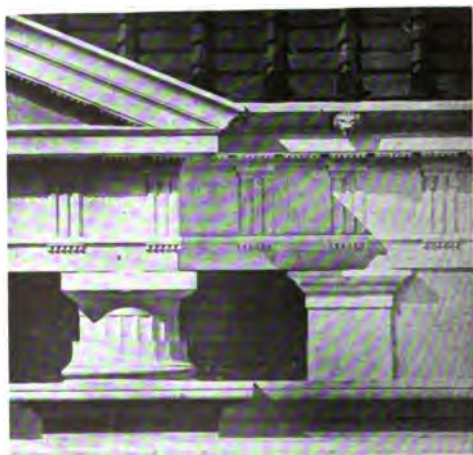
Restoration of Tepidarium, Baths of Caracalla. Hypostyle Hall.
Compare with cut opposite. (Fig. 6.)



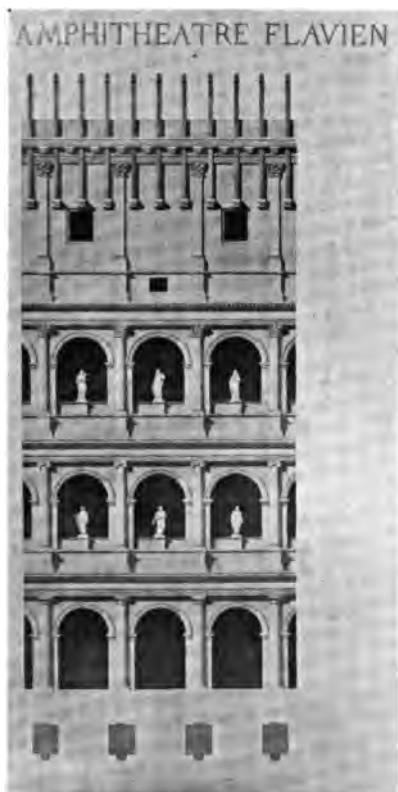
Details, Forum of Trajan. Roman
Ionic Capital. (Fig. 17.)



Capital and Base of Column, Tem-
ple of Concord, Rome. Corinthian
Order.) (Fig. 20.)



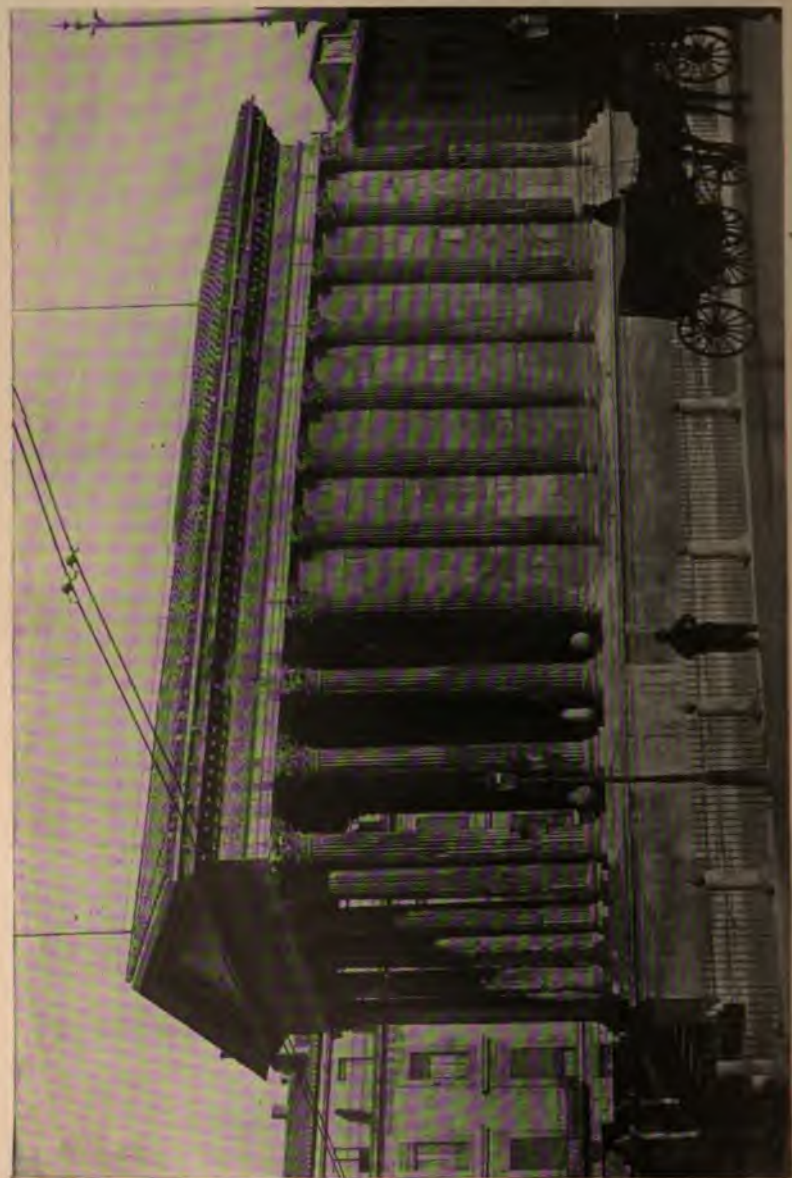
The Roman Doric Order. (Fig. 16.)



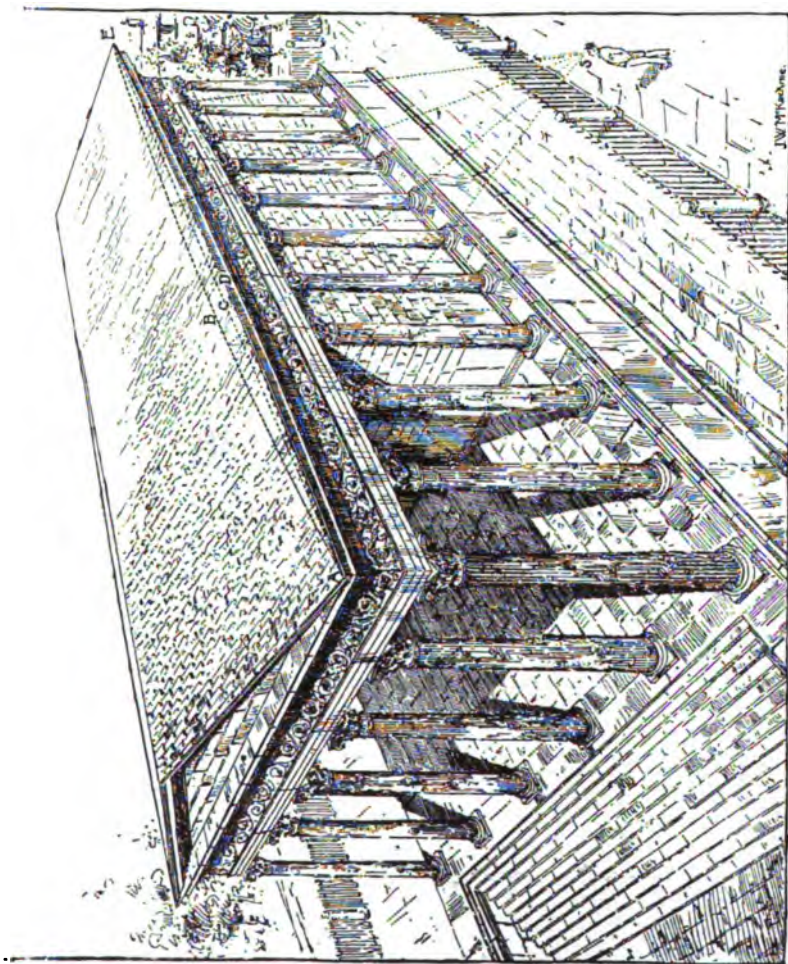
The Orders of the Colosseum. (Fig. 14.)



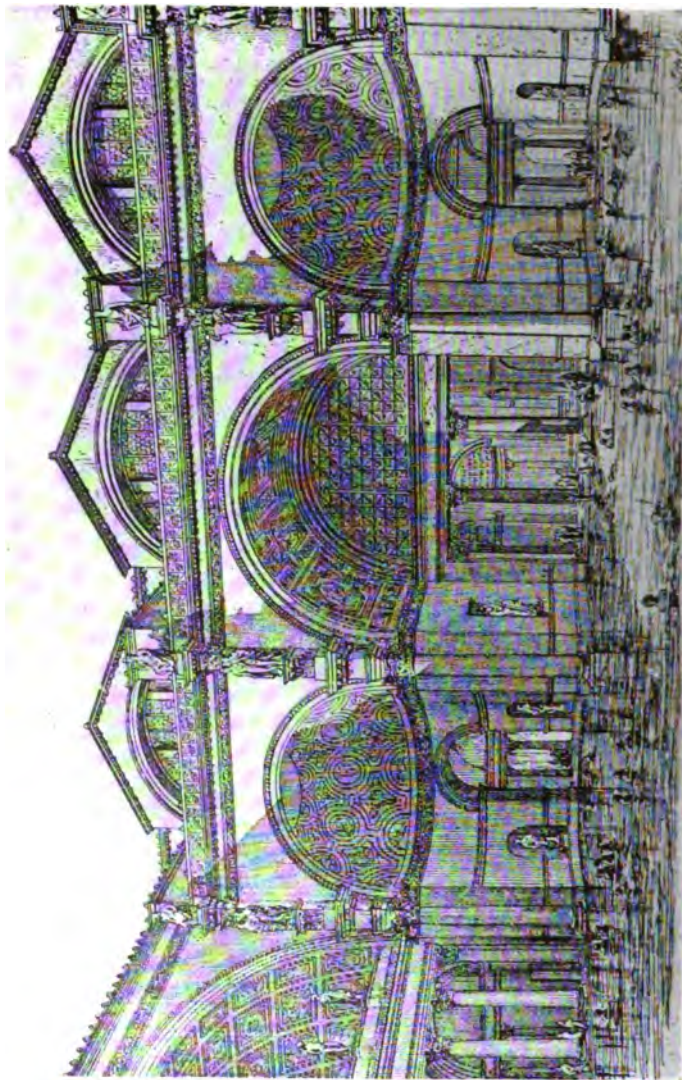
Temple of Fortuna Virilis, Rome.
(Fig. 18.)



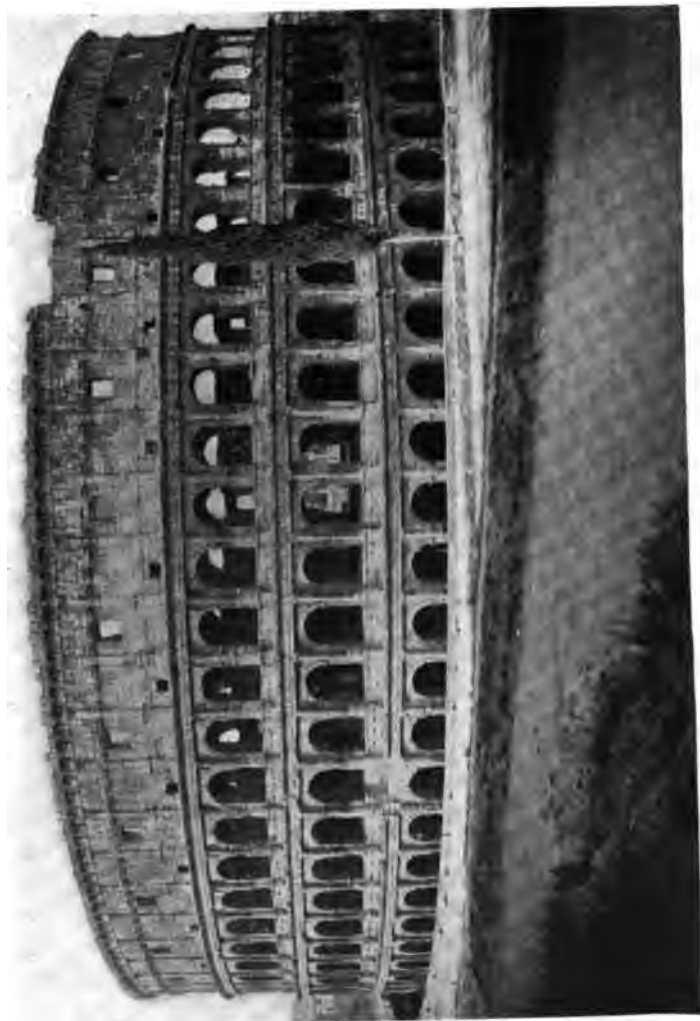
The Maison-Carrée, Nîmes, France. (Fig. 22.)



Bird's-eye View of the Maison Carrée, showing the Optical Effect of the Cornice Curve.
 From the Smithsonian Report of 1894, "A Discovery of Greek Horizontal Curves in
 the Maison Carrée at Nîmes." By W. H. Goodyear. (Fig. 23.)



The Cold Plunge, Baths of Caracalla. (Fig. 38.)



The Colosseum, Rome. (See Fig. 14.)



Temple of Diana, Nîmes.



Ruins of the Baths of Caracalla.



Capital and Base of Pilaster,
Portico of Octavius, Rome.



Capital of Column. Pompeii.
Corinthian Order.



Temple of Vesta, Rome.



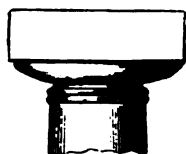
Details, Temple of Vesta, Rome.



Entablature, Temple of Vespasian, Rome.



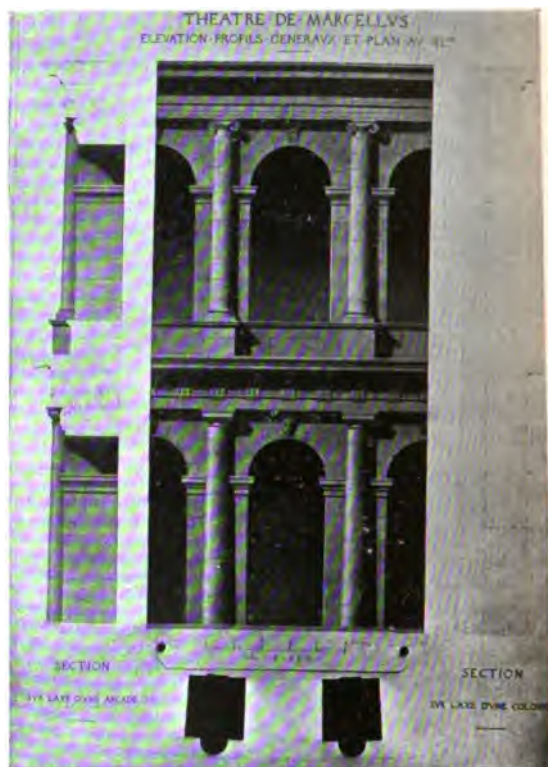
Entablature, Portico of Pantheon, Rome.



Tuscan Column
from Vulci.
(Fig. 15.)



Plan of Civil
Basilica. (Fig.
25.)



From the Theater of Marcellus. (See Fig. 13.)

conflicting forms of the lintel and the arch. In the older arts, where the two constructive principles were used together, the arch had been placed above the lintel to relieve that weaker member from the weight of the superimposed mass (c.f. description and diagram of the entrance to the Pyramid of Cheops in the September CHAUTAUQUAN, 1909). In the Imperial system the orders were introduced merely as ornamental features without constructive functions and the salient horizontal lines of the entablatures were designed to mark the division of stories or the place of springing of the great ceiling vaults. The arches that marked on the exterior the form of the vaults that supported the stories or gave entrance to subordinate chambers of lower height than the major vaulted or domed halls necessarily occurred *below* the entablature line. (Fig. 6.) The columnar forms, engaged to the masonry mass between the arches were introduced to give apparent support to the entablature. This arrangement inverted the position of the lintel and arch as hitherto used, placing the weaker member above the stronger, and has been criticised as a reprehensible departure from structural propriety. The contention is not valid, however, for two obvious reasons; first, the engaged columns necessitated an overhanging entablature, whose projection beyond the face of the arch masonry indicated very clearly its introduction as an applied and not a structural feature, and secondly, through the contrast of the straight lines of the "order" with the curves of the arches a pleasing variety was obtained the popular value of which has been attested by the adoption and use of the Roman Arcade scheme in all subsequent styles even to our day. The columnar forms, as placed by the Romans, fulfilled, too, an esthetic function in that they emphasized the constructional divisions and elements of the building and gave to the monuments a sparkle and play of light and shade that added greatly to their appearance. (Fig. 14.)

Superimposition of the Orders.

When the Roman system of decorative mural architecture was applied to edifices of several stories, like the Colosseum (Fig. 14.) or the Theater of Marcellus (Fig. 13.), the "orders" were superimposed; the simplest, the Tuscan or Doric, was engaged to the ground story piers, the Ionic to the second story and to the third the most ornate, the Corinthian. In such a superposition all of the elements of the several orders were mutually related in terms of a common modulus.

The Roman Orders.

The Romans employed five columnar orders,—The Tuscan, Doric, Ionic, Corinthian and Composite. The Tuscan (Fig. 15.) was adopted from Etruria and appears infrequently, differing from the Doric in detail only, lacking triglyphs, dentils and mutules. The Doric (Fig. 16.) was a mechanization of the Greek form, in which all of the wonderful subtleties of the Hellenic master work were replaced, by details that could be more easily and rapidly executed by ordinary stone carvers. The triglyphs were equally spaced and in most cases one is centered over each column, resulting in the employment of a part metope at the terminals of the frieze, a feature that detracts greatly from the apparent strength of the angles of the entablature. The column was eight diameters in height and was frequently unfluted. Differing from the Greek type the shaft was given a simple base consisting of a square plinth and rounded mouldings. The capital was greatly simplified. The echinus was profiled in a simple curve; the annulets of the Greek Doric were replaced with flat fillets or half rounds; the scamillus disappears and an astragal, consisting of a projecting moulding separated the necking of the capital from the shaft. The employment of the Tuscan and Doric orders was restricted to buildings of severe utility or to the first story of a superposed design.

The Ionic style (Fig. 17.) never was popular with the Romans and when employed followed the general propor-

tions of the Greek order. It underwent modifications in the minor mouldings and particularly in the capital. The volutes were greatly simplified and the cushion line, that in the Hellenic type assumes a graceful falling curve above the echinus, was straightened. This horizontal cushion line may be taken, by the student, as a means of distinguishing the Roman style from the Greek. The troublesome problem of treating the helix capital at the corner of a building was solved in more or less unsatisfactory manner by repeating the spirals upon all four sides of the capital and omitting the balusters. The



Corinthian Capital. Mars Altar, Rome. (Fig. 19.)

volutes projected at an angle of forty-five degrees, producing an effect of artistic weakness, an arrangement wholly at variance with the true meaning of the form. The column was nine diameters in height; the shaft was carved with twenty-four deep flutings separated by narrow fillets. The style is exemplified in the Temple of Fortuna Virilis (Fig. 18.) and the Temple of Saturn. While the foregoing orders were used in a more or less perfunctory fashion, such was not the case with the Corinthian which the Romans made peculiarly their own and which from the time of Sulla became the favorite and characteristic Roman Order. The Corinthian capital (Fig. 19.) lent itself admirably to elaborate decorative treatment and obviated all the difficulties of corner treatment so fatal to the Ionic. Then, too, the graceful flare of the bell carried the eye easily from the verticals of the fluted shaft to the entablature, so that the feeling of strong support was not lost through the multiplication of the ornament, for no matter how profuse was the application of leaves, tendrils and small spirals to the capital, the curving form of the structural core of the capital was always

apparent. Thus to the Roman the requirements of strength and ostentatious opulent decoration were adequately and satisfactorily met in the columnar device. "Nothing could have been better fitted than this order to express the magnificence and luxury of the Empire. All the other orders contributed to make it sumptuous, and when its various features and proportions had been finally formulated, according to the Roman manner, it represented the very highest and most characteristic expression of Roman art. It appeared, not only in the most splendid monuments of the capital, but lavishly reproduced in the remotest provinces in great religious and civic buildings, it fascinated the barbarians and confirmed the rule of the conqueror." The entablature (Fig. 20.) of the order is an amplification of the Ionic. The Corona was given a greater projection and to lend support to this extended feature elaborately carved brackets or *modillions* were developed. The foliated embellishment of these new elements and the extravagant ornamental detail applied to the minor mouldings of the cornice and architrave harmonized well with the rich capital. Fragments from the Temples of Mars Ultor, Castor and Pollux, Concord and Vespasian, should be studied to appreciate the possibilities of the Corinthian style. The fifth order, the Composite, was a debasement of the Corinthian. Its characteristic feature, the capital, was a combination of the Ionic and Corinthian in which all of the undesirable features of the former and few of the admirable qualities of the latter were reproduced. It never achieved the distinction of a formulated order and may be described as the Corinthian gone to seed. The most interesting illustration of the type is from the baths of Caracalla.

Roman Monuments.

The Romans being an essentially commercial people and their chief interest directed to the extension of their power, religious observance and its accompanying architecture was relegated to a subordinate place. Great halls for the transaction of business and the dispensing of justice assumed a

far more important position. Luxury and the desire upon the part of the rulers to popularize their regimes necessitated the erection of fora, amphitheaters, baths, palaces, triumphal arches and a host of utilitarian constructions, such as aqueducts, roads, bridges, etc.

Temples.

The temples were of two types, rectangular and circular. The plans of both classes were of Etruscan origin. The rectangular shrine comprised a deep porch leading to a cella in which the statue of the deity was placed. The demands of splendor caused the temple of the Imperial City to be planned with more regard to size and ornamentation than to refinement. In the colonies, however, where the taste of the native artists was allowed to influence the design results were produced far superior in artistic quality to the more colossal fanes of the capital. The so-called *Maison Carrée* at Nîmes (Fig. 22.) (Southern France) is perhaps the best example of this class. Greek colonists had settled the region and all of the structures erected, during the Roman supremacy in the region were stamped with the hall mark of Hellenic art. The building stands upon a high *podium* or base ascended by a monumental stairway from the west. The porch, characteristically deep, is hexastyle. There are eleven columns on the sides, three of which belong to the porch; the remaining eight are engaged to the walls of the cella, producing a pseudo peripteral form. Not only is the *Maison Carrée* remarkable for the beauty of its proportions and the elegance of its detail, but it is in addition one of the most interesting buildings of Roman architecture in that the curvilinear refinements were introduced in its construction. These curves were not, curiously enough, applied, as in the Attic monuments to all parts of the edifice, including the pediments, but were *restricted to the sides*. (Fig. 23.) These notable observations were made in 1891 by Professor W. R. Goodyear. His deduction was, that Nîmes being settled by a Colony of Alexandrian Greeks, the curvilinear sys-

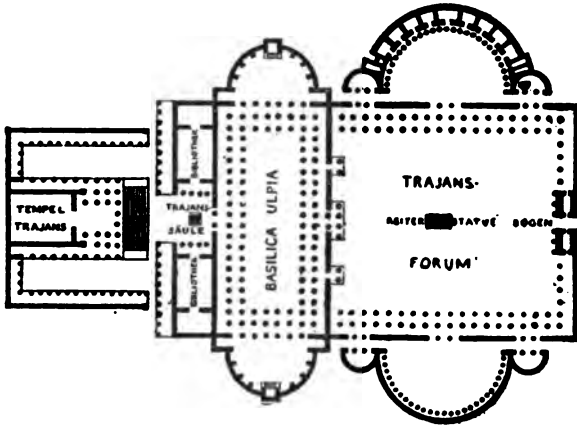
tem here used was derived from Egypt, where, as has been described in the description of Egyptian architecture (CHAUTAUQUAN, October, 1909,) the curves were constructed in horizontal planes. In Greece as we have seen (CHAUTAUQUAN, April, 1910,) the deviations were made convex in a vertical plane, a more refined expedient for attaining the same result as that aimed at by the Pharaonic architects.

The circular temple plan achieved its most monumental results in Rome itself, although throughout the Latin world many minor monuments of this class were built. At first the round temples, as the two so-called temples of Vesta, one at the foot of the Palatine and the other near the Cloaca Maxima, were surrounded with Corinthian peristyles and covered with a timber trussed roof. With the development of vaulting it was possible to greatly enlarge this type of structure until finally the imposing rotunda of the Pantheon was produced.

Fora.

Originally the *forum* of a Roman city was the market place and official center of the public life akin to the *agora* of a Greek town. In ancient Rome, after the hostile tribes had been combined into a single state, the marshy valley between the Capitoline and Palatine hills was drained by the Cloaca Maxima, and reserved for the meeting of popular assemblies and the transaction of civic and judicial business. It was officially known as the Forum Romanum. In earliest times the sides of this area were lined with Tabernae or shops, in which tradesmen of divers crafts plied their callings. In the course of time the shops gave way to public buildings—basilicas, temples and their accessories. With the growth of the empire the space of the Forum Romanum was felt to be too confined for the administrative center of the state and to relieve the congestion, a series of rectangular courts, separated from each other by high walls and internally surrounded by colonnades were provided adjoining the Forum. Between the time of Caesar and Trajan five fora were constructed, each containing temples, basilicas, triumphal arches

and other public edifices, connecting the center of the Ancient City with the monumental area of the Campus Martius to the north. The architectural embellishment of the Fora of the Emperors was executed in a most magnificent manner and reached a climax of structural splendor in the Forum of Trajan (Fig. 24.), which was looked upon as

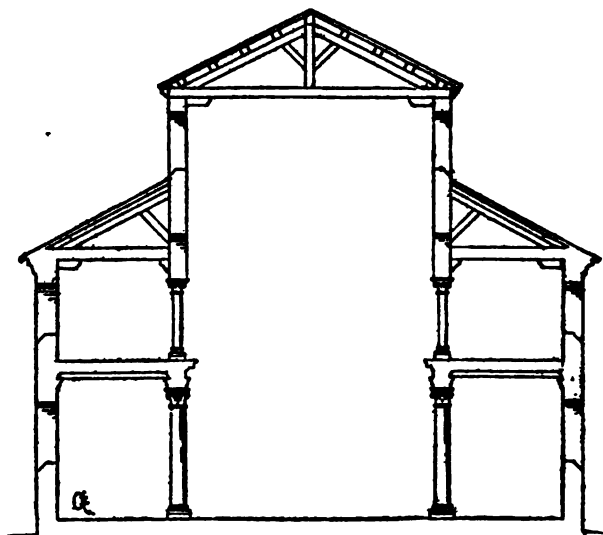


Plan of the Forum of Trajan. (Fig. 24.)

one of the chief glories of the Eternal City. This remarkable work, designed by Apollodorus of Damascus, consisted of four parts, the general assembly space or Forum proper, the Basilica Ulpia, the Greek and Latin libraries with the noble votive column of the Emperor in their common court and the temple. Ammianus (16.10) thus describes it as it appeared in 356 A. D.: "But when he (the Emperor Constantius) reached the Forum of Trajan, a work which we suppose is entirely unique and which even the gods cannot help admiring, he stood still as if thunderstruck, permitting his eyes to wander over the gigantic edifices, the description of which transcends the powers of speech, and the like of which can never again be attempted by mortals."

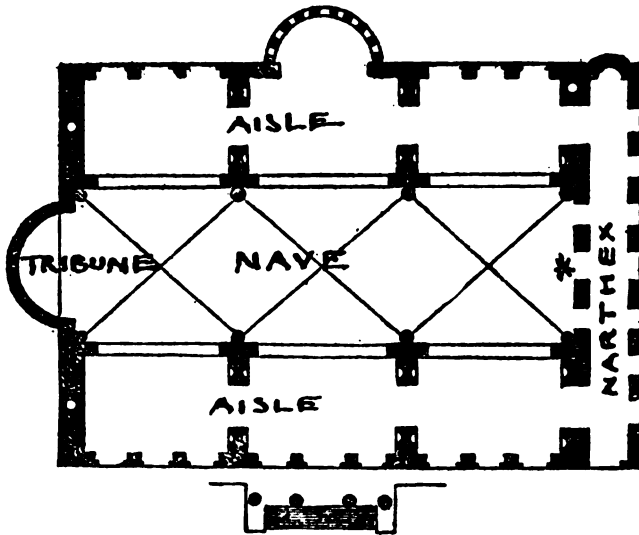
Basilicas.

The Roman basilica was a form adapted from the Greek royal house for the transaction of judicial and com-



Section of Civil Basilica. (Fig. 26.)

mercial business. (Fig. 25.) Such buildings appear to have been introduced about the beginning of the second century before Christ. Oblong in shape, they consisted of a broad and lofty central nave separated from single or double side aisles by colonnades. The roof of the nave was carried above the level of that of the side aisle forming a clerestory, which was pierced with windows. (Fig. 26.) At the end of the nave furthest from the entrance was a raised tribune, where seats were arranged for the praetor, and his assessors. Before the tribune stood an altar upon which libations were poured before and at the close of the transaction or public ceremony. To the time of Constantine these structures were covered with wooden roofs and it was that emperor who completed the edifice commenced by Maxentius who first endowed the basilica with a vaulted, fireproof covering. The most important of the timber covered basilicas were the Sempronian and the Aemilian (54 B. C.) according to Professor Hamlin, the great Julian (51 B. C.) in the Roman Forum and the mag-



Plan of Basilica of Maxentius.



Longitudinal Section of Basilica of Maxentius.



Transverse Section of Basilica of Maxentius. (Fig 27.)

nificent Ulpian (113 A. D.) in the Forum of Trajan had roofs over the aisles only, the nave being left open. The vaulted basilica of Constantine (Fig. 27.) in its nave reproduced the scheme of the tepidarium halls of the imperial thermae. This building is of especial importance because of the controlling influence that it exerted upon the later architectural style of Byzantium and Medieval Europe.

Thermae.

The great thermae establishments of Rome were not merely bathing halls, but were rather great civic clubs in which every possible provision was made for the entertainment and comfort of the citizen. They characterize well the Roman spirit at an advanced period of her history and present the fullest development of the essential points of originality of the architecture of the emperors. The most extravagant and sumptuous of the Thermae was that begun by Caracalla (Fig. 7.) in 212 A. D. It could accommodate one thousand bathers at one time. The bath proper comprised a hall for the hot air bath of moderate temperature, the *Tepidarium* (Fig. 6.), secondly a hot water plunge, the *Caldarium* and finally an hypaethral hall containing a cold swimming tank, the *Frigidarium*. (Fig. 28.). Dependent rooms provided for the operations of rubbing, anointing, strigil cleaning and massaging. In addition there were numerous other chambers, the exact uses of which are unknown, but are supposed to have been planned for private bath rooms, gymnasiums, libraries and lecture halls. The enclosure was arranged as a great park and adorned with flower gardens, exedrae, statues and fountains. A stadium for racing and complete equipments for all sorts of outdoor games and recreations were furnished. In addition to that of Caracalla, establishments of this kind were erected with the same disregard to cost by Agrippa, Titus, and Diocletian.

The Colosseum.

Another distinctive Roman edifice was the amphitheater, an oval structure planned for the exhibition of gladi-

torial combat and bloody scenes of strife. The emperors looking always for some way to popularize themselves with the people found no other gift so acceptable as these gigantic open air places fitted to pander to their inhuman desire for witnessing contests in which suffering and death were essential elements. Accordingly buildings of this kind were scattered throughout the Roman world. Pompeii, Pola, Nimes, Verona, Constantine and many other cities were endowed with them, but the most gigantic and architecturally imposing of the series was the Colosseum completed in Rome by Titus (80 A. D.). This stupendous structure was nearly a third of a mile in circumference and one hundred and fifty-six feet in height. The interior had seats for eighty-seven thousand spectators. The exterior façade was divided into four stories, the lower three of which were decorated with engaged columns of the Tuscan, Ionic and Corinthian Orders, and the fourth was relieved by the application of Corinthian pilasters. While but a portion of the original fabric remains, the ruin is profoundly impressive and the student can appreciate the overwhelming effect it must have had upon the war-loving Roman and how for the people of the dark ages it stood as a symbol of the past greatness of Rome.

"While stands the Colosseum, Rome shall stand,
When falls the Colosseum, Rome shall fall,
And when Rome falls, with it shall fall the World."

It would be impossible, within the limits of our space to enter into discussion or description of the myriad utilitarian works of the Empire. While expressing truthfully the character of the age, the Triumphal Arches, Aqueducts, Votive Monuments, Tombs, Theaters, Villas and the Palaces before Diocletian, do not illustrate any new significant phase of architectural form. Each of the constructions treated presents an architectural innovation, structural or decorative, which was continued by subsequent civilization and lives today, as elemental in our modern design. The

barrel vault of the Cloaca is reproduced in principle, in arcades, and tunnel construction, and the *groin vaulted* scheme that grew out of the simple vault has in a developed form made possible our great cathedrals. The continuance of the fundamental law of Roman composition, *bilateral symmetry*, is apparent in the inspection of the façades of our great public buildings. The Dome of the Capitol at Washington is a direct descendant of the Pantheon Cupola. It is true that it depends for its construction upon a steel skeleton and is supported above the square hall by pendentives, an innovation of Byzantine art, but the profile of the soaring dome and its circular encolumned drum below is the final expression in the architecture of today of the greatest of all Roman monuments. The Metropolitan Museum in New York possesses a most interesting reconstruction of the Pantheon. It is of such a size and so placed that the student is able to stand within the structure and by the exercise of a little imagination, visualize in the third dimension the splendors and wonderful effect of the Hadrian production. Our illustration reproduces a photograph of this model. (Fig 6.) The Roman method of concrete construction in many of its details may be seen in actual operation in the erection of our fireproof buildings, sewers or subterranean projects and the decoration of the core or ossature is duplicated in practically every building operation that the reader will inspect. The Roman Arcade is so frequently employed that no further specification of its use is needed. Regarding the orders, perhaps because there is a certain similarity between the conditions that govern our own and the Roman arts, the several column forms with their various details are popular in the same order as among the Romans. The Corinthian, more or less modified, according to the taste of the designer, has been greatly demanded in monumental work, although the Ionic has been introduced in a number of cases with signal success. The Doric is the most frequently employed of the classic orders in modern work. The Tuscan appears occasionally, the

most charming example of its use being in the decoration of the entrances to the Riding Academy in Brooklyn, N. Y. To even summarize the influence of the basilica plan, construction and decoration upon the architectural forms of later ages would be to outline the development of Early Christian and Medieval Art, a subject reserved for future treatment. It is sufficient to say that practically all churches are adaptations of the civil basilica. The *Thermae* are the prototypes of many of our great railroad stations, museums, galleries and government structures, their chief rooms being inspired, in decoration, lighting and general distribution by the *tepidaria* of the Imperial baths. The placing of the Roman temple upon a high podium and providing a monumental approach by means of a colossal stairway finds an echo in many of our modern works. At times this Roman stairway is combined with a Greek façade, as in the sub-treasury on Wall street, New York, and sometimes the designer builds the Roman pedimented temple front on the high base and leaves off the steps, as in the Broad street façade of the New York Stock Exchange.

If the student will go about with his eyes open and attempt to classify, relate and trace to their origins the architectural forms that he observes in his daily walks, keeping in mind the *elements* of the *structural arts* that have been treated in this series of nine articles, he will find that a new world of interest will be opened up. The present will be vitally related to the past. The ancient civilizations will constitute the frame for a living science. With the development of an increased faculty of observation, a greater fullness of life will be experienced, and art and its multiform expressions will be felt to be, not a thing mysterious and apart, but the sane and logical reflection of actual life, and as such the most certain expression of the character of a people.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS MAGAZINE.

(End of C. L. S. C. Required Reading, Pages 310-399.)

Halley's Comet and Others

By Frank Loxley Griffin, Ph. D.

Assistant Professor of Mathematics, Williams College.

IT is not strange that the peoples of antiquity stood in great awe of comets, and saw no similarity between these bodies and the planets, whose wanderings among the fixed stars were so well known. For, coming at irregular intervals and hence unexpectedly, comets appeared with startling suddenness, their long tails extending like streamers of light far out among the stars, and their heads often larger and brighter than the planets yet nebulous and shining with a strange diffuseness, showing sometimes a bright central nucleus of a fantastic shape. (The English name for these bodies comes from the Latin *coma*, hair,—a name given because of the fancied resemblance to a terrible fiery mane.) The apparition might occur in any part of the heavens, followed by rapid flight past the sun, and early disappearance. Moreover, in the middle ages, superstition was enhanced through the coming of brilliant comets at several crises of history; for example, in 1066 just before the Norman conquest of England, and again during the Turkish invasion of central Europe in 1456.

Still, some of the ancients believed that these bodies are subject to definite laws; and Seneca is credited with this interesting prediction:

"The time will come when our descendants will wonder that we were ignorant of things so simple. Some day there will arise a man who will demonstrate in what region of the heavens comets take their way; why they journey so far from the other planets; what their size."

This prophecy was fulfilled in Sir Isaac Newton and his friend Edmund Halley. In the monumental work, "*Philosophiæ Naturalis Principia Mathematica*," published in 1687 at Halley's expense, Newton showed why a comet must move in the curve it follows, and how this path may be ascertained from observations of the comet. Halley in turn applied the methods his friend had developed, making a laborious computation of many orbits, with a remarkable re-

sult. Comets seen in 1531, 1607, and 1682 were found to have traveled nearly the same path; which fact suggested that these were in reality one comet on several returns from a long journey into space, and caused Halley to offer his famous prediction that the year 1759 would witness another return of the same celestial wanderer. On Christmas eve, 1758, the comet was indeed sighted, and in the following spring was generally visible,—some seventeen years after the death of Halley, to whom thus belongs the credit of first foretelling the return of a comet. Later investigation has shown that this comet, which so properly bears Halley's name, has been observed on each return, at intervals averaging about seventy-seven years, since the date 11 B. C. It was seen in 66 A. D. before the destruction of Jerusalem, being mentioned by Josephus in his sixth book as a sign from heaven. Other appearances which caused excitement occurred in 451, when Attila the Hun was defeated at Chalons, and in 1066 and 1456; for the comets of the latter two dates, mentioned above, were none other than Halley's. In nearly every case, the European accounts are practically worthless for purposes of identification, as the Chinese observers alone had sense enough to record the course of the comet among the stars. Crude drawings of this comet at several appearances have come down to us, and more skilful ones by able observers in 1835, but of course no photographs.

On the present trip the comet was first detected photographically by Wolf at Königstuhl on September 11 last, and was first seen by Burnham at the Yerkes Observatory on September 16. The comet's westward motion together with the sun's eastward course brought the comet too near the sun to be visible to the naked eye until the end of April, after it had passed to the west of the sun. It will by May 8 be visible in the east for two hours before sunrise; but will soon be obscured by sunlight, passing the sun again on May 18, after which despite the moonlight for a few evenings just at nightfall it will be a conspicuous object in the west

Doubtless many fine photographs of the comet will be obtained this year.

The superb achievement of Newton and Halley (to really appreciate which one must know the extreme mathematical difficulties encountered) represents in a typical way the difference between modern scientific theories and the speculations of ancient philosophers, who were more ingenious at asking questions than at answering them.

The nature of comets. Although the paths of comets have presented no mystery since Newton showed them to be curves of the same general class as the planetary orbits, there remain several points of uncertainty as to the physical character of the bodies themselves. The vast majority of comets are never visible to the naked eye; and though nearly all which can be thus seen (as well as many which remain "telescopic") have tails, more comets are without these appendages than with them. Likewise, while in some comets there is a prominent nucleus (the largest recorded being about the size of the earth, and the brightest having been visible at noon), and while any comet to be seen by the naked eye must have a head which, or part of which, is bright and star-like, many small comets have no nucleus.

The one characteristic feature which all comets have is the *coma*, a nebulous body usually round or oval, whose size ranges from practically nothing in the case of bodies too small to detect with the best instruments, up to that of the comet of 1811, whose diameter of 1,100,000 miles exceeded the sun's by one-fourth. In many comets the head consists entirely of this coma; in the others, of the coma and its comparatively small included nucleus.

The light received from comets is whitish or gray, though cases have been reported of yellowish or ruddy light. The source of the light is a matter of dispute: of course the sun shines upon these bodies as upon all other members of his system; but there is evidence that we see comets not merely by this illumination, but also by reason of light of their own. The spectroscope shows this light to be of the

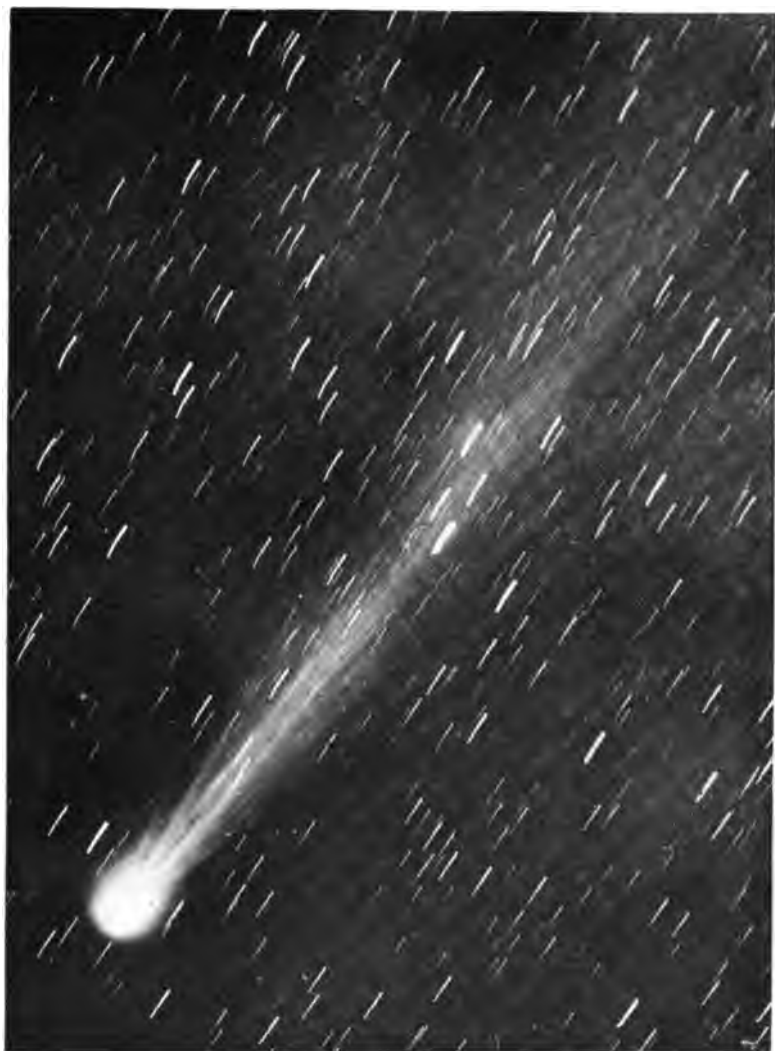


Plate I.
Daniel's Comet of 1907. Photographed by Barnard at the Yerkes
Observatory.

The head was elongated and about as bright as the north star. The tail consisted of many rays, of which at least four can be counted; but was rather faint, and through it there are visible many dashes or streaks. These latter are the trails of star-images, which moved in the field of view since the telescope was kept pointed at the comet.



Plate II.

Halley's Comet in 1835. Drawn by Admiral Smyth

The upper drawing shows the comet in November when very near the sun; the tail is long and a nucleus is discernible. The lower picture was drawn a month earlier, the comet having very little tail, but being in a good position for observation; thus the horn-shaped nucleus is conspicuous. The latter feature resembles one prominent in certain drawings made in 1682.

same quality as that emitted by glowing vapors of certain carbon compounds.

When first visible in a telescope, a comet has a very small hazy image, and can sometimes be distinguished from dim stars only by its motion. Indeed its detection at all is something of a marvel, as will be apparent from the accompanying photographs of Halley's comet taken soon after its re-discovery by Wolf last autumn.

At first only the round coma is seen, which grows brighter as the comet approaches the earth, perhaps showing a nucleus. Sometimes the coma becomes elongated and rough on the side away from the sun, and a tail begins to develop; the growth is frequently very rapid, even as much as one degree a day (twice the apparent diameter of the moon). Tails at their best may measure over 100,000,000 miles in length, but contain very little matter, being hollow and composed of exceedingly rarified material. It has been

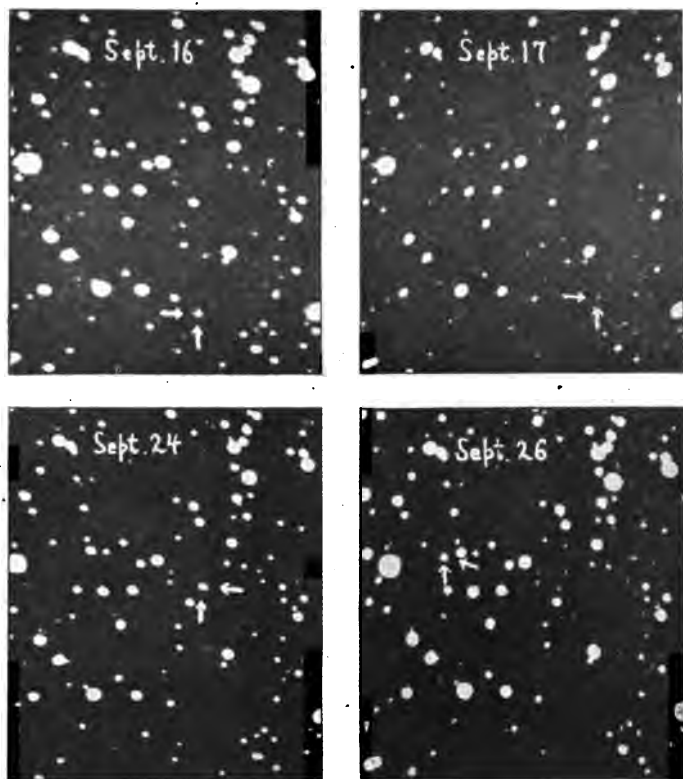


Plate III.

Halley's Comet in September, 1909. Photographed by Lee with the Two-foot Reflector of the Yerkes Observatory

The arrows point to the comet and also indicate its direction among the stars. The difference of brightness in the different pictures results from different weather conditions and unequal times of exposure. The comet is near the limit of visibility for the great refracting telescope, and the fainter stars shown are never visible, save in photographs of long exposure.

said, though perhaps with exaggeration, that an entire tail if compressed would about fill a hat-box!

This very thin matter which is given off by the head assumes a position nearly in line with, but away from, the sun; thus as a comet approaches the sun, its tail lags somewhat behind, while in receding from the sun a comet is preceded by its tail. The force which produces this phenomenon is imperfectly understood as yet, some scientists holding to a theory of electrical repulsion, and others accepting a recent explanation by Arrhenius. This Swedish savant utilizes Maxwell's discovery that a beam of light exerts a pressure in the direction of its propagation; and shows that, upon matter very finely divided, this pressure could

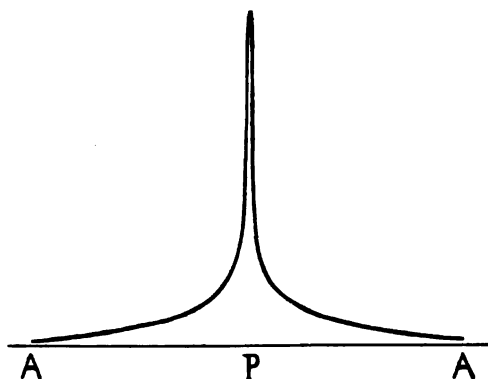


Plate IV.

Changes in the Speed of Halley's Comet.

Equal spaces horizontally represent equal intervals of time, and the vertical distance to the curve at any point shows the speed at that time. The greatest and least heights in the curve represent respectively the speed at perihelion (P) and that at aphelion (A).

overcome the gravitational attraction which is pulling the head toward the sun. That the coma is less affected than the tail, is analogous to the fact that a wind may blow dust along, while leaving pebbles undisturbed. Thus the longer, narrower tails consist of rarer material than do short stubby tails. The hollowness of the tails is due to the greater efficiency of the repulsive force at the edge of the head (as

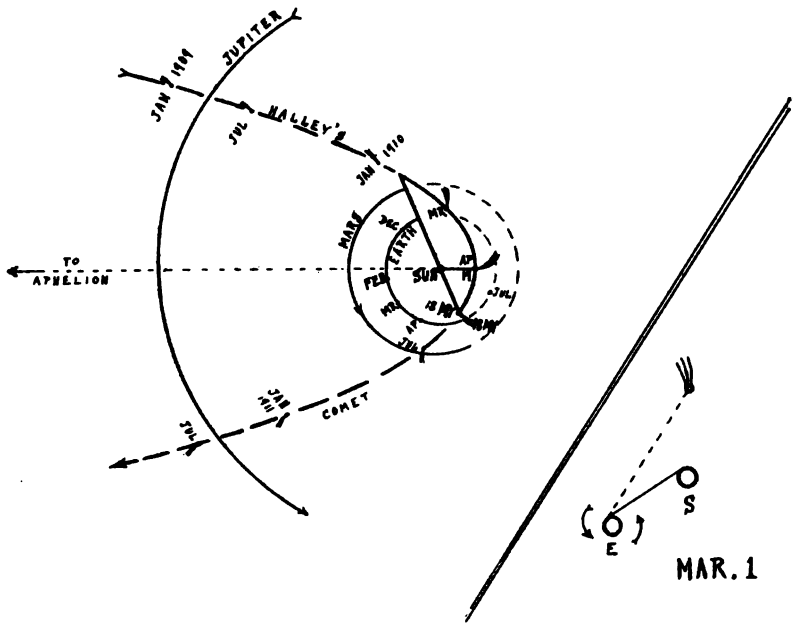


Plate V.

The Paths of Halley's Comet and Three Planets.

The ecliptic is in the plane of the paper, the reader viewing it from the side of the north star. Where the comet's path is shown by a broken line it is back of the ecliptic; where drawn full, in front. The full straight line drawn slanting through the sun is the *line of nodes*, where the comet's plane cuts that of the earth. The comet passed this line, at the "ascending node," on Jan. 18; and will again cross it, at the "descending node," on May 18, when the earth will pass through the tail. The other positions, except the perihelion on April 19, are shown for the first days of the months named. The comet's aphelion on this scale is at a distance of ten inches from the sun along the dotted axis of symmetry.

The small diagram in the right-hand corner, not drawn to scale, shows the comet as seen above the horizon on March 1 by an observer where the sun has just set.

seen from the sun), less resistance being encountered there than in the central part.

The extreme tenuity of comets' tails is shown by the fact that stars are observed through them shining with undiminished brightness, though Herschel reports a case where a star could be seen near the head by glimpses only. In photographs the star-tails are often obliterated by a

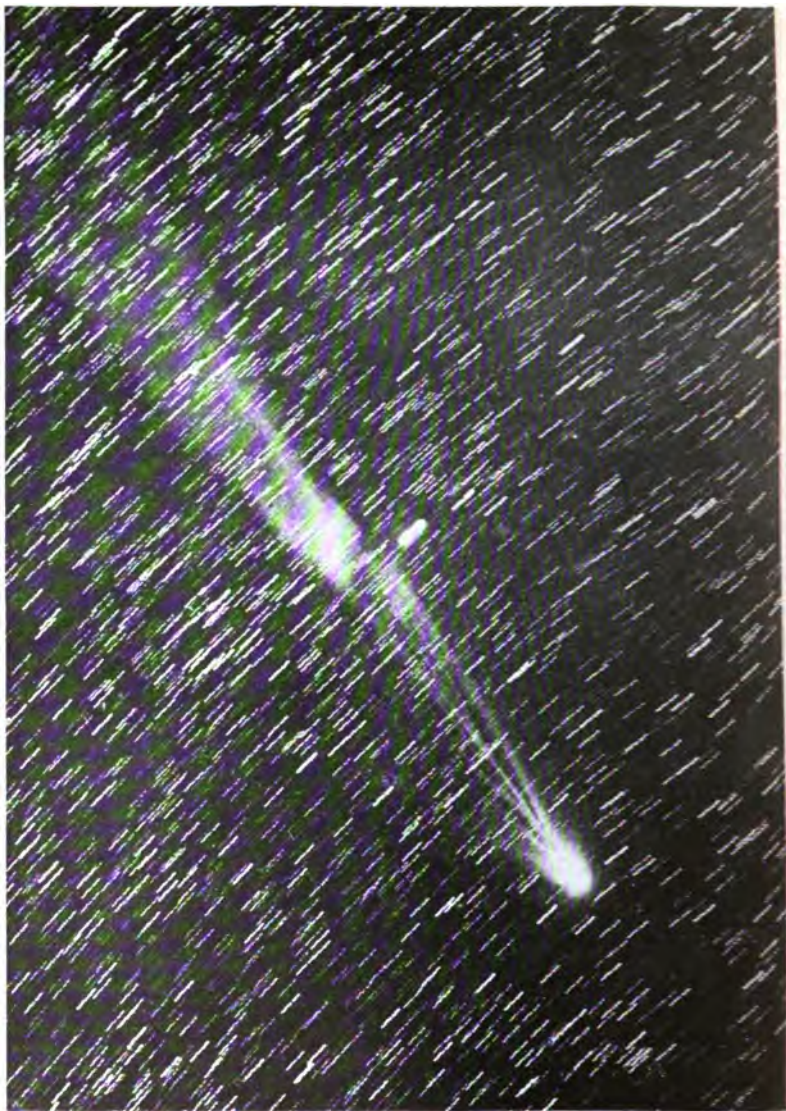


Plate VI.

Morehouse's Comet of 1908, photographed October 1 at the Yerkes Observatory.

Notice the wide tail at some distance from the head, connected with the latter by fine streamers. See also the star-trail visible through the middle of the head.

comet's head; but here it should be remembered that the stars, moving in the field, spread their light along their trails, while that from the comet is concentrated upon one spot on the plate. [See plates I, VI and VII.] Again, comets have passed directly between us and the sun, and even their nuclei have been invisible against the face of the sun. This is disputed in one or two cases, and as Halley's comet will make such a "transit" on May 18, preparations have been made to observe the phenomenon carefully. Our knowledge as to the constitution of comets is roughly summed up by Chambers as follows:

"Probably the heads are a mixture of solid and gaseous matter, and the tails are gaseous, being the result of the volatilisation of some of the solid matter of the heads. . . . To say what is the size of the solid particles is impossible: paving stones, brick-bats, and grains of sand have in turn been suggested by people fond of speculation."

The total amount of matter in a comet rarely if ever exceeds that in an iron ball of a diameter of 150 miles.

In the event of a collision between the earth and a comet, what? Much excitement and worry were caused in 1832 when it was learned that Biela's comet would on a certain day pass exceedingly near a certain point of the earth's orbit, but fear was allayed by the later information that the earth was not to reach that point of its orbit until a month later! Our planet has several times passed through the tails of comets, with no result beyond a faint glow in the sky; and probably the only observable effect of a direct collision with the head of a comet would be a dazzling display of "shooting-stars." It is uncertain whether any particles in the nucleus would prove of sufficient size to reach the ground, or whether all would be consumed by the frictional heat generated in their flight through our atmosphere.

Comets are believed to wear out gradually through the loss of matter on successive approaches to the sun; and certainly their appearance undergoes profound changes both during a single trip and from one apparition to the next. We thus have the rather anomalous fact that a comet must be recognized and identified on each successive return, not

by its looks, but by its motion among the stars, though this apparent path is sure to be different each time!

The movements of comets. To understand the movements of Halley's comet this spring, or the identification of comets seen in different years, we need to recall some facts concerning motion as produced by the gravitational attraction of one body upon another. Any object moving straight toward the sun will have its motion constantly hastened by the mighty pull of the latter and will soon fall upon it; while if moving in any other direction, the former will under the same attraction have its path deflected more nearly toward the sun. Why then does a body not always keep on approaching the sun until the two come together? Well, the force exerted by the sun has had the further effect of



Plate VII.

The Morehouse Comet, photographed November 14.

The tail is of great brightness and density, comparatively; and shows a large number of streamers leaving it at considerable angles. The tail shows peculiar curves and seemed to undulate.

greatly increasing the body's speed; and the faster a body moves, the greater is the force required to deflect it from the straight line in which it is tending to move at any instant. Presently the sun's pull is nearly balanced by this centrifugal force, or tendency to fly away, and the orbit is for a time nearly like an arc of a circle; then the centrifugal force overbalances the attraction,—the body stops approaching and begins to recede. The body does not, however, come to rest at this instant,—in fact this is the moment of its greatest speed; it is merely passing the point nearest the sun, in that curve which the combined effects of speed and attraction force it to travel. The sun's gravitational force will now retard the motion, and if the speed is not too great to be finally overcome, the body will presently swing around and again approach the sun. How near to the sun it has passed, the *perihelion* distance, depends upon the relation which the speed at any instant bears to the position and direction of motion; and the same relation settles whether the body will recede indefinitely or what will be the greatest distance from the sun attained, the *aphelion* distance.

The remarkable variation of the speed during a trip from aphelion to perihelion and return is shown for Halley's comet in the diagram (Plate IV.). It is surprising that the greatest speed (about 3,000,000 miles a day) should be some sixty times the least speed, and more than twelve times the average. Thus in the month of April alone when nearest the sun this comet traveled about as far as during the years 1870 to 1874 inclusive; and in a single year beginning last October it will have journeyed as great a distance as during the years 1860-1885! But we must bear in mind that the aphelion distance for this comet is about sixty times its perihelion distance, the latter being less than three-fifths of the earth's average distance from the sun, while the former is nearly thirty-six times this astronomical unit. The reason that the speeds of planets do not vary much along their orbits is, that their perihelion and aphelion distances are not very different, such orbits being nearly circular.

In just what curves do bodies move under the sun's attraction? Strangely enough, in the simplest class of curves known: the so-called "conic sections." (These curves may be either the special ovals called ellipses, or the curves called parabolas and hyperbolas which are open at one end, like ovals stretched until one end is indefinitely far away. The class-name suggests one method of obtaining these curves: pass a plane through an ordinary circular cone, and you obtain as the intersection of the plane and the conical surface one of these curves,—ellipse, parabola or hyperbola, according to the angle between your plane and the axis of the cone.) Strictly speaking the orbits are never *exact* conic sections, since the mutual attractions of comets and planets produce a slight undulation in their motions.

Bodies traveling in ellipses will approach the sun at regular intervals, while those moving in parabolas or hyperbolas will not be seen again, since in such curves there is no point which is the farthest from the sun.

The inner comets go round the sun in the same general direction as all the planets, while the outer ones of larger periods, such as Halley's, move in the opposite direction. [See plate V.] But unlike the planets whose ellipses all lie in nearly the same plane, comets have their orbits tilted at all sorts of angles to the plane of the earth's motion (the *ecliptic*), and consequently may appear in any part of the heavens. The same tilting also greatly reduces the chance of a collision with a comet. For all points common to the ecliptic and the plane of the comet's orbit form a single straight line; and such an encounter can occur only when both the earth and the comet are crossing that line at the same point and same time!

Let us consider now the movements of Halley's comet this year. The side of the earth away from the sun rotates forward in the direction traveled along the orbit; thus on March 1 the sun would set first. But on March 25 the comet passed behind the sun (though not right in line with

the latter), and in April was consequently to the westward among the stars, setting and rising earlier. After the second conjunction on May 18 the comet will evidently be seen to the east of the sun again, and near it for a while. The earth's motion around the sun will bring the latter again between us and the comet in September; and, though the best telescopes will find it later for a short time, few persons now alive will ever see it again.

How orbits are computed and predictions made. How are the future positions of a comet predicted? The first problem is to find the exact location, shape, and size of the *orbit*; and later, to find the position of the *body* in this curve at different times.

The *position of the plane* containing the orbit can be completely described by telling (a) the direction of the line of nodes through the sun, and (b) the inclination, or angle between the ecliptic and the comet's plane. The *location of the orbit in its plane* is known if we can ascertain (c) the direction of the axis of the orbit,—i. e., the angle between lines drawn from the sun to the perihelion and to the ascending node,—(d) the perihelion distance, and (e) the "eccentricity," a geometrical quantity affecting the shape of the orbit as regards elongation or flattening. Lastly, the *positions of the comet* in this orbit at any time can be computed from the laws of motion in conic sections, if we know further (f) the instant at which the perihelion is passed. Thus six quantities (a)-(f) called *elements* need to be known before a time-table or *ephemeris* can be computed for the comet: two to fix the position of the plane; three to locate the orbit in its plane, and one to fix the position of the comet in its orbit.

Some of us will recall that to find algebraically six unknown quantities there are needed six equations. Well, the six equations are obtained by observing the comet's position at three different times. Consider what is recorded by each observation: merely the direction of the line of sight from the observer to the comet; that is, two angles

which locate this line with reference to two planes fixed among the stars. The measurement of these two angles furnishes two relations (of exceedingly complicated character) among the six desired quantities; and consequently three observations make it possible to solve for the six elements. When this has been done the figuring out of the time-table is comparatively simple.

The computation of cometary orbits is a remarkable achievement of the human mind; but when we consider the information out of which the science has sprung,—*merely the changed directions of bodies* at different times,—the feat is seen to be nothing short of marvelous. This is not saying that the computation of an orbit now requires any unusual scientific ability; the process is well known and it remains but to calculate accurately the numerical expressions required. The men who laid the foundation and showed *how* to solve such problems: Copernicus, Kepler, Halley, Laplace, Olbers, Gauss, and above all, Newton,—these men showed masterly genius.

The discovery and naming of comets. Occasionally even now-a-days a comet will be discovered with the naked eye before being picked up in a telescope! Again, some are found photographically through their trails on star-plates; but nearly all are discovered visually with telescopes called comet-seekers. Such instruments have eye-pieces of low magnifying power and give a large field of view. The observer sweeps the sky near the sun soon after sunset or shortly before sunrise, since most comets become visible only when fairly near the sun. Following a discovery many instruments are turned upon the part of the sky in question, and photography comes into play. A tentative ephemeris is quickly computed, to assist in following the comet; and a more accurate determination of the orbit is left until later.

Comet-hunting has been taken up in the last three decades more energetically than ever before, and in this activity four Americans (Brooks, Barnard, Perrine, and Swift) have led, having credit for more new comets than all their

contemporaries. Out of some five hundred comets observed since the telescope was invented (1609) about one in five has been visible to the naked eye, and perhaps one in thirty has been really magnificent.

The name first given a comet is the year of its discovery preceded by a letter showing the order of discovery: thus *a* 1910 was the first comet discovered this year, being one that was visible to the naked eye for a few evenings in January. The name later given is the year of its perihelion passage followed by a small Roman numeral showing the order in that year; and in this order, often very different from that of discovery, the comets are finally cataloged. Thus, Comet *c* 1905 became 1906 (I), while *b* 1906 became 1905 (IV). A noteworthy comet often carries also the name of the discoverer or investigator, as Daniel's comet of 1907 (IV), or Halley's comet.

If two comets appear at different times whose orbits are ellipses having the same elements (a)-(e), and if the times of perihelion passage differ by about the period required for a trip around such an orbit, the comets are pretty sure to be the same one. This likelihood is converted into certainty if the computed effect of the planetary disturbances is found to be equivalent to any slight changes in the elements from one apparition to the next.

Some remarkable comets. Without searching the fantastic records of antiquity, we know of some very peculiar comets:

1. Encke's comet is interesting for its short period, having been observed on thirty trips since its discovery in 1786, several times as a naked-eye object. The comet did not receive this name until its eleventh recorded appearance, when Encke performed for it a service like Halley's for his comet, identifying the comet of 1819 with those of 1786, 1795, and 1805, and predicting its return in 1822. The period is shortening gradually, for a reason not understood, which indicates that the comet is gradually getting nearer the sun and will ultimately fall upon it.

2. In February, 1826, Biela discovered a comet, which computation showed must appear about every six and one-half years, and which was identified with comets seen in 1772 and 1805. The excitement occasioned by the expected return in 1832 has been mentioned above. Later, in January, 1846, an astounding phenomenon occurred: a small comet separated from the large body, and the two traveled on, side by side. The doubling was first seen at Washington but was fortunately observed elsewhere later. Fortunately we think,—for a similar record from antiquity had been received with derision. On the next trip (1852) the two comets were still moving side by side; but in 1859 neither appeared, and *neither has been seen since!* For this mysterious disappearance, certain now after eight failures to return, a most interesting reason has been suggested. Several times when Biela's comet should have passed close to the earth, there have been profuse showers of meteors or shooting-stars. As there are other meteoric showers that occur periodically, astronomers are inclined to believe that Biela's comet and others have been disrupted, and that the meteors of these showers are the fragments, encountered by the earth.

3. Morehouse's comet of 1908 (iii), while never visible to the naked eye, was one of the most beautiful and erratic ever photographed. The first startling change occurred on October 1, when the whole tail seemed (to visual observers) to have broken away from the comet; the photograph shows, however, that the connection was not absolutely lost. New tails were frequently formed and lost; the changes being very rapid,—cyclonic. None of these changes could have been adequately recorded with the means of thirty years ago, for while astronomical photographs were first taken in 1858, the first really good ones were obtained in 1881.

4. The great comet of 1843 passed very near the sun, within about 100,000 miles of the surface. Its tail would reach half-way from the horizon to the zenith, and was very

bright. Some computers assigned a period of several hundred years, while others claim that the orbit is hyperbolic. How can there fairly be any disagreement on such a matter? Well, for one thing, observations are never *absolutely* exact, and this comet moved through two hundred and ninety degrees of its orbit (out of a possible three hundred and sixty degrees) in a single day! And secondly, the small part of an orbit through which we can follow some comets can be represented pretty closely by parts of several ellipses, or in some cases by parts of either hyperbolas, parabolas, or greatly elongated ellipses.

The origin of comets. A comet moving in either a parabola or an hyperbola recedes indefinitely from the sun, with a continually decreasing speed, but there is this difference: in any hyperbola there is a certain limit below which the comet's speed never diminishes, while in a parabola the speed finally becomes as little as we please to name. Any disturbance by a planet, which reduces by the least bit the speed of a comet whose orbit is parabolic, will make that comet move in an ellipse and become "periodic," while much more violent action is necessary to "capture" a comet moving in an hyperbola. At times a planet may produce the reverse effect, hurling away into space a comet formerly periodic.

It is unsettled whether (1) all comets come from without the solar system, some being captured and forced to stay, or (2) all comets originate within the system, some being cast out, or (3) some originate inside and some outside. (To appreciate the reason for arguing such a question we should keep in mind the extraordinary isolation of our system. Representing the earth's average distance from the sun by *an inch*, the outermost known planet would be two and one-half feet away, Halley's comet would recede to a distance of three feet, but the nearest fixed star would be *over four miles away!* Impassable as this great gulf seems, comets which leave us along hyperbolic paths must cross over and come under the influence of another sun.

The only way they could return to us would be to find a sun so placed that, after leaving its control, their orbits would again turn toward our solar system.)

An objection to the first view above, applying also to the third in lesser degree, is that more comets should come to us in hyperbolic orbits than do so, particularly among those meeting our sun in his flight through space.

On the other hand, it was formerly supposed that the retrograde motion of the outer comets, and the great tilting of their orbits, would contradict the second view. But this objection was based upon the old Laplacian hypothesis of a ring-nebular origin of the solar system, and does not stand if we accept the more recent "planetesimal hypothesis" of Chamberlin and Moulton. In fact the tremendous distances from which some periodic comets come are suggestive of matter drawn far from our sun by a passing star. But of course other reasons may yet be found for regarding comets as originally foreign to the solar system.

BIBLIOGRAPHY.

Readers who wish to follow this matter further may be referred to the following works:

I. Books. "The Story of the Comets," by G. F. Chambers (1909), is comprehensive, filled with good pictures, and written in the usual clear style of this author. "The World of Comets," by A. Guillemin (1877), contains a wealth of historical matter, and good accounts of certain individual comets.

II. Chapters on Comets. See text-books by C. A. Young, G. C. Comstock, F. R. Moulton, D. P. Todd, H. A. Howe; also various encyclopedias and the popular works by Simon Newcomb and Sir Robert Ball.

III. Magazine articles. "Halley's Comet," by E. Doolittle in the *Popular Science Monthly* for January, 1910. "Photographing Comets," by E. E. Barnard in the *Scientific American Supplement* for December 18, 1909. Several other recent articles are listed in the *Reader's Guide to Periodical Literature*.

The Celestial Menagerie

THE simple imaginations of the ancients peopled the heavens with heroes and heroines who were supposed to find in this stop-over to Olympus reward and consolation for their earthly efforts and sufferings. Just as the ancient mind attributed to divinities the habits and virtues and vices of human beings, so it gave to the inhabitants of the celestial ether animal companions, the starry counterparts of the beasts of myth and tradition.

Observation showed primitive astronomers that the sun in its annual course made its way through a series of twelve constellations, its position being in a different one each month. Aries, the most western sign of the Zodiac, represents the golden-fleeced ram that rescued the Thessalonian children, Helle and Phryxus, from their cruel stepmother. As he sped over land and sea, bearing them on his back, the girl fell into the strait afterwards named Hellespont to commemorate her death. The boy reached Colchis in safety, showed his gratitude to the ram by sacrificing him to Jupiter, and his good feeling to AEetes, the King of Colchis, by giving him the animal's golden fleece. The reputation of the strange treasure spread abroad, and Jason collected a band of brave Greek youths who called themselves Argonauts, from the name of their ship, the *Argo*, placed later among the constellations, and set forth to compass the adventure. After encountering and escaping many dangers, the heroes reached Colchis only to find that obtaining the fleece was contingent upon the successful performance of what even Hercules would have considered "Labors." Jason proved himself a man of resource in that he enlisted the sympathy of the king's daughter, Medea. She was a mistress of magic, but her advice was charged with the good-sense which is supernatural only because it is rare. By opposing to the fire-breathing bulls the serenity that calms all braggarts and blusterers Jason subdued them to the yoke; and by fomenting strife among the fighters sprung from the teeth of



Medea, from a Painting by Sichel.

the dragon slain by Cadmus he turned their unwelcome attention from himself to each other, just as has been done with quarrelsome people many a time before and since. With these obstructions disposed of and the watchfulness of the dragon guardian of the fleece (now evident in the sky as Draco) averted by the use of a fragrant sleep-compelling liquid—a symbol, perhaps, of the gentle answer that turns away wrath—Jason seized the fleece, and sailed home with his bride and his companions.

The zodiacal sign next in order is Taurus, the bull whose form Jupiter assumed when he carried off Europa. This story was told in the February number of *THE CHAUTAUQUAN*, and that of Gemini, the Twins, in March.

Cancer, the fourth sign, represents the crab sent by Juno to annoy Hercules by biting his feet while he was striving to overcome the hundred-headed water-snake, Hydra, which also has a commemorative place in the sky. The Egyptians represented Cancer as a scarab. Another labor of Hercules is immortalized by the presence of Leo on the heavenly scroll. Jupiter is said to have decreed the constellation as a record of the hero's contest over the beast that ravaged the Nemean valley. The Hebrews recognized the same figure, but to them it symbolized the Lion of Judah.

According to Aratus the constellation Virgo represents Justice, in the Golden Age an inhabitant of earth, in the Silver Age a visitor of the earth, in the Bronze Age a refugee from earth, with a constant abode in heaven. After leaving Justice the sun occupies Libra, the Scales of Justice, and then passes into Scorpio, against whose onslaught Chiron, the wisest of the centaurs, known in the sky as Sagittarius, the Archer, is bending a threatening bow.

Gaia (Earth) had a son, Typhon, a monster compounded of the horrors of the fiercest beasts. Today, when he is buried in the depths of the ground, his hot breath mounts through the craters of volcanoes or rolls scorching across the desert, and when he was not so confined he car-



Two Women with Zodiac, from a Painting by Raphael.

ried terror even to gods and demi-gods. Pan, the son of Mercury and a wood-nymph, and himself the god of fields and flocks, fled before him and escaped only by being transformed into a goat, Capricornus, which scampered nimbly into the tenth place in the Zodiac. Shelley makes Pan sing:

"From the forests and highlands
We come, we come;
From the river-girt islands
Where loud waves are dumb
Listening to my sweet pipings.
The wind in the reeds and the rushes,
The bees on the bells of thyme,
The birds on the myrtle bushes,
The cicale above in the lime,
And the lizards below in the grass,
Were as silent as ever old Timolus was,
Listening to my sweet pipings."

Venus, the goddess of love and beauty, found her gentle arts of no avail against the unruléd violence of Typhon, so she and her son Cupid took refuge among the stars in the shapes of the two Fishes which make up the twelfth sign. Here the sun ends its annual round after passing Aquarius, the Water-bearer, the heavenly representative of Ganymede, the cup-bearer of the gods, who is pouring a draught to refresh the Southern Fish (*Piscis Australis*). Ganymede was a Trojan boy who was borne away to Olympus by Jupiter in the guise of an Eagle, the starry *Aquila*, which, as the king of birds, justly held a place by the side of the king of gods and men. Elizabeth Barrett Browning translates one of Ovid's *Metamorphoses*, in part, as follows:

"But sovran Jove's rapacious bird, the regal
High percher on the lightning, the great eagle,
Drove down with rushing wings; and thinking how,
By Cupid's help, he bore from Ida's brow
A cup-boy for his master, he inclined
To yield, in just return, an influence kind;
The god being honored in his lady's woe."

The animals of the Zodiac are far from being the only members of the Celestial Menagerie. *Ursa Major* was a nymph, *Callisto*, beloved by Jupiter. *Juno's* jealousy turned



Jupiter.



Dejanira and Nessus.

her into a bear, and for a time she haunted the forests. One day her son, Arcas, narrowly escaped slaying his mother and in order that so shocking an accident might not be repeated, his father, Jupiter, changed him into a bear also, and placed mother and son in the heavens as the Great and Little Bear. Juno was angry at this defeat of her evil purpose and gained from Oceanus a promise that her rival with her child never should have rest beneath his waters. That is the reason why the two bears follow each other in never-ending round about the Pole in the course that Lowell describes in "Prometheus:"

"One after one the stars have risen and set,
Sparkling upon the hoar frost of my chain;
The Bear that prowled all night about the fold
Of the North-star, hath shrunk into his den,
Scared by the blithesome footsteps of the Dawn."

Ophiuchus, depicted as an old man, holds a writhing serpent (Serpens) in his hands. Draco, winding between the Great and Little Bear, is on guard in the heavens as he used to be on earth, for there he aided the Hesperides in their watch over the golden apples and was killed by Hercules, say the unbelievers in the tradition that he was the



Cupid and Dolphin.



Ganymede and Jove's Eagle.

caretaker of the Golden Fleece. Still another theory makes Draco the dragon tossed into the sky by Minerva when she was warring with the Giants.

In similar fashion there are a number of traditions as to the original form of the heavenly hounds. Two of them, the *Canes Venatici*, are the hunting dogs that are ever in pursuit of the Bear, unobservant of the small nearby stars called "The Female Wolves" and "The Whelps of the Hyenas." The Greater Dog (*Canis Major*) borrows its fame from one of its components, Sirius, the Dog Star, the brightest star in the whole sky, known from earliest times as the faithful escort of Orion and the prophet of the Nile floods. The Lesser Dog (*Canis Minor*) is variously thought to be one of Diana's hunting dogs, one of Orion's pack, the Egyptian dog-headed god, Anubis, and one of the dogs that slew Actaeon after he had been turned into a stag by Diana as a punishment for his unwitting intrusion upon her privacy.

By people who like the theological interpretation of mythological stories, the Dolphin is thought to represent Jonah's whale, but the usual belief makes it the sea-beast that rescued Arion from drowning at the hands of murderous sail-



Pan and the Bear Cub.

ors. The musician was returning to Corinth from Sicily where he had won a valuable prize. The seamen of his boat coveted his wealth and prepared to slay him to ensure his silence as to their robbery. He begged the privilege of striking his lyre once more, and then he cast himself into the sea. He was not fated to die in this way, however, for a dolphin mounted him upon his back and bore him to land, where he made his way to the Corinthian court and confounded the ruffians by appearing before them when they assured the king that they had left his favorite in a foreign land.

Spenser describes as follows Arion in the train of Neptune:

"Then was there heard a most celestial sound
Of dainty music which did next ensue,
And, on the floating waters as enthroned,
Arion with his harp unto him drew
The ears and hearts of all that goodly crew;
Even when as yet the dolphin which him bore
Through the Aegean Seas from pirates' view,
Stood still, by him astonished at his lore,
And all the raging seas for joy forgot to roar."

Another sea creature immortalized in the sky is Cetus, the Whale, variably known as the leviathan of the Book of

Job and as the monster sent by Neptune to seize Andromeda. (See CHAUTAUQUAN for January, 1910.)

Near the Dolphin are the Fox and Geese whose name recalls the childish game that goes back to antiquity. In the same part of the sky is Cygnus, placed in the heavens, like Taurus, in commemoration of one of Jupiter's metamorphoses, this time his assumption of the form of a Swan when he wooed Leda, the mother of the twins, Gemini.

Several insignificant constellations seem to have been given their names because of their fancied shape, and to have no especial myth connected with them. Of these are Musca the Fly, Columba the Dove, Camelopardalis the Giraffe, Equuleus the Pony, Monoceros the Unicorn, described by Pliny, Lepus the Hare, mentioned by Cicero, Lupus the Wolf, the Lynx, the Ass's Colts, standing in hungry mood on each side of the Manger, and the goat and kids borne in the arms of Auriga the goatherd.

In her earthly life Corvus, the Crow, was no less a personage than a princess of Phocis. Unfortunately for her continued career among the royalties of her time she attracted the notice of Neptune. In order to escape his unwelcome attentions she put on the form of a raven and took refuge in the heavens.

Cerberus the three-headed dog that guarded the entrance to the lower regions, is shown in the sky in the grasp of Hercules, one of whose labors required him to bring the beast to the upper world. In a translation of another of the *Metamorphoses*, Mrs. Browning says of Psyche and Cerberus:

"A mighty dog with three colossal necks,
And heads in grand proportion; vast as fear,
With jaws that bark the thunder out that breaks
In most innocuous dread for ghosts anear,
Who are safe in death from sorrow; he reclines
Across the threshold of Queen Proserpine's
Dark-sweeping halls, and there, for Pluto's spouse,
Doth guard the entrance of the empty house.
When Psyche threw the cake to him, once amain
He howled up wildly from his hunger-pain,
And was still after."



Bellerophon and Pegasus.

Pegasus, the winged horse, of whom Spenser says,

"Then whoso will with virtuous wing assay
To mount to heaven, on Pegasus must ride,
And with sweet Poet's verse be glorified,"

sprang from the blood of Medusa when Perseus cut off her head. Minerva tamed him and gave him to the Muses. When the youth Bellerophon went forth to destroy the fire-breathing monster, Chimaera, Minerva gave him a bridle at sight of which the magic steed allowed himself to be mounted and to be used as a point of vantage for the successful attack that followed.

Longfellow's poem, "Pegasus in Pound," symbolizes the poetic fancy in the trammels of unsympathetic environment.

PEGASUS IN POUND.

Once into a quiet village,
Without haste and without heed,
In the golden prime of morning
Strayed the poets' winged steed.

* * * * *

Thus, upon the village common,
By the schoolboys he was found;
And the wise men in their wisdom
Straightway put him into pound.

Then the sombre village crier,
Ringing loud his brazen bell,
Wandered down the street proclaiming
There was an estray to sell.

And the curious country people,
Rich and poor and young and old,
Came in haste to see this wondrous
Winged steed with mane of gold.

* * * * *

Patiently and still expectant,
Looked he through the wooden bars,
Saw the moon rise o'er the landscape,
Saw the tranquil, patient stars;

Till at length the bell at midnight
Sounded from its dark abode,
And, from out a neighboring farmyard,
Loud the cock, Alectryon, crowed.

Then, with nostrils wide distended,
Breaking from his iron chain,
And unfolding far his pinions,
To those stars he soared again.

* * * * *

Characters in the Homeric Stories

By Agnes Walker

THE gods and goddesses who interested themselves in the Trojan war were the most prominent in mythology and represented many phases of life. They were all related to each other.

Zeus' (Ju'piter) and Posei'don (Nep'tune) were brothers. They were the sons of Kro'nos (Sat'urn), the God of Time. Zeus (Jupiter) was the king of the gods and of men. Poseidon (Neptune) ruled the ocean. Phoe'bus (Apol'lo) was the god of archery, prophecy and music. He was one of the sons of Zeus (Jupiter). The other son A'res (Mars'), was the God of War. Both Zeus's (Jupiter's) daughters, Pal'las Athe'ne (Miner'va) and Aphrodi'te (Ve'nus) had romantic births. Pallas Athene sprang from her father's head and was fully clad in armor. She was the Goddess of Wisdom. The owl was her favorite bird. Aphrodite sprang from the sea foam. She was the Queen of Love and Beauty.

He'ra (Juno) was the Queen of Heaven and of the gods and goddesses. She was the mother of Ares (Mars).

CAUSES OF THE TROJAN WAR.

The marriage of Pe'leus and The'tis was an important event. They were the parents of Achil'les. Thetis was a sea goddess and Peleus was a mortal.

All the gods and goddesses were invited to the wedding except E'ris or Discord. She, naturally, was very angry at being neglected and determined to make trouble. So she threw a golden apple among the revellers, with the inscription on it "For the fairest." Thereupon Hera (Juno), Aphrodite (Venus), and Pallas Athene (Minerva) each claimed it. They brought the matter before Zeus (Jupiter). But he, not wishing to offend anyone of the three, sent them to Mount Ida, where the beautiful shepherd Par'is was tend-

ing his flocks. The goddesses appeared before him, eager to hear his decision as to which was the fairest.

Hera (Juno) offered him wealth and power if he would decide in her favor.

Pallas Athene (Minerva) declared that she would make him victorious in war if he would award the prize to her.

Aphrodite (Venus) assured Paris that she would procure the most beautiful woman in the world, to be his wife, provided he bestowed the golden apple on her. He did so. In return for this Aphrodite sent Paris to visit Menela'us, King of Spar'ta, and his wife, Hel'en, who was the most beautiful woman in the world. It was she whom Aphrodite decided should be the wife of Paris. With the help of Aphrodite, Paris persuaded Helen to elope with him. That was the cause of the Trojan War.

Hera (Juno) and Pallas Athene (Minerva) in consequence of the slight put upon their charms were hostile to the Trojans. Aphrodite (Venus) for the opposite reason, favored them. She persuaded Ares (Mars) who was her admirer, to lend his aid to the Trojan cause. Phoebus (Apollo) was neutral and Poseidon (Neptune) inclined to the cause of the Greeks. Zeus (Jupiter) although he loved Pri'am King of Troy, did not take sides with either party.

King Priam had been a good and wise ruler and had made many friends for Troy. Hec'tor, his son, was a valiant warrior, also an affectionate son, husband and father, very unlike his treacherous brother Paris. Hector was commander-in-chief of the Trojan army. Aene'as, Deiph'obus, Glau'cus and Sarpe'don were also famous leaders in the Trojan army.

GRECIAN HEROES.

Agamem'non was King of Myce'nae and brother of Menelaus. He was chosen commander-in-chief of the Grecian army. He was stately and dignified in manner.

Achilles was one of the bravest Greek warriors. Di'omede ranked next to Achilles in daring and valor.

Odys'seus (Ulysses) was noted for his acuteness of intellect.

Nes'tor was a wise and experienced counselor. His advice was followed implicitly.

Both Agamemnon and Achilles had tragic ends. The former, while attending a banquet, given in honor of his return from Troy, was murdered by his wife, Clytemnes'tra, and Aegis'theus.

Achilles, on seeing Polyx'ena, the daughter of King Priam, was so captivated by her charms that he wished to marry her. For this object, he promised to try to persuade the Greeks to grant peace to Troy. But Paris shot a poisoned arrow at Achilles while they were in the temple of Phoebus (Apollo) arranging the marriage. Phoebus directed the course of the arrow which wounded Achilles in the heel—the only vulnerable part about him. When an infant, his mother Thetis, dipped him into the river Styx' which had the power to make him invulnerable. She overlooked the heel by which she held him, so, unfortunately, that was not made invulnerable.

The Palla'dium was a beautiful statue of Pallas Athene (Minerva), which stood in Troy. It was said to have dropped from Heaven and it was believed that Troy would never be taken while the statue remained standing in that city. Odysseus (Ulysses) and Diomedes disguised themselves, went into the city and carried off the statue.

Helen recognized Odysseus but did not betray him to anybody. She became reconciled to her husband and they sailed for Spar'ta. But the gods were angry at Helen for making so much trouble and sent them stormy weather which drove the ship to Cy'prus, Phoeni'cia and E'gypt. Helen and Menelaus, her husband, were hospitably entertained in Egypt and received valuable gifts. The people of Egypt presented Helen with a golden spindle and a basket in which to hold her spools and wool. Finally Helen and her husband reached Sparta in safety and, as the fairy tales say, "lived happily ever after."

Peace Propaganda

THE most important step in the peace propaganda of the last year is set forth in the *Nation* for September 23, 1909, in an article by Mr. Edwin Ginn, who explains the purpose of the International School of Peace whose founding he is furthering. "My own belief is," he says, "that the idea which underlies the movement for the Hague Court can be developed so that the nations can be persuaded each to contribute a small percentage of their military forces at sea and on land to form an *International Guard* or *Police Force*. Five per cent. of the present armaments would probably be found sufficient. * * *

"The plan which I would establish is somewhat as follows," Mr. Ginn continues in an explanation from which the following extracts are taken:

"(1) There should be founded, I think in corporate form, an International School of Peace. Such a corporation would be a permanent legal machinery for receiving and disbursing contributions and bequests.

"(2) This International School of Peace, whether incorporated or not incorporated, should have a president, secretary, treasurer and board of managers or directors, making up an executive committee constituted of men who are known for their soundness of judgment as well as for their devotion to the public welfare. An advisory council, consisting of men prominent in the peace movement, might well be constituted.

"(3) There should be a Bureau of Education, which should attempt to modify the courses of study in our schools, colleges, and universities, by eliminating the use of such literature and history as tend to inculcate unduly the military spirit and to exaggerate the achievements of war.

"International exchange of teachers and students, in accordance with the ideas which underlie the Rhodes scholarships, and the recent exchange of professors between Germany and America should be further extended, even among the teachers of our public schools.

"Social intercourse among the educators of different nations should be extended in every possible way.

"The circulation of such books as have already been published under the name of 'The International Library' should be advanced in every possible way, and the publication and circulation of other books having an analogous tendency should be encouraged.

"The coöperation of the clergy should also be obtained.

"Either separately, or as a part of this Educational Bureau, there should be an organized attempt to influence the press of the world.

"Again, why should not the government appropriate money for the proper training of its civil servants, ten thousand in number? Our business organizations—chambers of commerce and other similar associations—should be addressed and interested in this question of the burdens of war and of the threat and fear of war.

"(4) A political bureau should be instituted, which should employ men of statesmanlike grasp and power in all the main capitals of the world, to watch over the course of legislation and to work for the reduction of armaments."

Mr. Ginn is planning to give to such a school an annual income of \$50,000 and to endow it after his death, and he hopes that other men will be ready to increase the fund to an efficient amount. He urges the enlistment of people of talent and ardor who will be ready to consecrate their utmost efforts to furtherance of the interests and activities of the undertaking.

On the evening of December 15, 1909, Mr. Ginn opened a room at 29 Beacon street, Boston, which is to be the headquarters for the present of the new school. Mr. Ginn spoke upon his motives and experiences in founding the school. Letters from President Huntington of Boston University, Miss Hazard of Wellesley College, Miss Woolley of Mount Holyoke, and others were noticed.

Dr. Trueblood, secretary of the American Peace Society, hailed Mr. Ginn's wise and generous proposal as a new evidence that at last the hard-headed business men of the world are waking up to the folly and enormity of the war system of nations.

Mrs. Fannie Fern Andrews, secretary of the American School Peace League, expressed the gratitude of the League to Mr. Ginn for gracious support and constant coöperation and called attention to movements looking toward similar work in France, Sweden, Germany, and elsewhere.

The Cosmopolitan Club of Harvard University was represented by a young student from Brazil. It was stated that the Harvard Cosmopolitan Club, which President Eliot has pronounced the most interesting club in the university, has a membership of two hundred students, only one-third of them Americans. In the twenty or more Cosmopolitan Clubs in our various universities there are now enrolled two

thousand students, all devoted to promoting international good understanding and fraternity.

Edwin D. Mead spoke of his own cordial and active relation to many agencies of the peace cause and his sense of the importance of the closest and most economical coöperation always among them all. The new School of Peace, which he hoped would concentrate largely upon the educational sides of the peace work, could render the Peace societies an incalculable service by multiplying books and pamphlets of the best character, to meet their needs and the varied needs of the cause; and it could reinforce most directly such efforts as those of the School Peace League and the Cosmopolitan Clubs. Where existing agencies were adequate, it should coöperate with those; but it should not be slow to enter new fields where work in such was clearly demanded. It had already started a department for work among the women's organizations of the country, where there is a large and greatly neglected opportunity.

The International Peace Library, established to publish and spread abroad peace literature is being developed to coöperate with the International School of Peace.

President Taft at the dinner of the American Peace and Arbitration League in New York on March 22, gave an interesting exposition of the attitude of the head of the nation toward the questions of peace and arbitration. President Taft said in part:

I do not want to seem inconsistent in speaking so emphatically here in favor of peace by arbitration and in using every effort that I can to bring to bear on Congress to have two more battleships this year. I am hopeful that we may continue with that until the Panama Canal is constructed, so that then our naval forces shall be doubled by reason of the connection between the two coasts, and then we can stop and think whether we wish to go further. Perhaps by that time there shall be adopted a means of reducing armament.

The expense of armament is working toward peace. The expense of war, I am sorry to say, is having greater weight in securing peace than the expense of lives. A nation does not lightly enter upon war now, and for two reasons:

First, because the expense is so great that it is likely to lead her to bankruptcy even if she wins; and, second, that if she does not win, the government or dynasty or whatever it may be that is in control of the government, is likely to go down under the humilia-

tion of that defeat at the hands of her own people. These two things are working in a healthful way toward peace.

Now, if we have a permanent court of arbitration, one to which we can easily refer all questions, the opportunity is likely to be seized upon—certainly to be seized upon by that country that is in the contest to follow, if war is to follow, not quite prepared; and so by its demanding or proposing a reference to the court it will put the other country in the attitude of desiring war, an attitude that I think no country would like under present conditions to occupy before the world.

As resort becomes more and more frequent to this permanent court questions which can be submitted to the view of the nations will grow broader and broader in their scope. I have noticed exceptions in our arbitration treaties, as to reference of questions of honor, of national honor, to courts of arbitration. Personally, I do not see any more reason why matters of national honor should not be referred to a court of arbitration any more than matters of property or matters of individual proprietorship.

I know that is going further than most men are willing to go, but among men we have to submit differences even if they involve honor, if we obey the law, to the court or let them go undecided. It is true that our courts can enforce the law, and as between nations there is no court with a sheriff or marshal that can enforce the law. But I do not see why questions of honor may not be submitted to a tribunal supposed to be composed of men of honor who understand questions of national honor as well as any other questions of difference arising between nations.

ABU SIMBEL

Of Egypt's countless altars, only one
Hath still adoring fires; one only block
Is warmed with worship of the dawning sun
That pierces to it through the riven rock.

—*Katharine Lee Bates.*



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MAY.

Then came fair May, the fairest maid on ground,
 Deck'd all with dainties of her season's pride,
 And throwing flowers out of her lap around:
 Upon two brethren's shoulders she did ride;
 The twins of Leda, which on either side
 Supported her like to their sovereign queen.
 Lord, how all creatures laught when her they spied,
 And leapt and danced as they had ravish'd been,
 And Cupid's self about her fluttered all in green.

—Edmund Spenser.

1910 REPORT BLANKS.

Each member of the Class of 1910 should receive during the month of May a circular entitled "Report Blank and Final Address to the Graduating Class." This circular contains spaces for report of the four years' reading and of any real work which has been done, together with the dates of Recognition Day at various Chautauqua Assemblies and the time limit for sending in reports.

Any member of 1910 who does not have this blank in hand by June 1 should notify the office at Chautauqua, New York.

The blanks described above should be returned promptly by people who wish to receive their diplomas at Chautauqua or at some other Assembly.

Members to whom diplomas are to be sent by mail need not finish their reading until October first. Readers



Hall of Philosophy, Mountain Lake Park Assembly, Maryland.

who are eager to graduate at an Assembly should not be discouraged if they are somewhat behind in their work now, for wise management of time accomplishes wonders. It should be remembered that no written examinations are required. Reporting the four years' reading to the Chautauqua office and payment of the proper fee is all that is necessary to secure a diploma. Seals may be added to the diploma by the answering of review questions, but this may be postponed a little if necessary.

1910's Recognition Day at Chautauqua will be August 17. The address will be given by Mr. Edward Howard Griggs. The Baccalaureate Sermon will be preached on Sunday, August 14, by Bishop John H. Vincent, Chancellor of Chautauqua Institution.

MOUNTAIN LAKE PARK.

That the Assembly at Mountain Lake Park, Maryland, is a true child of the parent Chautauqua, preserving the family names and traditions, is proved by the cuts shown in this number. The Hall of Philosophy shelters many a gathering of clever people, as in New York, and the C. L.



The Golden Gate at Mountain Lake Park Assembly, Maryland.

S. C. graduates pass through a symbolic Golden Gate as at the older shrine. Mountain Lake makes especial development of the children's activities.

THE 1910 BANNER.

The banner committee of the Class of 1910 has engaged Mr. Henry Turner Bailey, editor of *The School Arts Book*, and Head of the Arts and Crafts Department of the Chautauqua Summer Schools, to make the design for the 1910 Class banner. Not only the design is to be made by him but the work of making the banner is to be under his immediate direction. A color drawing of the design is now in the hands of the committee and will be approved within a short time. A description of the banner will be given later in the Round Table.

RAILROAD TRAVEL MADE EASY.

The Accommodations Number of *The Chautauquan Weekly* gives the would-be visitor to Chautauqua a large amount of information as to ways of reaching the C. L. S. C. Mecca. It is all as easy as present-day labor-saving methods of travel can make it. Nevertheless, difficulties often arise from ways of looking at things, and so imagined hardships may make the trip seem impossible to some people unaccustomed to travel, who, nevertheless, are eager to share in the symbolic ceremonies of Recognition Day. If those folk will tell their desires and their troubles to the Editor of the Round Table (addressing him at Chautauqua, New York,) they will find him ready with a variety of suggestions that may help to solve the difficulties. If it is guidance that is needed he knows accredited chaperons who are eager to guide, and if it is companionship he knows other travelers who may be willing to accept an addition to their party. The prospects look bright for a large gathering on Recognition Day. It rests with YOU to make it larger still.

CHARACTERS IN THE HOMERIC STORIES.

It will be a convenience to many readers to have for reference the concise descriptive list of the gods and heroes

mentioned in the Iliad and Odyssey, which appears in this magazine. Both Greek and Latin names are given and the accent is indicated in every instance, while the brevity of the "Who's Who" paragraphs makes it possible to memorize easily the information which they contain. The author of this article is herself a C. L. S. C. reader, and first put the material into this convenient form for her own use.



SEAL FOR MAGAZINE READERS.

In the back of this number of the magazine will be found a list of fifty questions based on the three required series of articles for the current Classical Year. Correct answers to these questions will entitle graduate readers to a seal. Answers should be numbered to correspond with the numbers on the list. Papers should be addressed to the office at Chautauqua, New York.



MAGAZINES AND THE CLASSICAL YEAR.

How a man's own name stands out from the hurly-burly of a newspaper page! And how many references are continually cropping up whenever interest is aroused in any especial subject! Magazines are constantly publishing articles that make interesting supplementary reading for C. L. S. C. workers. The *Literary Digest* for February 19, for instance, has a description by Henry Turner Bailey of his recent trip in Grecian waters. He calls his article "My Odyssey." A contribution to a recent *American*, says that "The Return of Ulysses," a drama by Jules Lemaitre, acted by members of the Comédie Française, has been produced in France in the moving picture "theaters"—a hint for people eager to elevate the tone of these places in America. *Current Literature* for November, 1909, gives the gist of several articles on Halley's comet under the general title, "Return of the Most Famous Comet in the Universe," while the March number does the same for the "Sunset Comet," which

it calls "The Unexpected Comet." Egypt furnishes a never-ending supply of material for periodical literature. The world is keenly interested today in any new information about the life of that faraway time, and "Recent Explorations in Egypt," by Dr. George A. Reisner in the *Independent* of February 10, and an illustrated article on a set of "Graeco-Egyptian Portraits" recently purchased by the Metropolitan Museum, described in the March Bulletin of the Museum, make excellent reading for the Egypt lover.



CLOSING PROGRAMS.

The Suggestive Program given farther on covers the remainder of the required work for the Classical Year. If a general closing program is desired either as a substitute or as the feature of an additional meeting, the year's work is full of suggestions. There might be a Greek Evening with the reading of the translation of some Greek play with distribution of parts, and the presentation of tableaux from Greek statuary; or a Roman Matron's Day told in readings and papers, illustrated by tableaux, and ending with a banquet as modest or as splendid as may be wished; or a pantomime of scenes from the Iliad or the Odyssey following the Flaxman drawings and explained by extracts read from the "Stories;" or a presentation of the Seven Ages of Woman, a series of characteristic recitations spoken by circle members in the dress of the periods suggested by the Cooke articles, such as a Hopi Indian bride, Aspasia, Cornelia, St. Elizabeth of Hungary, Fanny Burney, Queen Victoria, and ending with the most individual figure of the present day, a Suffragette of 1910. A Medieval Fair opens possibilities for beautiful costumes and varied entertainment, and a Gathering of Stars gives an opportunity for the actors of star parts to form constellation outlines of themselves, or reenact old myths.

Any accounts of especially successful closing programs will be welcomed by the Round Table.

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	St. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



PROGRAM FOR ADDISON DAY (MAY 1).

Historical Sketch—"Why was Queen Anne's reign famous?"
 Composite "Life of Addison" given orally.
 Reading from "Sir Roger de Coverley."
 Singing—"The Spacious Firmament on high."
 Recitation—"An Essay on Fans" with appropriate action.
 Extract from Macaulay's "Essay on Addison."
 Tableaux—A Coffee-House Scene with Addison, Swift, Steele.

PROGRAM FOR INTERNATIONAL PEACE DAY (MAY 18)

Singing—"These things shall be."
 Roll Call—Peace Quotations.
 Reading—From "The American Public School as a Factor in International Conciliation" by Myra Kelly.
 Summary—Of the Year's Peace Work.
 Recitation—"Angel of Peace, thou hast wandered too long!" by Oliver Wendell Holmes.
 Address.
 Flags of all Nations Drill by children.
 Singing—"Hear, O Ye Nations!"
 Program material may be obtained from the American Peace Society, 31 Beacon street, Boston, Mass., and the American Association for International Conciliation, 501 West 116th street, New York City.



OUTLINE OF REQUIRED READING FOR JUNE.

MAY 29-JUNE 4.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter IX. "Woman's Influence on Civilization." "A Reading Journey through Egypt," Chapter IX. "Abu Simbel and Nubia." "Historic Types of Architecture," Chap. IX. Roman.

SUGGESTIVE PROGRAM FOR LOCAL CIRCLES.

1. Review and discussion of "Women's Influence on Civilization."
2. Paper. "Individualism and Collectivism."
3. Review and discussion. Roman Architecture.

4. Roll Call—Famous buildings in Rome.
5. Review and discussion. "Abu Simbel."
6. Composite story of "The English in Egypt." (See references in Travel Club.)
7. Quiz on the "Celestial Menagerie" in this number.
8. Review of article on Halley's comet in this number.



TRAVEL CLUB.

1. Map Talk. "The Fortresses." (See Erman; Maspéro's "Dawn," ch. VI; and "Manual;" Rawlinson; Baedeker.)
2. "The English in Egypt," composite lesson recited by individual answers to questions previously given out. (See Cromer's "Modern Egypt;" Milner's "The English in Egypt;" Steevens's "With Kitchener to Khartoum;" Wallace's "Egypt and the Egyptian Inquisition;" White's "Expansion of Egypt;" "British rights in Egypt" in *Macmillan's Magazine*, vol. 70, 1894; "England and Egypt" in *National Review*, vol. 27, 1896; *Review of Reviews*, vol. 7, 1893; *Quarterly Review*, vol. 180, 1895; Present Situation in Egypt" in *Fortnightly*, vol. 57, 1895, and *Macmillan*, vol. 53, 1885-6; Gordon's "Journals at Kartoum;" Adams's "England at War;" for conquest of the Sudan see *Fortnightly*, vol. 66, 1896.)
3. Story—"A Trading Trip from the Sudan to Thebes." The story should state the make-up of the party, the means of transportation, the merchandise carried, the country passed through, and the adventures experienced. (See Erman; Breasted; Baedeker; "The Nubian Highway;" "A. P. Weigall, *Blackwood's* vol. 182, Dec., 1907.)
4. Paper. "Slavery in Egypt." (See Erman; Baedeker; Wilkinson's "Manners and Customs of Ancient Egypt.")
5. Descriptive readings on "Abu Simbel." (See Erman; Maspéro's "Struggle," ch. IV, and "Manual;" Warner; Rawlinson; Baedeker.)
6. Paper. "The World's Indebtedness to Egypt." (For knowledge of geometry, surveying, the sun-dial, etc., etc. See Rawlinson's "Herodotus;" "Masterpieces of Greek Literature," p. 311; Rawlinson's "History.")



ANSWERS TO SEARCH QUESTIONS ON MAY READINGS.

1. Baedeker describes the Nilometer at Cairo as consisting of a square well sixteen feet in diameter, having in the center an octagonal column on which are inscribed the ancient Arabian measures. The Arabian ell was about twenty-one and a quarter inches long. The zero point of the Nilometer is twenty-eight feet above the average level point of the Mediterranean so that the top of the column is nearly fifty-nine feet above sea level. The water of the Nile when at its lowest covers seven ells of the Nilometer. Fifteen ells and a fraction mark the height of water necessary for irrigating every part of the Nile Valley. When this height, the Wefa, is proclaimed, the embankments of the irrigation canals are cut amid the merry-making of the people.

1. Victor Marie Hugo (1820-85) was a poet, novelist, and playwright and the head of the French romantic school of the last cen-

tury. His literary career began precociously at the age of fourteen and from that time on his pen poured forth an unceasing stream. His best known plays are "Hernani," "Ruy Blas," and "Marion Delorme;" his most famous novels, "Notre Dame de Paris" and "Les Misérables." 2. Margaret Fuller, the Marchioness Ossoli, born at Cambridgeport, Massachusetts, and lost at sea (1810-1850), wrote in 1845, "Woman in the Nineteenth Century." At the time of its publication it was considered extremely radical. Margaret Fuller was one of the "Transcendentalists." She edited the Boston *Dial* and was literary critic for the New York *Tribune*.

1. Thomas Bruce, Lord Elgin, was British envoy to Constantinople from 1799 to 1802. Between 1801 and 1803 he sent to England the sculptures from the Parthenon together with a column and caryatid from the Erechtheion which were bought by the nation in 1816 and placed in the British Museum. 2. "What the Goths did not do the Scots have accomplished," or, freely, "The Scots have finished what the Goths began." The references are to the customary vandalism of the Goths and to Lord Elgin's Scotch birth. 3. Théophile Gautier, the French poet, critic and novelist was born in 1811 and died in 1872. "Loin de Paris" ("Far from Paris") was published in 1864 and was one of a number of volumes which covered the author's travel experiences. 4. Marcus Vitruvius Pollio was an architect and military engineer under Caesar and Augustus. His treatise on architecture was considered authoritative during the Renaissance. 5. The Erechtheion was a temple which contained the tomb of Erechtheus, a son of Hephaestus (Vulcan). 6. Pirates touching for water at the island of Dia, captured the lad Dionysus (Bacchus). Instead of taking him to Naxos, as he begged, and as their captain ordered, they headed for Egypt to sell him into slavery. He caused the ship to stand fast in the midst of the sea. Ivy hindered the play of the oars, vines heavy with clustering grapes twined the mast, tigers and panthers sported about the feet of the god and music filled the air. The terror-stricken pirates leaped into the sea and became dolphins. The master of the ship alone was left his human shape as reward for his kindness to Dionysus in distress.

REVIEW QUESTIONS ON REQUIRED READINGS FOR JUNE.

"WOMAN IN THE PROGRESS OF CIVILIZATION." CHAPTER IX. "WOMAN'S INFLUENCE ON CIVILIZATION."

1. What has been the place of sex in evolution? 2. To what extent does the child inherit from the mother? 3. What is the extent of the mother's influence upon the child's early training? 4. What economic problems have been raised by the disinclination of modern women to marry? 5. In what respects is woman especially fitted for the creation of the home? 6. How are the relative activities of man and of woman regarded in China? In India? By modern science? 7. Show how sex differentiated the control of the arts of production and consumption. 8. At what stage in the progress of civilization did the influence of women begin to fall behind that of men? 9. Explain the effect of the development of agriculture, of hunting, war, slavery, and competition upon the economic situation of women. 10. Explain the modern physical inferiority of women. 11. Illustrate by historical examples the effect of selection in marriage. 12. What was the cause and what has been the

effect of a double standard of morality? 13. In what respects have women of the lower classes been more fortunate than those of the upper classes? 14. Give examples from ancient history illustrating women's possibilities. 15. What developments of the Renaissance especially affected women? 16. Show how individual freedom and state expansion correlate. 17. What are some of the temporary evils resultant from the present reconstruction of the social and political interests of women? 18. What was the effect of the patriarchal system upon the progress of civilization? 19. Name some modern women whose work has been important. 20. State in detail the five results toward which civilization is aiming.

"A READING JOURNEY THROUGH EGYPT." CHAPTER IX. "NUBIA AND ABU SIMBEL."

1. Locate Nubia. 2. What is the history of its relation to Egypt? 3. Of what importance was Meroe? 4. What insight into the ancient Nubian language has been made recently? 5. What was the history of Christianity in this nation? 6. What remains are visible during the passage of the lake? 7. What is interesting about the Amada temple? 8. What happened at Toshkeh? 9. How does the temple of Abu Simbel illustrate Egyptian architectural purpose? 10. How does the sun-god visit the temple of Abu Simbel? 11. What do the reliefs of this temple represent? 12. What are the surroundings of the temple? 13. What limit is marked by Wadi Halfa? 14. What difficulties beset the traveler in the Cataract region? 15. What are the most southern buildings of the Pharaohs on the Nile? 16. What was General Kitchener's contribution to travel in this region? 17. What are the southernmost remains on the Nile? 18. Trace the course of Egyptian influence upon Mediterranean civilization.

HISTORIC TYPES OF ARCHITECTURE. IX. ROMAN.

1. What peoples near Rome contributed to her knowledge of decoration? 2. Why is Roman architecture important in the history of art? 3. What did Rome contribute to the structural side of architectural knowledge? 4. What is meant by barrel vaults? 5. What is the value of the Roman development of the idea? 6. What was the Roman method of lighting large halls? 7. What is the canon of Roman architecture composition? 8. Describe the Pantheon. 9. What were the building materials used by the Romans? 10. How was the "core" of a building prepared? 11. What decorations were employed? 12. Explain the Roman arcade. 13. When the orders of architecture were placed one above another in what order were they superimposed? 14. What five columnar orders were used by the Romans? 15. Why was the Corinthian order best liked at Rome? 16. What sort of buildings did the Romans build chiefly? 17. Why is the Maison Carrée (Square House) at Nîmes an interesting building? 18. Where were the best circular temples found? 19. Discuss the Roman fora. 20. Discuss the Roman basilicas. 21. Describe the Roman baths. 22. What were the proportions of the Colosseum? 23. How has Roman architecture influenced modern architecture?

SEARCH QUESTIONS ON JUNE READINGS.

1. What is understood by the mahdi? 2. Who was Burckhardt? 3. Who was Belzoni?

1. Where was Nimes?
2. What were the duties and the privileges of the Vestal Virgins?
3. What was Sappho's nickname?
4. What was Aspasia's birthplace?
5. Who and what was Hypatia's father?
6. What was Georges Sand's real name?
7. Who was Sonya Kovalevsky?
8. What was Madame Curie's contribution to science?
9. What are Madame de Staël's best known writings?
10. What work of Fredrika Bremer's is especially interesting to Americans?



GRADUATE MAGAZINE SEAL MEMORANDA

Review Questions on the Three Required Series in The Chautauquan for 1909-10.

Correct answering of these questions will entitle graduate readers to a seal on their diploma.

"Reading Journey through Egypt"

1. Describe briefly the physiography of Egypt.
2. What was the first great epoch of Egyptian history and why was it great?
3. What position does the Middle Kingdom hold in Egyptian history?
4. Who were the most powerful rulers of the Empire?
5. What was the cause of the Decadence and what chieftain brought about the Restoration?
6. What nations have ruled Egypt since 525 B. C.?
7. What buildings, no longer standing, once made Alexandria famous?
8. Name ten street sights of Cairo.
9. Describe the situation and the size of the Great Pyramid.
10. What is the Sphinx?
11. Connect Osiris with Abydos.
12. Describe the temple of Seti I at Abydos.
13. What story is told in carving on the front of the temple of Luxor?
14. Why is the temple of Karnak important to the student of the Egyptian Empire?
15. What are the colossi of Memnon?
16. Of what value to the student are such tomb decorations as those of Beni-hasan, Abd el-Gurna, and the tomb of Paheri?
17. What are some of the parts of the Egyptian temple as found in the temple of Edfu?
18. What evidence of historic activity are to be seen at Gebel Silsileh?
19. What is the cause of the changes at Philae?
20. How does the sun-god visit the temple of Abu Simbel?

"Historic Types of Architecture"

1. What are the five notable features of Egyptian Art?
2. Sketch briefly the development of the temple form.
3. Why was the arch the basic element of the Chaldaean and Assyrian architecture?
4. Describe briefly the Tomb of Cyrus.
5. What did the lion and the eagle symbolize in Hittite art?
6. What elements of the Egyptian temple were reproduced in the Mosaic tabernacle?
7. Of what does an Order of Architecture consist?
8. Mention three peculiarities of the structure of the columns of the Parthenon, and state the general reasons for the peculiarities.
9. Describe the Ionic column.
10. How has Roman architecture influenced modern architecture?

"Woman in the Progress of Civilization"

1. What was the earliest form of the family?
2. What were the institutions of endogamy and exogamy?
3. What was the institution of totemism?
4. How was ancestor worship connected with the laws of paternal descent?
5. In early empires what was

understood by the term "family?" 6. Sketch briefly the position of the Roman woman at the beginning of the Empire. 7. What was the attitude of early Christianity toward women? 8. How were land, military system, Christianity, and symbolism connected with feudalism? 9. What was the attitude of chivalry toward women? 10. What was the communal system? 11. What was the education of different classes of women in the Middle Ages? 12. What was the attitude of the guilds toward women? 13. How were women regarded during the Renaissance? 14. Name some of the famous women of the Renaissance. 15. On what grounds was it first urged that women should have equal rights with men? 16. What did Mary Wollstonecraft demand for women? 17. What was the condition of women after the French Revolution? 18. What is the general basis of the new arguments for giving the suffrage to women? 19. How did the working conditions of women start the collectivist movement? 20. What are the five results toward which civilization is aiming?

Number your answers to correspond with the numbers of the questions above. (See Round Table, page 442.)

Talk About Books

CULTURE BY CONVERSATION. Robert Waters. New York: Dodd, Mead & Co. Pp. 343. \$1.20 net.

This book must have been a service of love, for the author dedicates it to a friend, "to whose conversation," he says, "I owe more true education than to all the books I ever read." With the memory of such a friend in mind he writes a helpful, entertaining, illustrative, and culture-making book. In the introduction there is a sharp distinction made between culture and mere scholarship; a scholar may be "awkward or uncouth in manner," the man of culture is at home in any society. So with the idea of the need for broad culture the author sends forth his book, which has three general divisions: Educational and Literary Influences of Conversation; Social and Intellectual Influences; Some Table-Talks. As one reads he is charmed with the wealth of illustrations, each one enforcing pointedly the lesson desired. The book is a splendid example in writing of the very principles that it insists upon for conversation.

ESSAYS OUT OF HOURS. By Charles Sears Baldwin, Pp. 161, 9. New York: Longmans, Green & Co. \$1 net.

The essays of this volume, though largely of a literary nature, include also several of a more general type, personal essays such as "False Gypsy," "Salad," and "Travel," reprinted from the *Atlantic Monthly*. These last are less successful both in matter and form than the literary studies, being rather thin in substance and artificial in style. The studies entitled "The Secret of John Bunyan" and

"Three Studies in the Short Story" are more direct in form and contain critical material of some value.

LESSON STORIES FOR THE KINDERGARTEN GRADES OF THE BIBLE SCHOOL. Lois Sedgwick Palmer. Outline by Professor George William Pease. New York: The Macmillan Co. Pp. 127. Price 75c net.

This book contains lesson outlines, with suggestions for providing material for teaching and giving hints on the using of the same. There is a general subject: "God, the creator, providing all things for his creatures." This general subject is divided into seven topics, with from two to seven lessons under each topic. There are also topics for special days, Thanksgiving, Christmas, and Easter. The book with its bibliography will be helpful to kindergarteners.

MAGAZINE WRITING AND THE NEW LITERATURE. By Henry Mills Alden. Harper & Brothers: New York. 1908. Pp. 321 \$2.00 net.

Henry Mills Alden, for forty years editor of *Harper's Magazine*, collects in this volume many of his literary essays contributed from time to time to the Editor's Study of that publication. His aim is twofold; to show the influence of periodicals upon modern literature and to explain modern literature in the light of the new movements of thought which characterize the last fifty years. Mr. Alden is a literary optimist who finds much of our recent prose fiction excellent and who looks forward eagerly to the advent of the genius to be who will express the modern spirit in a manner not yet attained. His experienced judgments and wide appreciations will find favor with all students of modern literary tendencies.

A FIELD BOOK OF THE STARS. By William Tyler Olcott, author of "In Starland with a Three-Inch Telescope." New York: G. P. Putnam's Sons. 163 pages. Price \$1.00.

The "Field Book of the Stars" by William Tyler Olcott presents a series of fifty diagrams of constellations, grouped under the seasons in which they may be observed to the best advantage, and located with relation to stars and constellations previously found and studied. The volume also contains several short chapters on such subjects as the Planets, the Milky Way, the Motions of the Stars, Meteors, and is completed by a list of the names of the stars and their meanings, and by several convenient tables. The book is of comfortable size and weight as a field companion. It is intended for the observer with the naked eye or the opera-glass, and admirably supplements the author's volume, "In Starland with a Three-Inch Telescope," which was noticed in the February CHAUTAUQUAN. The price of each book is \$1.00.

Chautauqua, N. Y.

June 30--August 28, 1910

Advance List of Leading Lecturers

(Engagements up to Feb. 1, 1910.)

Bishop John H. Vincent.....	August 14
Dr. J. Wilbur Chapman	August 1-6
Dr. Chas F. Aked.....	July 23-29
Bishop C. D. Williams.....	July 18-22
Professor Albert Bushnell Hart	July 4-10
Sir William and Lady Ramsey.....	July 23-29
Mr. Edward Howard Griggs.....	August 8-13
Mr. John Graham Brooks.....	July 18-22
Mr. Horace Fletcher.....	July 11
Mr. W. J. McGee.....	August 6
Mrs. Philip Snowden.....	July 25-29
Rev. Samuel McChord Crothers.....	July 18-22
Mr. Henry Turner Bailey.....	July 14, August 10
New York Symphony Orchestra	July 30
Sylvan Players	August 5, 6
Francis Wilson and Chautauqua Pageant	August 17
Rev. Hugh Black.....	August 1-5
Rev. Alfred E. Lavell	August 1-5
Prof. C. Alphonso Smith.....	August 4, 5
Rev. G. A. Johnson Ross.....	August 7-12
Mr. Leon H. Vincent.....	August 15-20
Prof. Edward A. Steiner.....	August 22-25
Mr. Charles Stelzle	August 23
Mr. John B. Lemon	August 23
Rev. S. A. Steel.....	July 6
Mr. Edward Amherst Ott.....	July 15, 16
Mr. Ernest Thompson-Seton.....	August 15
Mr. Herbert K. Job.....	July 16, 30
Mr. Franklin Matthews.....	July 26
Mr. Herbert L. Bridgman.....	July 28

READING HOURS AND EVENING RECITALS

These events include a number of five o'clock reading hour series as well as the more formal evening dramatic recitals. The list of readers includes Mrs. Emily M. Bishop, of New York City; Miss Mabel Bragg, New York City; Professor S. H. Clark, the University of Chicago; Rev. Samuel McChord Crothers, Cambridge, Mass.; Mr. Edward Elliott, Boston, Mass.; Mr. Adrian Newens, Chicago; Miss Katherine Oliver, Kenton, Ohio; Mr. Charles F. Underhill, Brooklyn.

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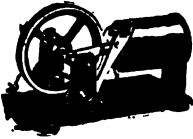
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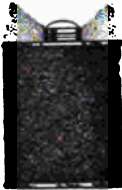
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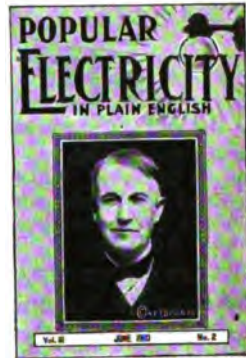
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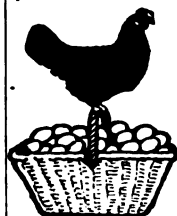
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